MOUTH OF THE HARBOR OF RIO DE JANEIRO.

SKETCHES

OF

RESIDENCE AND TRAVELS

IN

BRAZIL,

EMBRACING

HISTORICAL AND GEOGRAPHICAL NOTICES OF THE EMPIRE

AND ITS SEVERAL PROVINCES.

BY THE

Rev. DANIEL P. KIDDER, A.M.

IN TWO VOLUMES.—WITH ILLUSTRATIONS.

VOL. I.

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PREFACE.

HITHERTO no work exclusively on Brazil, has issued from the American press. Respecting no other country of equal extent and importance, are our means of information so limited. Among English books on that country, there are none of very recent date; nor is there any one, the writer of which personally visited more than two or three of the eighteen provinces of the Empire.*

These circumstances, combined with solicitations from various quarters, have induced the author of the present work to submit to the public, reminiscences of about two and a half years' residence and travels in that interesting portion of South America, in connection with historical and geographical sketches of the country. His attention while there, was primarily directed to the important subjects of Morality, Education, and Religion, which, as a Christian missionary, it was his business to investigate fully. Having spent some time in each of the principal maritime

* Vide Appendix A.

cities and provinces, he necessarily became acquainted with the present state of things in Brazil, such as it has become since the repeated and extreme changes of government, through which that country has passed within the last thirty years.

This state of things he has endeavored to portray in his narrative, introducing at the same time those facts from the past history of Brazil, which are instructive, with reference to its present condition.

Southey's history, and its continuation by Mr. Armitage, have been freely consulted for historical data. The author is happy to acknowledge his indebtedness to the manuscript notes and journals of his esteemed colleague the Rev. Justin Spaulding, who resided about six years at Rio de Janeiro; and likewise to various memoirs and discourses, read before the recently established Geographical and Historical Institute of that city.

He has made extensive references to the reports of Presidents of provinces, to official documents, to Brazilian authors, and, in short, to all the most recent and authentic sources of information, respecting every part of the Empire.

The preparation of this work, especially amid other engrossing duties, has not been without its

difficulties. Any, however, who are acquainted with the embarrassments met with in Brazil, whenever full and accurate information is desired respecting what is not actually under one's own observation, will be prepared to extend all needful lenity to imperfections that may appear.

Although unanticipated delays have occurred in issuing the work, yet on the whole they are not to be regretted, since they have enabled the writer, through the aid of correspondents and the consultation of recent documents, to extend his notices of the country through a period of nearly seven years, bringing them down to the date of publication.

In closing this prefatory notice, the author takes pleasure in acknowledging the many kind and hospitable attentions which he received while in Brazil from his countrymen, and also from other gentlemen of different nations.

Nor can he in justice withhold an expression of obligation to the late Secretary of State, the Hon. Mr. Upshur, for an opportunity of examining valuable documents relating to Brazil, contained in the National archives at Washington. It is equally incumbent upon the author, and no less pleasing to him, to acknowledge the repeated

favors he has received during the preparation of this work from the Hon. Chevalier de Lisboa, Brazilian Minister to the United States, and from Senhor Luiz Henrique Ferreira d'Aguiar, Brazilian Consul-General for the United States, residing in this city.

New York, May, 1845.

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CHAPTER I.

Rio de Janeiro.—Position of the harbor.—Character of the scenery.—Aspect and summary view of the town.—Its inhabitants.—First settlement by the French.—Disastrous issue.—Contests between the Portuguese and French.—Founding of St. Sebastian.—Melancholy specimen of intolerance.

Rio de Janeiro, like but few other cities, is at once the commercial emporium and the political capital of its nation. While Brazil embraces a greater territorial dominion than any other country of the New World, together with natural advantages second to those of but few countries on the globe, the position, the scenery, and the increasing magnitude of its capital, render that a metropolis worthy of the empire. Rio de Janeiro is the largest city of South America, and boasts an antiquity greater than that of any existing town of the United States.

Just within the borders of the southern torrid zone, the harbor on which this city is located opens, by a bold and narrow passage, between two granite mountains, into the wide-rolling Atlantic. Its entrance is so safe to the navigator, as to render the guidance of a pilot unnecessary. So commanding, however, is the position of various fortresses at the mouth of that harbor, and upon its islands and heights, that, if pro-

perly constructed, and efficiently manned, they might defy the hostile ingress of the proudest navies of the globe.

Quietly retired within a circle of mountains, lies this magnificent bay of Nitherohy, or the Hidden Water. Here the wanderer of the seas may moor his bark upon a sure anchorage, within hearing of the roar of the ocean surf, but safe from its agitation. Around him ride the flag-ships of England, of France, of the United States, and sometimes those of Russia, of Portugal, and of Austria. A short distance farther to leeward lies the merchant fleet, combining a still greater variety of flags, and indicating a diversity of interests as wide as the space that separates their several nations.

Liberty can scarcely afford greater delight to the prisoner, nor home to the exile, than does the sight of land to the tempest-tossed voyager. When the broad blue circle of sea and sky which has for days and weeks, and perhaps for months encompassed his vision, is at length broken by a shore, even though that shore be barren and desolate, every object upon it is invested with surpassing interest. The very ice mountains of the Arctics are robed with charms when thus viewed, free from apprehensions of danger. How much more the scenery of the tropics, with its towering and crested palms, its golden fruits, and its giant vegetation arrayed in fadeless green.

The first entrance of an individual into such a harbor as that of Rio de Janeiro deserves to form an era in his existence; for he must be a dull observer of nature who would not thenceforward cherish sublimer views of the beauty and variety of creation, as

well as higher conceptions of the power and greatness of the Creator.

Does the atheist here presume to mock at Him who "brought forth the mountains?" The Sugar Loaf, the Corcovado, the Gavia, and their neighboring heights, frown upon him in awful majesty, and the tall Organ peaks, which skirt the northern horizon, point* to heaven in silent but emphatic rebuke. Does he desire to have his dark mind illuminated by some faint similitude of the "light inapproachable," in which Jehovah dwells? Let him open his eyes upon the resplendence of a vertical sun, enhanced by an atmosphere of unrivaled transparency, and multiplied by a thousand reflections from the mirrored waters, the white sanded beach, the polished foliage, and the unclouded sky. Does he wish to obtain an idea of that Being who "maketh the clouds his chariot, who walketh upon the wings of the wind?" Let him listen to the sudden thundergust that comes bursting and pealing down the mountains, or hurrying before the tempest from the sea. Let him gaze upon the blackening heavens rent with lightnings, and await the clash and conflict of the agitated elements, and he shall shrink within himself, and ask God to defend him. Thenceforward, with the Christian, he may see the propriety and beauty of the exclamations of the Psalmist, "Praise ye the Lord from the heavens, praise him in the heights, praise ye him sun and moon, praise him all ye stars of light! Fire and hail, stormy wind, fulfilling his word, mountains, and all hills, fruitful trees, and all cedars, kings of the earth,

* They are sometimes called the *finger* mountains, from their imagined resemblance to a human hand.

and all people, both young men and maidens, old men and children, let them praise the name of the Lord, for his name is alone excellent, his glory is above the earth and heaven."

The aspect which Rio de Janeiro presents to the beholder bears no resemblance to the compacted brick walls, the dingy roofs, the tall chimneys, and the generally even sites of our northern cities. The surface of the town is diversified by several ranges of hills which shoot off in irregular spurs from the neighboring mountains, leaving between them flat intervals of greater or less width. Along the bases of these hills and up their sides, stand rows of buildings whose whitened walls and red-tiled roofs, are both in happy contrast with the deep green of the foliage that always surrounds and often embowers them.

Upon the most prominent height, the Morro do Castello, which directly overlooks the mouth of the harbor, stands the tall signal staff, on which a telegraph announces the nation, class, and position of every vessel that appears in the offing. Passing above this to a parallel between the Ponta do Calabouço, and the Ilha das Cobras, the older and denser part of the town appears in sight.

Adopting the phraseology of the country, this might be denominated the city of palaces. The Emperor has two—the first immediately in front of the general landing-place, which was anciently occupied by the viceroys of Portugal, but is now only occasionally occupied by the Emperor on gala or court days—the second and more splendid one, is about five miles distant, in a suburb denominated St. Christopher's. In this the imperial family have their permanent resi-

dence. A bird's-eye view of the whole metropolis will bring to our observation also the palace of the National Assembly or House of Deputies, the palace of the Senate, the palacete of the Campo da Honra, the palace of the Municipality, and the palace of the diocesan Bishop. Among other important edifices are the Naval and Military Arsenals and Academies, Quarters for troops, the Custom-House and Consulado, offices of the National Government and of the Police, Prisons, and Halls of Justice, an ancient College of the Jesuits, now converted into an Academy of Medicine, an Academy of the Fine Arts, a National Library, and a National Museum.

For religious purposes there are two monasteries and two nunneries, an imperial chapel, a cathedral, about fifty churches and chapels of various names and magnitude, two public and three private hospitals, and two cemeteries.

Where the surface admits of it, the city is regularly divided by streets, intersecting each other at right angles; but in many places along the sea beach, and the declivities of hills, there is only room for a single winding street. In a very airy portion of the town, fully open to the regular sea breezes, lies the Passeio Publico, or public promenade, a spot adorned and beautified according to its importance as a general resort for recreation. Several squares, or commons, of different dimensions, also appear in other parts of the town. Fountains are met with in every direction, some of them beautifully constructed with façades of granite. These supply all the inhabitants with pure and running water, brought by acqueducts from the adjacent mountains.

From the central portion of the city, the suburbs extend about four miles in each of three principal directions. Within this wide extent are the residences and the business establishments of the different classes and individuals that compose a population of about two hundred thousand.

Here dwell a large part of the nobility of the nation, and, for a considerable portion of the year, the representatives of the different provinces, the ministers of state, the foreign ambassadors and consuls, and a commingled populace of native Brazilians and foreigners, including, among other kindreds and tongues, those of the Chinaman, the African, and the aboriginal South American. But what, in the popular estimation, confers greatest distinction upon Rio, is the residence in it of the young Emperor, Don Pedro II., and his imperial sister, Donna Januaria. This family unites the royal blood of Portugal and of Austria. and is assuredly heir to a peculiar destiny.

After all that we can say of the natural scenery and the beauties of art abounding in any country, it must be confessed that human existence, with its weal or woe, involves the deepest interest. And there are but few travellers who do not feel that they can but poorly accomplish their task of delineating the present, without throwing in some sketches of the history of the past as introductory to the scenes and events which they may have witnessed.

The first settlement in this harbor was commenced by the French as early as 1555. The leader of the expedition was Nicholas Durand de Villegagnon, a man of considerable abilities and of some distinction in the French naval service. This individual had the

address, in the outset, to secure the patronage of Coligny, the admiral of France, an illustrious statesman and distinguished friend of the Protestants. He proposed to found an asylum for the persecuted Huguenots. The admiral's influence secured to him a respectable number of colonists. The French court was disposed to view with no small satisfaction the plan of founding a colony, after the example of the Portuguese and Spaniards.

Henry II., the reigning king, furnished three small vessels, of which Villegagnon took the command, and sailed from Havre de Grace. A gale of wind occurred while they were yet on the coast, and obliged them to put into Dieppe, which they accomplished with considerable difficulty. By this time many of the artificers, soldiers, and noble adventurers, had become sick of the sea, and abandoned the expedition as soon as they got on shore. To this desertion its ultimate failure may in a great measure be imputed.

After a long and perilous voyage Villegagnon entered the bay of Nitherohy, and commenced fortifying a small island near the entrance, now denominated Lage, and occupied by a fort. His fortress, however, being of wood, could not resist the action of the water at flood tide, and he was obliged to remove farther upward to an island now called Villegagnon, where he built a fort, at first named in honor of his patron, Coligny. This expedition was well planned, and the place for a colony fitly chosen. The native tribes were hostile to the Portuguese, but had long traded amicably with the French. Some hundreds of them assembled on the shore at the arrival of the vessels, kindled bonfires in token of their joy, and offered

every thing they possessed to these allies, who had come to defend them against the Portuguese. Such a reception inspired the French with the idea that the continent was already their own, and they denominated it La France Antarctique.

On the return of the vessels to Europe for a new supply of colonists, considerable zeal was awakened for the establishment of the reformed religion in these remote parts. The church of Geneva became interested in the object, and sent two ministers and fourteen students, who determined to brave all the hardships of an unknown climate, and of a new mode of life, in the cause. As the situation of the Protestants in France was any thing but happy, the combined motive of seeking deliverance from oppression, and the advancement of their faith, appears to have prevailed extensively, and induced many to embark. One writer remarks,—"There was, therefore, every reason to hope that the Reformation would take root here, and fill the south as well as the north with a Protestant people." But misfortunes seemed to attend every step of the enterprise. At Harfleur, the Catholic populace rose against the colonists, and after losing one of their best officers in a conflict, the latter were obliged to seek safety in retreat. They had a tedious voyage, suffering at one time from a violent storm; and having neared the Brazilian coast, had a slight encounter with the Portuguese. However, they were received by Villegagnon with apparent cordiality, and effectual operations began to be undertaken for their establishment. But it was not long before some untoward circumstances occured which developed the real and villainous character of their leader. Vil-

legagnon, under pretence of changing his religion, and returning to the true faith, commenced a series of persecutions. Those who had come to Antarctic France to enjoy liberty of conscience, found their condition worse than before. They were subjected to abusive treatment and great hardships. This unnatural defection consummated the premature ruin of the colony. The colonists demanded leave to return, which was granted, but in a vessel so badly furnished that some refused to embark, and the majority, who persisted, endured the utmost misery of famine. Villegagnon had given them a box of letters, wrapped in sere cloth, as was the custom. Among them was one directed to the chief magistrate of whatever port they might arrive at, in which this worthy friend of the Guises denounced the men whom he had invited out to Brazil, to enjoy the peaceable exercise of the reformed religion, as heretics worthy of the stake. The magistrates of Hennebonne, where they landed, happened to favor the Reformation, and thus the maglignity of Villegagnon was frustrated, and his treachery exposed. Of those who had feared to trust themselves to a vessel so badly stored, and so unfit for the voyage, three were put to death by this persecutor. Others of the Huguenots fled from him to the Portuguese, where they were compelled to apostatize, and profess a religion which they disbelieved.

To illustrate the extremity to which those on their homeward voyage were reduced by famine, we give the words of one of the sufferers: "After having devoured all the leather in our vessel, even to the covering of the trunks, we thought ourselves approaching to the last moment of our life; but necessity suggested

to some one the idea of pursuing the rats and mice; and we had the greater hope of taking them easily, because, having no more crumbs, nor any thing to devour, they ran in great numbers through the vessel, dying from hunger. We pursued them so carefully, and by so many kinds of snares, that very few remained. Even in the night we sought them with our eyes open, like cats. A rat was more valued than an ox on land. The extremity was such that nothing remained but Brazil wood, the dryest of all woods, which many, however, in their despair attempted to chew. Carguilleray du Pont, our leader, holding out one day a piece in his mouth, said to me, with a deep sigh, 'Alas! my friend, I have due to me in France the sum of four thousand livres; and would to God that, after giving a discharge for the whole, I held in my hand a pennyworth of bread and a single glass of wine!'" Several died of hunger; and they had begun to form the resolution of devouring each other, when land appeared in view. They arrived just in time to undeceive a body of Flemish adventurers ready to embark for Brazil, and also about ten thousand Frenchmen, who would have emigrated, if the object of Coligny in founding his colony had not thus been wickedly betrayed.

Though the Portuguese were so jealous of the Brazilian trade that they treated all interlopers as pirates, yet, by some oversight, they permitted this French colony to remain four years unmolested; and, had it not been for the treachery of Villegagnon to his own party, Rio de Janeiro would probably have been, at this day, the capital of a French colony.

The Jesuits were well aware of this danger, and

Nobrega, their chief and provincial, at length succeeded in rousing the court of Lisbon. A messenger was commanded to discover the state of the French fortifications. On the ground of his report, orders were despatched to Mem de Sa Barreto, governor of the colony, and resident at San Salvador, to attack and expel the intruders who remained. Having fitted out two vessels of war and several merchantmen, the governor, taking the command in person, embarked, accompanied by Nobrega as his prime counsellor. They appeared off the bar at Rio early in 1560, with the intention of surprising the island at the dead of night. Being espied by the sentinels, their plan was foiled. The French immediately made ready for defence, forsook their ships, and, with eight hundred native archers, retired to their forts.

Mem de Sa now discovered that he was in want of canoes and small craft, and of men who knew the harbor. Nobrega was sent to San Vicente to solicit the requisite aid. He soon despatched a fleet of canoes and boats, manned by Portuguese, Mamalucos, and natives—men who knew the coast, and who were inured to warfare with the Tupinambas and the Tamoyos, tribes allied to the French. With this reinforcement Mem de Sa won the landing-place, and routing the French from their most important holds, so intimidated them, that, under cover of the night, they fled, some to their ships, and some to the main land.

The Portuguese not being strong enough to keep the position they had taken, demolished the works, and carried off the artillery and stores which they found. A short time after this, new wars, made by the native tribes, broke out against them, and were prosecuted at

different points with great ferocity for several years. In the meantime, the French recovered strength and influence at Rio. Preparations were again made to extirpate them. A party of Portuguese and friendly Indians, under the command of a Jesuit appointed by Nobrega, landed near the base of the Sugar Loaf, and taking a position now known as Praya Vermelha, maintained a series of indecisive skirmishes with their enemies for more than a year. Occasionally, when successful, they would sing in triumphant hope a verse from the Scriptures, saying, "The bows of the mighty are broken," &c. Well might they call the bows of the Tamoyos mighty; for an arrow sent by one of them would fasten a shield to the arm that held it, and sometimes would pass through the body, and continue its way with such force as to pierce a tree, and hang quivering in the trunk.

Nobrega at length came to the camp, and at his summons Mem de Sa again appeared with all the succors he could raise at San Salvador. All was made ready, and the attack deferred forty-eight hours, in order to take place on St. Sebastian's day. The auspicious morning came, that of January 20, 1567. The stronghold of the French was stormed. Not one of the Tamoyos escaped. Two Frenchmen were killed, and five, being made prisoners, were hung, according to the ferocious system of warfare then pursued by the Europeans in America. Another fortification was also carried, but most of the French escaped by means of their vessels in the harbor, leaving their allies in total defeat.

Southey most justly remarks, never was a war, in which so little exertion had been made, and so little

force employed on both sides, attended by consequences so important. The French court was too busy in burning and massacreing Huguenots to think of Brazil, and Coligny, after his generous plans had been ruined by the villainous treachery of Villegagnon, regarded the colony no longer—the day for emigration from his country was over, and they who should have colonized Rio de Janeiro were bearing arms against a bloody and implacable enemy, in defence of every thing dear to man. Portugal was almost as inattentive to Brazil; so that few and unaided as were the Antarctic French, yet had Mem de Sa been less earnest in his duty, or Nobrega less able and less indefatigable in his opposition, the former would have retained their place, and perhaps the entire country have this day been French.

Immediately after his victory, the governor, conformably to his instructions, traced out a new city, which he named St. Sebastian, in honor of the saint under whose patronage the field was won, and also of the king of the mother country. He began at the same time to fortify both sides of the bar. The whole of the works were completed by the Indians, under direction of their spiritual guides, and without any expense to the state. In the midst of the city he assigned the Jesuits ground for a college, and in the King's name endowed it, for the support of fifty brethren, a donation which they had well deserved, and which was ratified at Lisbon the ensuing year. The Alcaide Mor (mayor) of the new city was put in possession of his office with all the usual formalities. The governor gave him the keys of the gates, upon which he went in, locked them, and the two wickets also, and bolted them, the governor remaining without. The alcaide then called out to

him, asking who he was, and if he wished to enter. The governor replied that he was the commander of that city of St. Sebastian, and that, in the king's name, he would come in. The gates were then opened, in acknowledgment of his authority as commander of that city and fortress of the king of Portugal.

In connexion with the event just narrated, there remains on record a melancholy proof of the cruelty of intolerance. 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 compelled 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 Boles 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 should be lurking in those parts. The Jesuits boast that Anchieta convinced him of his errors, and reconciled him to the holy Catholic church; but the story which they relate seems to show that he had been tempted to apostatize by a promise that his life should be spared, or at least that his death should be made less cruel; for when he was brought out to the place of execution, and the executioner bungled in his bloody office, Anchieta hastily interfered, and instructed him how to despatch a heretic as speedily as possible—fearing, it is said, lest he should become impatient, being an obstinate man, and newly reclaimed, and that thus his soul would be lost. The priest who in any way accelerates the execution of death is thereby

suspended from his office; but the biographer of Anchieta enumerates this as one of the virtuous actions of his life."

Happily, such scenes no longer occur; and in no Roman Catholic country does there prevail less of their spirit at the present time than at Rio de Janeiro.

CHAPTER II.

Early state and prosperity of Rio.—Attack of the French under Du Clerc.—Their defeat.—Expedition of Duguay Trouin.—Improvements under the Viceroys.—Arrival of the Royal Family of Portugal.—Rapid political changes.—Departure of Don John VI.

DURING about one hundred and forty years from the time of its foundation, the city of San Sebastian enjoyed a state of tranquil prosperity. This quietness was happily in contrast with the turbulent spirit of the age, and especially with the condition of the principal towns and colonies of Brazil; nearly all of which, during the period referred to, had been attacked by either the English, the Dutch, or the French. In this interval the population and commerce of the place much increased.

At the commencement of the eighteenth century the principal gold mines of the interior were discovered by the Paulistas. These gave the name of Minas Geraes to a large inland province, which became then, as it still remains, tributary to the port of Rio de Janeiro. Gold digging was found to produce here, effects similar to those which resulted from it in the Spanish countries. Agriculture was nearly abandoned, the price of slaves became enormous, and the general prosperity of the country retrograded, while every one who could, rushed to the mines, in hope of speedily enriching himself. Even the governor of Rio, forgetful of his official character and obligations, went there and engaged with avidity in the search for treasure. The fame of these golden discoveries sounded abroad, and awakened the

cupidity of the French, who sent a squadron, commanded by M. Du Clerc, with the intent of capturing Rio. This squadron appeared off the coast in 1710, but dared not enter the bay, lest the forts should give it too warm a reception. Du Clerc, in the course of a few days, landed one thousand men at the bar of Guaratibi, an uninhabited spot about forty miles below the mouth of the harbor, and marched them, under the guidance of two captured negroes, into the city. So little effort was made to impede his progress, that his troops passed a night undisturbed on an old sugar plantation of the Jesuits, which is now one of the principal suburbs of the town, called Engenho Velho. The governor had taken his position near the centre of what is now called the old city (Cidade Velha.) He entrenched himself in a square occupied at present by the church of the Rosary; his right wing resting on the hill of the Conception, and his left on that of St. Anthony. Notwithstanding he had at his command eight thousand troops, besides armed negroes and mulattoes, and six hundred Indian archers, yet he suffered the enemy to penetrate the town without any effectual resistance. The French found it easy to pass round the hill of St. Anthony, and by way of the Ajuda to throw themselves into the heart of the city, where they divided into two bodies; the one proceeding toward the palace, the other toward the convent of St. Benedict. The imbecile governor, who was now forced to act, succeeded with his troops in entirely overpowering the enemy. Two hundred of the French fell in the attack, as many more were massacred in the streets, and two hundred and fifty were wounded. The survivors, with their commander, were cast into prison.

Du Clerc was first lodged in the Jesuits' college, and afterwards in fort St. Sebastian; but he at length obtained permission to take a house, where, about six months after his surrender, he was one morning found dead, having been murdered during the night.

The details of his assassination were not inquired into. In was supposed to have been the work of private vengeance; nevertheless, the French considered the government to have sanctioned it, in their neglect to punish the perpetrators.

Although the temerity of Du Clerc's enterprise was obviously sufficient to have ruined it, yet France was not slow to resent the inhumanity with which her men had been treated.

M. Duguay Trouin, one of the ablest naval officers of the times, sought permission to revenge his countrymen. Individuals were found ready to incur the expenses of the outfit, in prospect of the speculation. The project was approved by government, and an immense naval force was placed at Trouin's disposal.

When the squadron arrived in the latitude of Bahia the commander called a council of war, and would have attacked that city, but it was found that through delay on the passage from contrary winds, their supply of water was running short. The fleet continued upon the voyage, and arrived at Rio de Janeiro on the 12th of September, 1711.

Portugal had anticipated this attack, and sent out a reinforcement; but through the imbecility of the commander, it proved of no avail. Under cover of a dense fog the French ships entered the harbor, although in passing the forts they lost three hundred men.

During the next night the French admiral advanced

his bomb-ships, and on the following morning, at day-break, took possession of the Ilha das Cobras, a small island, separated by only a narrow channel from the city. Here he erected batteries and landed his troops. Meantime the governor, Francisco de Castro, pursued the same senseless course he had adopted the year previous. With a regular force double that of the enemy, he remained in the same position he had taken up against Du Clerc, who attacked him from the opposite quarter. Without the slightest effort to oppose them, he quietly looked on, while the French pillaged houses and carried off cattle within musket shot of the town. This governor seems to have acted without plan of any kind, without abilities and without courage, waiting for what might happen, and thereby putting every thing in the enemy's power.

Trouin, on the other hand, was no less conscious of his own weakness than of his strength. He saw that it was impossible with his limited force to prevent the inhabitants from removing their effects to the mountains, and that to engage in a street war would be to secure his own destruction. He therefore demanded an unconditional surrender of the town; but the governor, who was prompt in word, if not in deed, sent back a spirited refusal. In the meantime Duguay Trouin reconnoitred the points of attack, and prepared every thing for a general assault the following morning. Five Portuguese ships were anchored near the Benedictine convent, in a situation convenient for receiving the troops who were to make the attack in this quarter. As soon as night closed these troops were embarked in boats, that they might get on board the vessels as silently as possible. A storm came on, the boats were

descried amid the flashes of the lightning, and the Portuguese poured on them a heavy fire of musketry. This occasioned the commander to alter his plan. He had brought up two ships to support his batteries, and had given orders that when they heard a piece fired from his station they should all open upon the town.

Seeing his boats in danger, he now fired the signal with his own hand, and the cannonade opened at once. It continued during the whole night; the storm and the thunder and lightning continuing also. Several houses were set on fire by the shells, and the massive walls of the Benedictine convent were riddled by the shot, the marks of which remain to this day.

Says a French writer—"The simultaneous roar of the cannon and the thunder, rendered more terrible by the repeated echoes of the surrounding mountains; the mingled glare of the batteries and the lightnings, filled the inhabitants with terror, as though heaven, earth and hell had broken loose upon them at once."

Nevertheless the people had an alternative. The wild mountains of Tejuca were accessible, and only a few miles distant. To these and the neighboring country they fled—men, women, and children, during one of the most tremendous nights ever known, even in a country so liable to storms. Expecting every moment that the assault would be made, the troops caught the panic, and in the morning, when Duguay Trouin was preparing to storm the place, the aid-de-camp of Du Clerc made his appearance, and told him he might enter without resistance, for the city was his own. Fire had been set to some of the richest magazines, by the governor's order, and mines had been laid under the forts of the Benedictines and Jesuits, but in both

places explosion was prevented, and the French took possession of their easy conquest without delay. They found their countrymen already gathering the first fruits. About five hundred of Du Clerc's men were still living; they had broken out of prison in the confusion of the night, and had fallen to the spoil. Some of the inhabitants had shown them kindness during their imprisonment, and it ought not to be forgotten that amid the general sack which ensued, the houses of these persons were marked, and faithfully preserved from pillage. Other excesses, however, it was impossible to restrain; the patrols established to prevent them were themselves foremost in the work of plunder. By the next morning three-fourths of the dwellings and warehouses had been broken open. Wine, provisions, furniture, stores, and goods of every kind, were thrown together pell-mell into the mud of the streets, and had the Portuguese known how to profit by the opportunity offered them, they might a second time have taken ample vengeance upon their invaders. Trouin shot some of his men, but this summary example was not sufficient to counterbalance the temptations presented to others, so that he found that the only way of preserving order was to keep them at work depositing in the magazines such goods as it was intended to carry away. The governor, De Castro, had entrenched himself about a league from the city, where he awaited a reinforcement from the mines. Duguay Trouin now perceived in how critical a situation he would soon be if he continued too long in a place where he had found but a small store of provisions, and where sufficient could not be procured without difficulty and danger. He therefore informed the governor that unless the city

were immediately ransomed, he would burn it to the ground. After some skirmishing and parleying, six hundred thousand cruzados, about four hundred thousand dollars, were offered and accepted as the ransom of the town; the inhabitants having the liberty of redeeming their own goods. Soon after this agreement was made a large body of troops arrived from the mines, in aid of De Castro, but no further hostilities ensued.

The French commander punished with death every man detected in plundering any of the church-plate; but having collected together all he could find, he entrusted it to the care of the Jesuits, who, he said, were the only ecclesiastics in that city, that had appeared worthy of his confidence.

Having received his last payment, and sent on board all the moveable plunder, he re-embarked on the fourth of November, with the full intention of laying Bahia under similar contribution. But the winds were against him; and after having struggled with them nearly six weeks, he found it necessary to bear away for France while he had provisions for the voyage.

The actual delay proved fatal to two of his squadron, which, in the dreadful weather they encountered on their way home, went down with twelve hundred men on board. One of them was commanded by the Chevalier de Courserac, who had led the way into the harbor of Rio. It was the finest ship in the squadron, and for that reason contained the most valuable part of the booty; besides gold and silver to the value of six hundred thousand livres. A third vessel was driven to Cayenne, and sunk there at anchor. Notwithstanding these losses, there remained to the

adventurers a profit of ninety-two per cent. upon the capital they had risked in the outfit.

The people of Rio were so dissatisfied with their governor's conduct, that they would not suffer him to continue in his office. As soon as the calamity was known at Lisbon, Francisco de Tivora was sent out to supersede him. The unfortunate De Castro was brought to trial for cowardice, &c., and at length sentenced to degradation and perpetual imprisonment in one of the forts of India. This seemed hard, especially since he pursued the same course as in the former year, when having been successful his faults were overlooked.

From the time that Duguay Trouin's squadron weighed anchor on their homeward voyage, no hostile fleet has ever entered the harbor of Rio de Janeiro. Great changes, however, have taken place in the condition of that city.

In 1763 it superseded Bahia as the seat of government, and became the residence of the Viceroys of Portugal.

The more substantial improvements of the capital were undertaken at this period. The marshes, which covered a considerable portion of the spot where the town now stands, were drained and diked. The streets were paved and lighted. Cargoes of African slaves, which had hitherto been exposed in the streets for sale, exhibiting scenes of disgust and horror, and also exposing the inhabitants to the worst of diseases, were ordered to be removed to the Vallongo, which was designated as a general market for these unhappy beings.

Fountains of running water were also multiplied.

And in these, and various other ways, the health, comfort and prosperity of the city, were promoted under the successive administrations of the Count da Cunha, the Marquis of Lavradio, and Luiz de Vasconcellos.

The system of government maintained during these periods throughout Brazil, was absolute in the extreme, and by no means calculated to develop the great resources of the country. Nevertheless, it was anticipated by the more enlightened statesmen of Portugal, that the colony would at some day eclipse the glory of the mother country. None, however, could foresee the proximity of those events, which were about to drive the royal family, the house of Braganza, to seek an asylum in the New World, and to establish their court at Rio de Janeiro. The close of the eighteenth century witnessed their development.

"The young republic of France emerged from amid the storms of the Revolution, and the crowned heads of all the surrounding states entered into a mighty coalition to crush the intruder.

"In this attempt, they were partially successful; but their aggressive policy ere long was followed up by a fearful and overwhelming reaction. They raised up a spirit which afterwards they in vain attempted to exorcise. They called forth a conqueror, who, for awhile, scattered all their armaments before him, and who burst and riveted at will the manacles of many nations. In 1807 the French army, under Marshal Junot, invaded Portugal with the design of seizing the royal family. The prince regent, Don John VI., had tried every means, and had submitted to the most humiliating concessions, to avert the impending storm.

"But Napoleon had resolved on adding the Peninsula

to his empire, and on the twenty-ninth of November the vanguard of his army surmounted the heights of Lisbon. Then, and not till then, the prince resolved upon emigration to Brazil."

Every thing of value that could be transported, was hastily embarked with the royal family. The Portuguese fleet consisted of eight ships of the line, four frigates, twelve brigs, and a number of merchantmen.

These, in company with an English squadron, then lying at the mouth of the Tagus, bore away for Brazil. The French took possession of Lisbon the following day. Early in January, 1808, the news of these surprising events reached Rio de Janeiro, and excited the most lively interest.

What the Brazilians had scarcely dreamed of as a possible event, was now suddenly to be realized. The royal family might be expected to arrive any day, and preparations for their reception occupied the attention of all. The Viceroy's palace was immediately prepared, and all the public offices in the palace square were vacated to accommodate the royal suite. These not being deemed sufficient, proprietors of private houses in the neighborhood were required to leave their residences, and send in their keys to the Viceroy.

Such were the sentiments of the people respecting the hospitality due to their distinguished guests, that nothing seems to have been withheld; while many, even of the less opulent families, voluntarily offered sums of money and objects of value to administer to their comfort.

The fleet having been scattered in a storm, the principal vessels had put into Bahia. But at length they all made a safe entry into the harbor of Rio, on the

7th of March, 1808. In the manifestations of joy upon this occasion, the houses were deserted, and the hills were covered with spectators. Those who could, procured boats and sailed out to meet the royal squadron. The prince, immediately after landing, proceeded to the cathedral, publicly to offer up thanks for his safe arrival. The city was illuminated for nine successive evenings.

In order to form an idea of the changes that have transpired in Brazil during the last thirty-five years, it must be remarked, that up to the period now under consideration, all commerce and intercourse with foreigners had been rigidly prohibited by the narrow policy of Portugal. Vessels of nations allied to the mother country were occasionally permitted to come to anchor in the ports of this mammoth colony, but neither passengers nor crew were allowed to land, excepting under the superintendence of a guard of soldiers.

To prevent all possibility of trade, foreign vessels, whether they had put in to repair damages or to procure provisions and water, immediately on their arrival were invested with a custom-house guard, and the time for their remaining was fixed by the authorities according to the supposed necessities of the case. As a consequence of these oppressive regulations, a people, who were rich in gold and diamonds, were unable to procure the essential implements of agriculture and of domestic convenience. A Senhor de engenho, who could display the most rich and massive plate at a festival, might not be able to furnish each of his guests with a knife at table. A single tumbler at the same time might be under the

necessity of making repeated circuits through the company. The printing press had not made its appearance. Books and learning were equally rare. The people were in every way made to feel their dependence; and the spirit of industry and enterprise were alike unknown.

On the arrival of the prince regent the ports were thrown open. A printing press was introduced, and a Royal Gazette was published. Academies of medicine and the fine arts were established. The Royal Library, containing sixty thousand volumes of books, was opened for the free use of the public. Foreigners were invited, and embassies from England and France took up their residence at Rio de Janeiro.

From this period, decided improvements were made in the condition and aspect of the city. New streets and squares were added, and splendid residences were arranged on the neighboring islands and hills, augmenting with the growth of the town the picturesque beauties of the surrounding scenery. The sudden and continued influx of Portuguese and foreigners not only showed itself in the population of Rio, but extended inland, causing new ways of communication to be opened with the interior—new towns to be erected, and old ones to be improved. In fact, the whole face of the country underwent great and rapid changes.

The manners of the people also experienced a corresponding change. The fashions of Europe were introduced. From the seclusion and restraints of non-intercourse the people emerged into the festive ceremonies of a court, whose levees and gala-days drew together multitudes from all directions. In the mingled society which the capital now offered, the dust of retire-

ment was brushed off, antiquated customs gave way, new ideas and modes of life were adopted, and these spread from circle to circle and from town to town.

Business assumed an aspect equally changed. Foreign commercial houses were opened, and foreign artizans established themselves in Rio and other cities.

This country could no longer remain a colony. A decree was promulgated in December, 1815, declaring it elevated to the dignity of a kingdom, and hereafter to form an integral part of the United Kingdom of Portugal, Algarves and Brazil. It is scarcely possible to imagine the enthusiasm awakened by this unlooked for change throughout the vast extent of Portuguese America. Messengers were despatched to bear the news, which was hailed with spontaneous illuminations from the La Plata to the Amazon. Scarcely was this event consummated when the queen, Donna Maria I., died.

She was mother to the prince regent, and had been for years in a state of mental imbecility, so that her death had no influence upon political affairs. Her funeral obsequies were performed with great splendor; and her son, in respect for her memory, delayed the acclamation of his succession to the throne for a year. He was at length crowned with the title of Don John VI. The ceremonies of the coronation were celebrated with suitable magnificence in the palace square, on the 5th of February, 1818. Amid all the advantages attendant upon the new state of things in Brazil, there were many circumstances calculated to provoke political discontent. Mr. Armitage has very appropriately summed up the political condition of Brazil at this period, in the following terms:

"A swarm of needy and unprincipled adventurers came over with the royal family, for whom the government felt constrained to find places. These men took but little interest in the welfare of the country, and were far more eager to enrich themselves, than to administer justice or to benefit the public. The rivalry, which had always prevailed between the native Brazilians and the Portuguese, found, in this state of things, a new cause of excitement. Don John, from his naturally obliging disposition, delighted in rewarding every service rendered to him or to the state; but being straitened for funds, he adopted the cheaper custom of bestowing titulary honors upon those who had merited his favor. To such an extent did he carry this species of liberality, that, during the period of his administration, he distributed more honorary insignia than had been conferred by all the preceding monarchs of the house of Braganza.

"Those merchants and landed proprietors, who, on the arrival of the royal cortège, had given up their houses and advanced their money to do honor to their guests, were decorated with the various honorary orders, originally instituted during the days of chivalry. Individuals were dubbed knights who had never buckled on a spur; and commendadores of the order of Christ were created in the persons of those who were by no means learned in the elementary doctrines of their missals.

"The excitement, resulting from such a distribution of honors, in a country where titulary distinctions were hitherto almost unknown, and where the veneration for sounding titles and antiquated institutions was as profound as it was unenlightened, could not but be

great. These being now brought apparently within the reach of all, became the great objects of competition to the aspiring; and there was soon no species of petty tyranny which was not put in force, nor any degradation which was not cheerfully submitted to, when these manifestations of royal favor were the objects in view. Success was generally attended with an instantaneous change in the style of living. Knights could no longer descend to the drudgeries of commercial life, but were compelled to live either on resources already acquired, or, in default of resources, to solicit employment under the government.

"Here, however, the difficulties were greater than in the first instance—competition being increased by the numerous emigrants from the mother country. Even when obtained, the emoluments attached to public offices were too limited to admit of much extravagance on the part of the holders. Opportunities were nevertheless frequently occurring for the sale of favors and exemptions, and the venality of the Brazilians in office, became ere long equal to that of their Portuguese colleagues. These things, together with the wretched state of morals that prevailed at court, were calculated to foment those jealousies of foreign dominion which could hardly fail to arise in view of the independence recently achieved by the English colonies of North America, and of the revolutionary struggle in which the neighboring colonies of Spain were already engaged.

"A consciousness of this increasing discontent, and a fear that Brazil would by and by follow the example of her Spanish neighbors, doubtless had a powerful influence in causing the country to be politically elevated to the rank of a kingdom.

"Quietness prevailed for several years; but discontent became gradually disseminated, and was often promoted by the very means used for its suppression. Murmurs, too, were excited, but as yet they found no echo; the only printing press in the country being under the immediate direction of the royal authorities. Through its medium the public was duly and faithfully informed concerning the health of all the princes in Europe. Official edicts, birth-day odes, and panegyrics on the reigning family, from time to time illumined its pages, which were unsullied either by the ebullitions of democracy, or the exposure of grievances. To have judged of the country by the tone of its only journal, it must have been pronounced a terrestrial paradise, where no word of complaint had ever yet found utterance."

The revolution which occurred in Portugal in 1821, in favor of a constitution, was immediately responded to by a similar one in Brazil.

After much excitement and alarm from the tumultuous movements of the people, the king, Don John VI., conferred upon his son Don Pedro, prince royal, the office of regent and lieutenant to his majesty in the kingdom of Brazil. He then hastened his departure for Portugal, accompanied by the remainder of his family and the principal nobility who had followed him. The disheartened monarch embarked on board a line-of-battle ship on the 24th of April, 1821, leaving the widest and fairest portion of his dominions to an unlooked-for destiny.

CHAPTER III.

Declaration of Independence.—Acclamation of Don Pedro as Emperor.—The Revolution.—Subsequent events.—Abdication.—Acclamation of Don Pedro II.—The Regency.—Constitutional Reform.

RAPID as had been the political changes in Brazil during the last ten years, greater changes still were to transpire.

Don Pedro was at this period twenty-three years of age. He had left Portugal when a lad, and his warmest aspirations were associated with the land of his adoption. In 1817, he was married to the archduchess Leopoldina, of the house of Austria, sister to Maria Louisa, the ex-empress of France. The bride arrived at Rio de Janeiro in November of that year.

In the office of prince regent, Don Pedro certainly found scope for his most ardent ambition; but he also discovered himself to be surrounded with numerous difficulties, political and financial. So embarrassing indeed was his situation, that in the course of a few months he begged his father to allow him to resign his office and attributes. The cortes of Portugal, about this time, becoming jealous of the position of the prince in Brazil, passed a decree ordering him to return to Europe, and at the same time abolishing the royal tribunals at Rio. This decree was received with indignation by the Brazilians, who immediately rallied around Don Pedro, and persuaded him to remain among them. His consent to do so, gave rise to the most enthusiastic demonstrations of joy amongst both patriots and loyalists. But the Portuguese military soon evinced

symptoms of mutiny. The troops, to the number of two thousand men, left their quarters on the evening of January 11th, 1822, and providing themselves with artillery, marched to the Castello hill, which commanded the entire city. Intelligence of this movement was, during the night, made public; and ere the following day dawned the Campo de Santa Anna, a large square in sight of the station occupied by the Portuguese troops, was crowded with armed men.

The majority of these were undisciplined citizens, little fitted to cope with the Portuguese soldiers, many of whom had served in the Peninsula, under the Duke of Wellington. In numbers, however, they were far superior to their antagonists, and were also furnished with cannon.

A conflict seemed inevitable; but the Portuguese commander vacillated in view of such determined opposition, and offered to capitulate, on the condition of his soldiers retaining their arms. This was conceded, on their agreeing to retire to Praya Grande, a village on the opposite side of the bay, until transports could be provided for their embarkation to Lisbon; which was subsequently effected. The measures of the cortes of Portugal, which continued to be arbitrary in the extreme towards Brazil, finally had the effect to hasten, in the latter country, a declaration of absolute independence. This measure had long been ardently desired by the more enlightened Brazilians, some of whom had already urged Don Pedro to assume the title of Emperor. Hitherto he had refused, and reiterated his allegiance to Portugal. But he at length, while on a journey to the province of S. Paulo, received dispatches from the mother country, which had

the effect to induce him instantly to resolve on independence.

His exclamation, "independence or death,"* was enthusiastically reiterated by those who surrounded him, and thenceforward became the watchword of the Brazilian revolution. This declaration was made on the 7th of September, and was repeated at Rio as soon as the prince could hasten there by a rapid journey.

The municipality of the capital issued a proclamation on the 21st, declaring their intention to fulfill the manifest wishes of the people, by proclaiming Don Pedro the constitutional Emperor and perpetual defender of Brazil. This ceremony was performed on the 12th of October following, in the Campo de Santa Anna, in the presence of the municipal authorities, the functionaries of the court, the troops, and an immense concourse of people. His highness there publicly declared his acceptance of the title conferred on him, from the conviction that he was thus obeying the will of the people. The troops fired a salute, and the city was illuminated in the evening. Jozé Bonifacio de Andrada, prime minister of the government, had in the meantime promulgated a decree, requiring all the Portuguese who were disposed to embrace the popular cause, to manifest their sentiment by wearing the Emperor's motto, "independencia ou morte," upon their arm—ordering also, that all dissentients should leave the country within a given period, and threatening the penalties imposed upon high treason against any one who should thenceforward attack, by word or deed, the sacred cause of Brazil.

The Brazilian revolution was comparatively a blood-

* "Independencia ou Morte."

less one. The glory of Portugal was already waning; her resources were exhausted, and her energies crippled by internal dissensions.

That nation made nothing like a systematic and persevering effort to maintain her ascendancy over her long depressed, but now rebellious colony. The insulting measures of the cortes were consummated only in their vaporing decrees. The Portuguese dominion was maintained for some time in Bahia and other ports, which had been occupied by military forces. But these forces were at length compelled to withdraw, and leave Brazil to her own control. So little contested, indeed, and so rapid was this revolution, that in less than three years from the time independence was declared on the plains of the Ypiranga, Brazil was acknowledged to be independent at the court of Lisbon. In the meantime the Emperor had been crowned as Don Pedro I., and an assembly of delegates from the provinces had been convoked. A constitution had been framed by this assembly and accepted by the Emperor, and on the 24th of March, 1824, was sworn to throughout the empire.

The administration of Don Pedro I. continued about ten years, and during its lapse, the country unquestionably made greater advances in intelligence than it had done in the three centuries which intervened between its first discovery and the proclamation of the Portuguese constitution in 1820. Nevertheless this administration was not without its faults or its difficulties. Don Pedro, although not tyrannical, was imprudent. He was energetic, but inconstant—an admirer of the representative form of government, but hesitating in its practical enforcement.

Elevated into a hero during the struggle for inde-

pendence, he appears to have been guided rather by the example of other potentates than by any mature consideration of the existing state and exigencies of Brazil; and hence, perhaps, the eagerness with which he embarked in the war against Montevideo, which certainly had its origin in aggression, and which, after crippling the commerce, checking the prosperity, and exhausting the finances of the empire, ended only in the full and unrestrained cession of the province in dispute.

Besides these considerations, it must be remarked that the habits of the Emperor were extravagant, and his morals extremely defective; and yet, the main cause of his personal unpopularity seems to have consisted in his never having known how to become the man of his people—in his never having constituted himself entirely and truly a Brazilian.

He was often heard to express the sentiment, that the only true strength of a government lay in public opinion; yet unfortunately he did not know how to conciliate the public opinion of the people over whom it was his destiny to reign. At the period of the revolution, he had, under the excitements of enthusiasm, uttered sentiments calculated to flatter the nascent spirit of nationality, and his sincerity had been credited; yet his subsequent employment of a foreign force, his continued interference in the affairs of Portugal, his institution of a secret cabinet, and his appointment of naturalized Portuguese to the highest offices of the state, to the apparent exclusion of natives of the soil, had, among a jealous people, given rise to the universal impression that the monarch himself was still a Portuguese at heart.

The native Brazilians believed that they were beheld with suspicion, and hence became restive under a government which they regarded as nurturing foreign interests and a foreign party. Opportunities for manifesting their dissatisfaction frequently occurred, and these manifestations were met by more offensive measures. At length, after fruitless efforts to suppress the rising spirit of rebellion in different parts of the empire, Don Pedro found himself in circumstances as painful and as humiliating as those which forced his father, Don John VI., to retire to Portugal. Opposition, which had long been covert, became undisguised and relentless. The most indifferent acts of the Emperor were distorted to his prejudice, and all the irregularities of his private life were brought before the public. Individuals to whom he had been a benefactor deserted him, and perceiving that his star was on the wane, had the baseness to contribute to his overthrow. The very army which he had raised at an immense sacrifice, which he had maintained to the great prejudice of his popularity, and on which he had unfortunately placed more reliance than upon the people, betrayed him at last.

After various popular agitations, which had the continual effect of widening the breach between the imperial party and the patriots, the populace of Rio de Janeiro assembled in the Campo de Santa Anna on the 6th of April, 1831, and began to call out for the dismissal of the new ministry, and for the reinstatement of some individuals who had that very morning been dismissed. Don Pedro, on being informed of the assemblage and its objects, issued a proclamation, signed by himself and the existing ministry, assuring them that

the administration was perfectly constitutional, and that its members would be governed by constitutional principles. A justice of the peace was dispatched to read this to the people; yet scarcely had he concluded when the document was torn from his hands and trampled under foot. The cry for the reinstatement of the cabinet became louder; the multitude momentarily increased in numbers; and, about six o'clock in the afternoon, three justices of the peace were dispatched to the imperial residence to demand that the "ministry who had the confidence of the people," as the late cabinet were designated, should be reappointed.

The Emperor listened to their requisition, but refused to accede to the request. "I will do every thing for the people, (said he,) but nothing by the people."

No sooner was this answer made known in the Campo, than the most seditious cries were raised, and the troops began to assemble there for the purpose of making common cause with the multitude. Farther representations were made to the Emperor, but were unavailing. He declared he would suffer death rather than consent to the dictation of the mob; but his firmness was exercised at too late a period. The battalion styled the Emperor's, and quartered at Boa Vista, went to join their comrades in the Campo, where they arrived about 11 o'clock in the evening.

Even the imperial guard of honor, which had been summoned to the palace, followed; and the populace, already congregated, began to supply themselves with arms from the adjoining barracks. The Portuguese party, in the meantime, judging themselves proscribed and abandoned, durst not even venture into the streets. The Emperor, in these trying moments, is said to have

evinced a dignity and a magnanimity unknown in the days of his prosperity. On the one hand, the Empress was weeping bitterly, and apprehending the most fatal consequences; on the other, an envoy from the combined assemblage of the troops and populace was urging him to a final answer.

Deserted, harassed, irritated, and fatigued beyond measure, he at length found it necessary to yield to circumstances. About two o'clock in the morning he sat down, without asking the advice of any one, or even informing the ministry of his resolution, and wrote out his abdication in the following terms:

"Availing myself of the right which the constitution concedes to me, I declare that I have voluntarily abdicated in favor of my dearly beloved and esteemed son, Don Pedro de Alcantara.

"Boa Vista, 7th April, 1831, tenth year of the independence of the empire."

He then rose, and addressing himself to the messenger from the Campo, said—"Here is my abdication; may you be happy! I shall retire to Europe, and leave the country that I have loved dearly and that I still love." Tears now choked his utterance, and he hastily retired to an adjoining room, where were the Empress and the English and French ambassadors. He afterwards dismissed all his ministers save one, and in a decree which he dated the 6th of April, proceeded to nominate Jozé Bonifacio de Andrada as the guardian to his children.

It was a striking illustration of the ingratitude with which he was treated in the hour of misfortune, that from all those upon whom he had conferred titles and riches he was obliged to turn away to the infirm old

man whom, at a former period, he had rejected and cruelly wronged. Finally, after arranging his household affairs, he embarked in one of the boats of the English line-of-battle ship the Warspite, accompanied by the Empress, and his eldest daughter, the present queen of Portugal. The second wife of Don Pedro I. was a Bavarian princess, whom he had married in 1829, three years after the death of the first Empress.

From this period he never more set foot upon Brazilian soil. The decree of abdication was received in the Campo de Santa Anna with demonstrations of joy, and with vivas to Don Pedro the Second.

Early the same morning all the deputies and senators in the metropolis, together with the ex-ministers of state, assembled in the senate house and appointed a provisional regency, consisting of Vergueiro, Francisco de Lima, and the Marquis de Caravellas, who were to administer the government until the appointment of the permanent regency provided for by the constitution. The son, in favor of whom this abdication was made, was not six years old; nevertheless he was borne in triumph to the city, and the ceremony of his acclamation as Emperor was performed with all imaginable enthusiasm. During the progress of these events, the corps diplomatique had assembled at the house of the Pope's nuncio, to determine on what course they should take in the progressing revolution. Mr. Brown, the American chargé d'affaires, declined being present at this meeting, apprehending that its special design was to protect the common interests of royalty. Those who met, however, agreed on presenting an address to the existing authorities, in which, after stating that the

safety of their several countrymen was periled in the midst of the popular movements then taking place, they demanded for them the most explicit enjoyment of the rights and immunities conceded by the laws and treaties of civilized nations. They furthermore resolved to wait upon the ex-Emperor in a body, to learn from his own lips whether he had really abdicated!

These measures were highly offensive to the new government, being considered in the light of an uncalled-for interference. That government was at the same time highly pleased with the course pursued by Mr. Brown, and also by Mr. Gomez, the chargé from Columbia, who dissented from the policy of the monarchical diplomatic agents. The minister of state remarked that their conduct was that of "true Americans."

The 9th of April was appointed as the first court day of Don Pedro II., while the ex-Emperor still remained in the harbor. A Te Deum was chanted in the imperial chapel. The troops appeared in review; and an immense concourse of people, wearing leaves of the "arvore nacional" as a badge of loyalty, filled the streets. They detached the horses from the imperial carriage, so that they might draw their infant sovereign with their own hands. When he had been conveyed to the palace he was placed in a window, and the unnumbered multitude passed before him. After this he received the personal compliments of the corps diplomatique, none of whom were absent, notwithstanding the recent excursion on board the Warspite.

The new government offered Don Pedro I. the use of a public ship. He declined it, on account of the delay and expense that would be necessary to its outfit; remarking, at the same time, that his good friends, the

kings of Great Britain and France, could well afford him the conveyance for himself and family which had been offered by their respective naval commanders on that station. Accordingly on the 13th, the English corvette Volage, and the French corvette La Seine, put to sea—the former bearing the ex-Emperor and Empress, and the latter his sister and her husband.

On the 17th of June the Assembléa Geral proceeded to the election of the permanent regency. The individuals elected were Lima, Costa Carvalho, and João Braulio Muniz. The General Assembly was occupied during this session by exciting debates on the subject of constitutional reform.

Senhor Antonio Carlos de Andrada presided in the Chamber of Deputies. Jozé Bonifacio, who had been appointed by the ex-Emperor as tutor to his children, was recommissioned by the Assembléa, that body having decided that the former appointment was invalid. On accepting his charge, that distinguished Brazilian declared that he should receive no compensation for the services he might render in that important capacity—which declaration he maintained in the spirit of a true patriot.

Notwithstanding the magnitude of the revolution that had so suddenly transpired, the public tranquillity was scarcely at all disturbed. Some slight disorders appeared among the troops on two different occasions, but having no special political object, they were soon quieted.

On the 7th of October official dispatches arrived, bringing the congratulations of the government of the United States upon the new order of things. This was the first demonstration of the sentiments of other na-

tions that was communicated at the Brazilian court, and as such was received with peculiar satisfaction.

On the 3d of April, 1832, there broke out a revolt of the troops quartered in the forts Santa Cruz and Villegagnon. A body of one hundred landed at Bota Fogo and marched to the Campo da Honra, where they were dispersed. A few days after about three hundred men disturbed the public quiet at St. Christopher's, but where soon routed by the national guards, before whose fire thirteen of the insurgents were killed.

In July following, the minister of justice in his public report, (relatorio,) denounced the venerable Jozé Bonifacio, on suspicion of his having connived at the preceding disturbances. The report of a committee in the Camara dos Deputados demanded his dismission without a hearing. The Camara agreed to this by a bare majority, but the Senate dissented, and that plot for degrading Andrada failed. The regents sent in their resignation to the General Assembly. A deputation from the Chamber of Deputies besought them to remain in office. They consented, but immediately organized a new ministry.

In 1833 the minister of state communicated to the General Assembly the fear that Don Pedro I. was seeking a restoration in Brazil. The minister declared that he had but little apprehension on this ground, yet he wished to forestall any intrigue that might arise. Whatever may have been the wishes of the ex-Emperor in this respect, nothing was ever done towards accomplishing the object. He however, about this time, made a demonstration of principles less creditable to him than would have been any movements within the range of an honorable ambition. This was done in his send-

ing for his carriages, which had remained in the use of his imperial children, and also for the jewels that had belonged to his deceased daughter, Paula.

In December of this year the opposition to Jozé Bonifacio triumphed, by securing his deposition as tutor to the imperial family. The Marquis de Itanhaen was substituted in his place by appointment of the regency.

The year 1834 was celebrated on account of the important changes that were made in the constitution of the empire. One of these created annual assemblies in the provinces, instead of the general councils before held. The members of the provincial assemblies were to be elected once in two years. Another abolished the triple regency, and conferred that office upon a single individual, to be elected once in four years. The former arrangement, respecting the regency, originated in a jealousy of individual executive power; but the triumvirate had, long before its term expired, actually settled into an individual government. This circumstance occurred through the sickness, imbecility, and the final death of one of the regents, Braulio, and the protracted absence of another, Carvalho. Francisco de Lima alone remained in the exercise of power.

After the election for sole regent took place, the Senate delayed for a long time the apuração, or scrutiny of the votes, under pretence that all had not yet arrived. They even proposed that the Camara dos Deputados should join them in a convention for the election of a regent, on the old system, in place of Braulio. This scandalous proposition was assented to, on condition that the Senate should decide that the counting of the votes was absolutely impracticable.

DIOGO ANTONIO FEIJO.

The Senate shrunk from this perilous responsibility, and agreed to go into convention for the scrutiny. From the canvass it appeared that Diogo Antonio Feijo of San Paulo, was chosen by a majority of five hundred and seventy-five electoral votes over Hollanda Cavalcanti of Pernambuco, the opposing candidate. Feijo, although a priest, had been for many years engaged in political life, and only two years before had been elected a senator. One of the last acts of the preceding administration had been to appoint him bishop of Mariana, a diocese including the rich province of the Minas. Feijo was installed sole regent on the 12th of October, 1835. On the 24th he issued a judicious proclamation to the Brazilian people, setting forth the principles that he intended to observe in his administration.

The agitated question of the regency being settled, affairs assumed a more permanent aspect. Several foreign nations, at this juncture, advanced their diplomatic agents to the highest grade. The United States were desired to do the same, but did not consent.

In 1836 the government, among other suggestions for the public good, proposed to employ Moravian missionaries to catechise the Indians of the interior. This measure, together with every other originated by this administration, was opposed with the utmost rancor and bitterness by Vasconcellos, a veteran politician of great abilities, but of doubtful principles and bad morals. Notwithstanding the arts and power of Vasconcellos, the leading measure of the administration prevailed. This was a loan of two thousand contos of reis for the temporary relief of the treasury. Open and active rebellions were at this time in progress in Rio Grande do Sul, and also in Pará. Their influence, however, was scarcely apparent at the capital, where

every thing seemed quiet and prosperous. The General Assembly was slow in making provision to suppress these outbreaks, and when they were about to adjourn Feijo prolonged the session a month, "that the members might do their duty." Movements for the abolition of the regency, and the installation of the young Emperor, had already commenced, even at this early day. At times, and in favorable circumstances, they became more apparent.

Feijo's administration was not calculated to be popular. His character partook of the Roman sternness. When he had once marked out a course for himself, he followed it against all opposition. Disinclined to ostentation himself, he did not countenance it in others. He neither practised nor abetted the usual arts of flattering the popular will. He sometimes changed his ministers, but seldom or never his advisers. At length, so embarrassed did he find himself between the rebellion of Rio Grande and the factious opposition that checked his measures for repressing it, that he determined to retire from his office.

On the 17th of September, 1837, Feijo abdicated the regency, and the opposition party came into power. Pedro Araujo Lima, then minister of the empire, assumed the regency by virtue of a provision of the constitution, although Vasconcellos was the prime mover in the new order of affairs. No commotion took place, and it was evident that the strength of the new government consisted in union. A new policy was adopted towards the boy Emperor. Feijo had been distant and unceremonious; the new administration became over-attentive. More display was made on public occasions, and the inclinations of a people, passionately fond of the pomp and circumstance of royalty, began to be fully

gratified. In October, 1838, the votes of the new election were canvassed, and Lima was installed regent. His term of office was to cover the minority of the Emperor.

Whether the regent himself expected such a result or not, it soon became apparent that the dignity of his office was quite eclipsed by the new honors with which the young sovereign was complimented. About this time the members of the diplomatic corps were invited to visit his majesty during his annual sojourn at the imperial fazenda of Santa Cruz, about fifty miles south-west of the capital. The French and Austrian ministers took the excursion.

It may be here observed, that the frequent changes of ministry hitherto, had embarrassed the diplomacy of the Brazilian government, and had caused much dissatisfaction to foreign powers, who were unwilling to see their claims neglected from any cause. By degrees, however, the foreign, as well as the internal affairs of the government became more permanently adjusted.

As a whole, there can be no doubt that the government of the regency was a benefit to Brazil. During the entire period of its existence it had to struggle with serious financial difficulties, and also with the formidable rebellion of Rio Grande do Sul, besides temporal outbreaks in other provinces. Nevertheless, improvement became the order of the day, and was really secured in various ways.

It was about the time of Feijo's abdication of the regency, that the author's residence in Rio de Janeiro commenced. He will next endeavor to convey to the reader an idea of that city, such as it has become during the successive events briefly described in the foregoing pages.

CHAPTER IV.

Landing at the Palace Square.—The Crowd.—Buildings.—Rua Direita.—Coffee Carriers.—African Songs.—Cries.—Praça do Commercio.—Alfandega.—Post Office.—National Flag.—Designation of Streets.—Images at the Corners.—Churches.—Convents.

THE stranger, in whatever way he may have arrived in the harbor of Rio, usually lands in a small boat at the Largo do Paço, or palace square. At flood tide the waters of the bay dash and foam against the stone parapet, which at this point marks their limit, with a violence that enables one to appreciate the value of the granite stairs, upon which he may set foot while the boat is held fast alongside.

At various other places of landing the passenger must expect to be indebted to a ride through the surf on the shoulders of his boatmen, or to receive a wetting in attempting to jump on shore. Of docks there are none, nor any semblance of our usual facilities for bringing vessels into connection with the shore, save in some modern fixtures for the steam ferry-boats which ply between the city and Nitherohy, on the opposite side of the bay. Coasting steamers, merchant vessels, and men-of-war, lie at anchor in the stream.

At the palace square the stranger finds himself surrounded by a throng as diverse in habits and appearance, and as variegated in complexion and costume, as his fancy ever pictured. The majority of the crowd are Africans, who collect around the fountain to obtain water. This fluid flows perpetually from a score of

pipes, and when caught in tubs or barrels, is borne off upon the heads of both males and females.

The slaves go universally barefooted, but some of them are gaily dressed. Their sociability when congregated at these resorts is usually extreme, but sometimes it ends in differences and blows. To prevent disorders of this kind, soldiers are generally stationed near the fountains, who are pretty sure to maintain their authority over the unresisting blacks.

At certain hours of the day, great numbers of the citizens and foreign residents walk out in the Largo do Paço to enjoy a look down the bay, and the refreshing coolness of the sea breeze.

The palace is a large stone building, exhibiting the old Portuguese style of architecture. It was long used as a residence by the viceroys, and for a time by Don John VI., but is now appropriated to various public offices, and contains a suit of rooms in which court is held on gala-days. The buildings at the rear of the Palace Square were all erected for ecclesiastical purposes. The oldest was a Franciscan convent, but has long since been connected with the palace, and used for secular purposes. The old chapel remains, but has been superceded in popularity as well as splendor by the more recently erected imperial chapel, which stands at its right. Adjoining the imperial chapel is that of the third order of Our Lady of Mount Carmel, which is daily open, and is used as a cathedral.

The streets of the city are generally quite narrow; they are paved with stones of a large form. The houses seldom exceed three stories in height, but nearly all are occupied as dwellings. Even in streets chiefly devoted to business, the first floors only are appro-

priated to the storage and display of goods, while families reside above.

Granite is the material of which nearly all the edifices are constructed. The outside walls, however, are not laid up with hewn blocks, but with finer and irregular fragments cemented together, and coated without by plastering. The color is, therefore, almost invariably a clear white, which, glistening in the sun, often reflects a brilliancy that is painful to the eyes.

Passing out of the Largo do Paço to the right, we enter the Rua Direita. This is the widest and most important street of the city. It runs nearly parallel to the shore of the bay on which the city fronts.

Nothing can be more animated and peculiar than the scenes which are witnessed here during the business hours of the day, viz. from 9 A. M. till 2 P. M. During these hours only, vessels are permitted to discharge and receive their cargoes, and at the same time all goods and baggage must be dispatched at the custom-house and removed therefrom. Consequent upon such arrangements, the utmost activity is required to remove the goods dispatched at the custom-house, and to embark those productions of the country that are daily required in the transactions of a vast commercial emporium. When the reader, moreover, is told that all this labor is performed by human hands,—that scarcely a cart or a dray is used in the city for such purposes, unless indeed it is drawn by negroes, as for the heavier burdens a few are,—he will be prepared to figure before his mind some scores of negroes moving with loads upon their heads in every direction.

The coffee carriers usually go in troops, numbering ten or twenty individuals, of whom one takes the lead,

and is called the captain. These are usually the largest and strongest men that can be found. While at work, they seldom wear any other garment than a pair of short pantaloons; their shirt is thrown aside for the time as an encumbrance. Each one takes a bag of coffee upon his head, weighing one hundred and sixty pounds, and when all are ready they start off upon a measured trot, which soon increases to a rapid run.

As one hand is sufficient to steady the load, several of them frequently carry musical instruments in the other, resembling children's rattle-boxes; these they shake to the double-quick time of some wild Ethiopian ditty, which they all join in singing as they run. Music has a powerful effect in exhilarating the spirits of the negro, and certainly no one should deny him the privilege of softening his hard lot by producing the harmony of sounds, which are sweet to him, however uncouth to other ears. It is said, however, that an attempt was at one time made to secure greater quietness in the streets, by forbidding the negroes to sing. As a consequence they performed little or no work, so the restriction was in a short time taken off. Certain it is that they now avail themselves of their vocal privileges at pleasure, whether in singing and shouting to each other as they run, or in proclaiming to the people the various articles they carry about for sale. The impression made upon the stranger by the mingled sound of their hundred voices falling upon his ear at once, is not soon forgotten.

The Praça do Commercio, or Exchange, occupies a prominent position in the Rua Direita. This building, formerly a part of the custom-house, was ceded by government for its present purposes in 1834. By

means of considerable expense it was modernized and beautified, so that it now presents an aspect quite in contrast with the antique structures by which it is surrounded. It contains a reading room, supplied with Brazilian and foreign newspapers, and is subject to the usual regulations of such an establishment in other cities. Beneath its spacious portico the merchants of eight or nine different nations meet each other in the morning to interchange salutations, and to negotiate their general business.

Adjoining the Praça is the public entrance of the Alfandega, or Custom-house, an institution which most travellers in foreign countries have occasion to remember. The vast warehouses of this establishment extend quite to the sea-side. Here conveniences are constructed for landing goods under cover. Once out of boats or lighters, they are distributed and stored in respective departments, until a requisition is formally made for their examination and dispatch. That troublesome delays should occasionally occur in the dispatch of goods and baggage, is not surprising to any one acquainted with the tedious formalities required by the laws; nor would it be strange, if, among the host of *empregados* or sub-officers connected with this establishment, upon very limited pay, some are occasionally found who will embarrass your business at every step until their favor is conciliated by a direct or indirect appropriation of money to their benefit.

Most of the large commercial houses have a dispatching clerk, whose especial business it is to attend upon the Alfandega; and the stranger who is unaccustomed to the language and customs of the country will always avoid much inconvenience by obtaining the

services of one of these persons. If he does not then succeed to his liking, his only remedy will be "ter paciencia," to have patience. From my own experience in passing books and baggage through the different custom-houses of Brazil, I am prepared to say, that a person who understands and endeavors to conform to the laws of the country, may expect in similar circumstances to meet with kind treatment and all reasonable accommodations. Should he succeed in getting through the *portão grande* at Rio about the time that huge door is being closed up for the day, he will witness a lively scene. Boxes, bales, and packages of every species of goods, cases of furniture, pipes of wine, and coils of rope, lie heaped together in a confusion only equaled by the crowd of clerks, feitors and negroes, who block up the whole Rua Direita, in their rush to obtain possession of their several portions, and in their vociferations to hasten the removal of their merchandise.

In the same street, and nearly by the Portão da Alfandega, is the Correio Geral or General Post Office. You enter by a large vestibule, with a stone floor, occupied by several soldiers, either on guard or sleeping on benches at the extremities of the room. A flight of stairs conducts you to the second floor, from which you may enter on the left the offices of the National Bank and Treasury. On the right, behind a high counter, are the letters and newspapers of the post office, distributed not in boxes, according to alphabetical order, but in heaps, according to the places from whence they have come; as for instance, from the Mines, from St. Paul's, and other important places. Corresponding to this, on the sides of the room, are hung numerical lists of names arranged under the head of Cartas de Minas,

de S. Paulo, &c. The foreign letters, with the exception of those belonging to certain mercantile houses that pay an annual subscription to have their letters sent them, are thrown together promiscuously, and he who comes first has the privilege of looking over the whole mass, and selecting such as belong to himself or his friends. Although in such a method of letter delivery there is an apparent liability to frequent mistakes, yet in my own experience mistakes or loss of letters seldom or never occurred. The larger mails circulate on the coast, and are sent and received by vessels. The inland mails to the distant provinces depart once in five days, and return at corresponding intervals. Their transmission through the country is slow and tedious, being performed on horseback or by foot carriers. Charges for postage are moderate. It sometimes happens, however, that books or packages which ought to have passed through the custom-house, find their way to the post office, and then the expense is extravagant. If a person is dissatisfied with the amount charged, he can appeal to the decision of the inspector general, to whose office he will be conducted through several apartments in the rear of the office of delivery. When the sum to be paid is fixed, the person to whom the parcel belongs must take it, or expect to receive nothing more from the office until he does. In general, the civilities which a person will receive at the post office of Rio de Janeiro, are in happy contrast with the sullen and boorish indifference sometimes met with at similar establishments in the United States.

In all the public offices of Brazil the visitor will be struck with one arrangement as being in peculiarly good taste. Owing to the warmth of the climate, there

is no necessity for closed doors, but on the other hand ventilation is desirable. Hence each door is hung with a screen of green cloth, bearing the imperial coat of arms, and resembling the national flag. This emblem is decidedly beautiful. It exhibits an armillary sphere of gold on a cross of the Order of Christ, surrounded by a circle of stars in silver, representing the different provinces of the empire; the background is an escutcheon, surmounted by the imperial crown, and supported by a wreath from the coffee tree and the tobacco plant, to indicate the commercial riches of the country. No people more enthusiastically admire their flag than do the Brazilians; and their respect for it seems to increase with its daily exhibition, either suspended in the manner described, or floating over their forts and shipping. This flag has not seldom been the theme of poetic inspiration; as for example, in the following verse of an ode on the accession of the young Emperor Don Pedro II.

Troai canhoens! trombetas bellicosas
Tangei! rufai tambores!
Nos ares, auri-verdes estandartes,
Radiantes tremulem.

Let the tambores ring and the cannons thunder,
Let the trumpets sound with warlike roar,
As the gold and green of the nation's standard
Are borne aloft on the tremulous air.

The streets of Rio are designated by fine sounding names, although the rendering of those names into English does not in every instance inspire the most romantic ideas. Those for example which lead out of the Rua Direita at right angles with it, are Rua dos

Pescadores, Rua do Sabão, Rua da Alfandega, Rua do Rozario, Rua do Ouvidor. Parallel with the Rua Direita are the Rua da Quitanda, the great mart for dry goods, and the Rua dos Ourives, in which most of the jewellers and artisans in gold and silver are located. The Rua do Ouvidor is occupied chiefly by the French, and, as a French writer observes, is so filled with splendid stores of rich and fancy goods, objects of luxury and novelty, that one is inclined while passing through it to imagine himself in the environs of the Palais Royal, or of la Rue Vivienne at Paris.

On the corners of several of the streets, at about the elevation of the second story, are constructed niches which contain images of some saint, or of some invocation of the Virgin Mary. On certain occasions candles are burned, novenas are sung, and prayers are offered in front of these images, though most of them appear to be falling into decay; a circumstance which indicates that their devotees are decreasing either in number or in zeal. Witness the following extract of a communication in one of the daily papers:

"Mr. Editor,—There could not occur a greater state of abandonment and contempt than that in which the oratory and holy image of Our Lady appear on the corner of Rua dos Ourives and Alfandega. The oratory is falling to pieces, and threatens to tumble down on whoever passes beneath it; and the image is so covered with dust, and so maltreated, as scarcely to be recognised. Can it be possible that in the whole corporation of the gentlemen jewellers to whom this oratory belongs, there is not at least one soul sufficiently zealous of the glory and dignity of the Most Holy Virgin, to take upon himself the task of raising a subscription to procure

new dress and ornaments, so that the image might with due dignity be conveyed to some church while the oratory could be repaired."

The visitor to the different churches of the city would be at a loss to determine where an additional image could be needed.

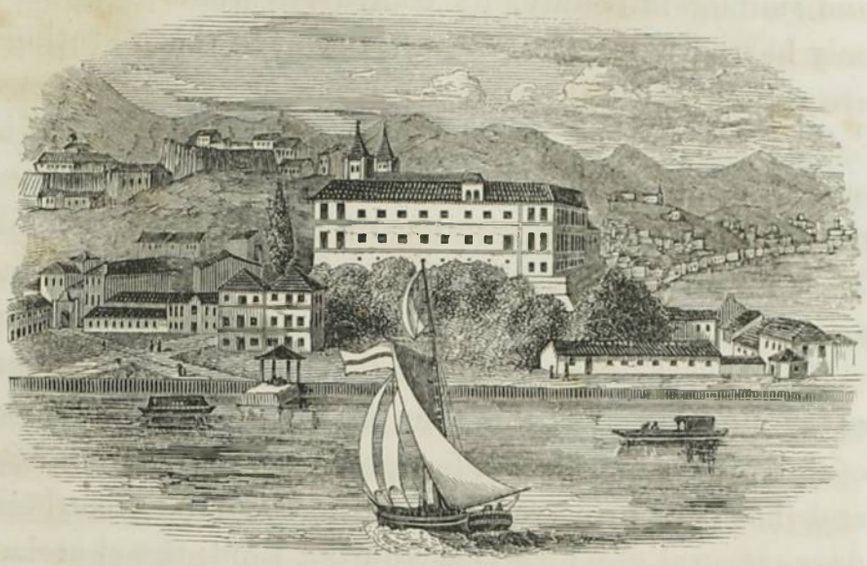
There are within the city and its suburbs about fifty churches and chapels. For their several names the reader may consult the appendix. They are generally among the most costly and imposing edifices of the country, although many of them have but little to boast as it respects either plan or finish. They may be found of various form and style. Some are octagonal, some are in the form of the Roman and some of the Grecian cross, while others are merely oblong. The church of the Candellaria is one of the largest. It presents taller spires and a handsomer front than any other; although, contrary to the usual custom, it is located in a narrow street and upon low ground.

IGREJA DA CANDELLARIA.

This church was originally designed to be a cathedral for the diocese of Rio de Janeiro. It was commenced about seventy years ago, but is not yet entirely finished. Like nearly every other building for ecclesiastical purposes in the country, it stands as a memento of past generations. The erection of a new church in Brazil is an event seldom heard of.

The chapels of the convents are in several instances larger, and probably more expensive, than any of the churches. That of the convent of St. Benedict is one of the most ancient, having been repaired, according to an inscription it bears, in 1671. The exterior of the edifice is rude but massive; its windows are heavily barred with iron gratings, more resembling a prison than a place of worship. The sides of the chapel are crowded with images and altars. The roof and ceiled walls exhibit paintings designed to illustrate the history of the patron saints, the relics of whose miracles are here carefully preserved. Unnumbered figures of angels and cherubs, carved in wood and heavily gilded, look down upon you from every corner in which they can be fastened; in fact, nearly the whole interior is gilt. The order of the Benedictines is by far the richest in the empire, possessing houses and lands of vast extent, though the number of monks is at present quite small. In the convent proper, a large square area is surrounded by corridors open on one side, and exhibiting the doors of the several dormitories of the monks on the other. An accessible apartment is devoted to the library, composed of about six thousand volumes. The sombre and melancholy air which pervades this monastic pile, is in perfect contrast to the splendid scene to be enjoyed in front of it. It also contrasts with the

neat and modern appearance of the Naval Arsenal, located at the foot of the eminence on which it stands.



BENEDICTINE CONVENT AND NAVAL ARSENAL.

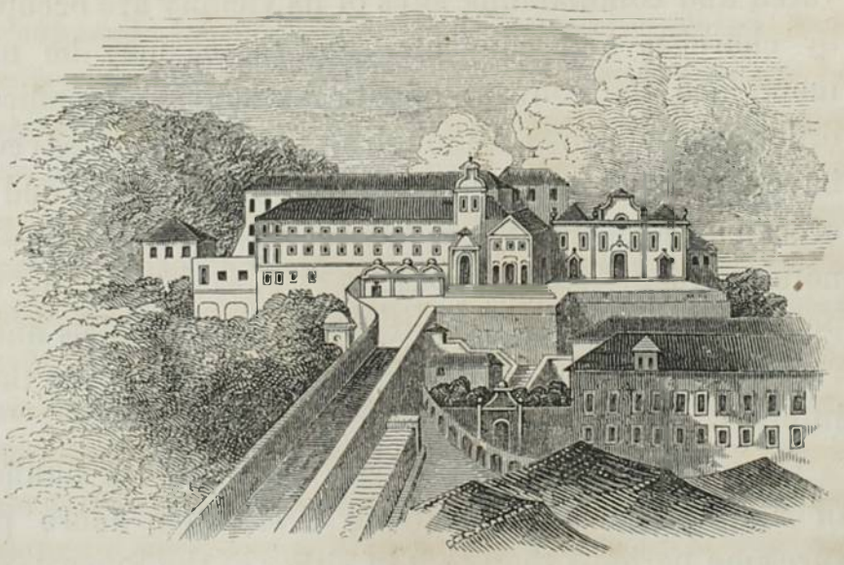
A striking peculiarity in the aspect of Rio de Janeiro is derived from the circumstance, that all the most elevated and commanding sites of its vicinity are occupied by churches and convents. Of these, may be next mentioned the convent of St. Anthony, a mendicant order, whose monks, although sworn to eternal poverty, have contrived to obtain a very valuable site and to erect a most costly edifice. These, since they can possess nothing themselves, belong, very conveniently, to the pope of Rome. In it are two immense chapels and a vast cloister, with scarcely enough friars to keep them in order.

On a hill opposite that of S. Antonio, is the nunnery of Santa Thereza, occupying a situation more picturesque perhaps than that of either of the monasteries mentioned; and yet, as if to render the appearance of

the building as offensive as possible in the midst of scenery ever breathing the fragrance of opening flowers and smiling in beauty, its contracted windows are not only barred with iron gratings, but even these gratings are set with bristling spikes.

The convent of Nossa Senhora da Ajuda, which is overlooked from the hill of Santa Thereza, completes the list of monastic institutions in the capital of Brazil. They may all be considered unpopular, and could never again be erected at any thing like their present expense.

The churches of all descriptions are generally open every morning. At this time masses are said in most of them. Ordinarily but few persons are in attendance, and those are principally females. Upon the great holidays, several of which occur during Lent, the churches are thronged, and sermons are occasionally delivered; but nothing like regular preaching on the Sabbath day is known in any part of the country.



SANTO ANTONIO.

CHAPTER V.

Brotherhoods.—Hospital of San Francisco de Paula.—The Lazarus and the Rattlesnake.—Misericordia.—Foundling Hospital.—Recolhimento for Orphan Girls.—Visit of the Emperor.—Jozé d' Anchieta, Founder of the Misericordia.—College of the Jesuits.—Monstrous Legends of the Order.—Friar John d'Almeida.

I WILL now glance at the Hospitals of Rio de Janeiro. Of these there are several, belonging to different Irmandades or Brotherhoods. These Brotherhoods are not dissimilar to the beneficial societies of England and America, though on a more extended scale. They are generally composed of laymen, and are denominated third Orders, as for example Ordem terceira do Carmo, da Boa Morte, do Bom Jesus do Calvario. They have a style of dress approaching the clerical in appearance—it is worn on holidays, with some distinguishing mark by which each association is known. A liberal entrance fee and an annual subscription is required of all the members, each of whom is entitled to support from the general fund in sickness and in poverty, and also to a funeral of ceremony when dead. The Brotherhoods contribute to the erection and support of churches, provide for the sick, bury the dead, and support masses for souls. In short, next after the state, they are the most efficient auxiliaries for the support of the religious establishment of the country. Many of them, in the lapse of years, have become rich by the receipt of donations and legacies, and membership in such is highly prized.

The extensive private hospital of S. Francisco de

Paula belongs to a Brotherhood of that name. In this I had occasion repeatedly to visit an afflicted fellow-countryman. It was located in an airy position, and built in the most substantial manner. Each patient has an alcove alloted to him, in which he receives the calls of the physician and the necessary care of attendants. When able to walk, he has long corridors leading round the whole building in which he may promenade, or from the windows enjoy the air and a sight of surrounding scenes. There are also sitting rooms in which the convalescent members of the fraternity meet to converse.

The Hospital dos Lazaros is located at St. Christopher's, several miles from the city, and is entirely devoted to persons afflicted with the elephantiasis and other cutaneous diseases of the leprous type. Such diseases are unhappily very common at Rio, where it is no rare thing to see a man dragging about a leg swollen to twice its proper dimensions, or sitting with the gangrened member exposed as a plea for charity. The term elephantiasis is derived from the enormous tumors which the affection causes to arise on the lower limbs, and to hang down in folds or circular bands, making the parts resemble the legs of an elephant. The deformity is frightful in itself; but the prevailing belief that the disease is contagious, imparts to the beholder an additional disgust.

It was an act of true benevolence, by which the Conde da Cunha appropriated an ancient convent of the Jesuits to the use of an hospital for the treatment of these cases. It was placed, and has since remained, under the supervision of the Irmandade do Santissimo Sacramento. The average number of its inmates is about

eighty. Few, in whom the disease is so far advanced as to require their removal to the hospital, ever recover from it. Not long since a person pretended to have made the discovery, that the elephantiasis of Brazil was the identical disease which used to be cured among the ancient Greeks by the bite of a rattlesnake. He published several disquisitions on the subject, and thus awakened public attention to his singular theory. An opportunity soon offered for testing it. An inmate of the hospital, who had been a subject of the disease for six years, resolved to submit himself to the hazardous experiment.

A day was fixed, and several physicians and friends of the parties were present to witness the result. The patient was a man fifty years old, and either from a confident anticipation of a cure, or from despair of a happier issue, was impatient for the trial. The serpent was brought into the room in a gaiola, a species of cage. Into this the individual introduced his hand with the most perfect presence of mind. The reptile seemed to shrink from the contact, as though there was something in the part which neutralized its venom. When touched, the serpent would even lick the hand without biting. It became necessary at length for the patient to grasp and squeeze the reptile tightly, in order to receive a thrust from his fangs. The desired thrust was at length given, near the base of the little finger.

So little sensation pervaded the member, that the patient was not aware he was bitten, until informed of it by those who saw the act. A little blood oozed from the wound, and a slight swelling appeared when the hand was withdrawn from the cage; but no pain was felt. Moments of intense anxiety now followed, while

it remained to be seen whether the strange application would issue for the better or for the worse. The effects became gradually manifest, although it was evidently retarded by the disease which had pre-occupied the system. In less than twenty-four hours the Lazarus was a corpse!

The most extensive hospital in the city, and indeed in the empire, is that called the Santa Casa da Misericordia, or the Holy House of Mercy. This establishment is located upon the sea-shore, under the brow of the Castello hill, and is open day and night for the reception of the sick and distressed. The best assistance in the power of the administrators to give, is here rendered to all, male or female, black or white, Moor or Christian,—none of whom, even the most wretched, are under the necessity of seeking influence or recommendations in order to be received.

From the statistics of this establishment, it appears that more than five thousand patients are annually received, of whom more than one thousand die. Hitherto the benevolent designs of the institution have often been thwarted, for lack of sufficient and properly constructed accommodations; the buildings being old and ill-arranged. A new hospital, on the most approved plan, is now in the process of erection, the corner stone having been laid in July, 1840.

In this hospital are treated vast numbers of English and American seamen, the subjects of sickness or accident on their arrival, or during their stay in the port. Indeed there are few nations of the world which are not represented among the inmates of the Misericordia of Rio Janeiro. Free access being always granted to its halls, they furnish an ample and interesting field for

benevolent exertions in behalf of the sick and dying, not only in Christian conversation, but also in the distribution of religious tracts.

The benevolence of this house of mercy is not confined to those within its infirmaries, but extends to the different prisons of the city, most of whose inmates receive food and medicines from the provisions of the Misericordia.

Besides the public hospital, the institution has another for foundlings, and a Recolhimento, or Asylum for Female Orphans. The Foundling Hospital is sometimes called *Casa da Roda*, in allusion to the wheel in which infants are deposited from the streets, and by a semi-revolution conveyed within the walls of the building. This wheel occupies the place of a window, facing a public square, and revolves on a perpendicular axis. It is divided by partition into four triangular apartments, one of which always opens without; thus inviting the approach of any who may be so heartless as to wish to part with their infant children. They have only to deposit the foundling in the box, and by a turn of the wheel it passes within the walls, they themselves going away unobserved.

That such institutions are the offspring of a mistaken philanthropy, is as evident in Brazil as it can be in any country. Not only do they encourage licentiousness, but they foster the most palpable inhumanity. Out of three thousand six hundred and thirty infants exposed in Rio during ten years anterior to 1840, only one thousand and twenty-four were living at the end of that period. In the year 1838–39, four hundred and forty-nine were deposited in the wheel, of whom six were found dead when taken out; many expired the first day

after their arrival, and two hundred and thirty-nine died in a short period. By means of all possible endeavors, and the expense of all the wet-nurses to be procured, it has only been possible to save about one-third of all that are received. Well might one of the physicians of the establishment, in whose company I visited several departments of the institution, remark, "Monsieur, c'est une boucherie!"

From thirty to fifty children are brought here every month in the year. What must be the moral condition, or the human feelings of those numerous individuals who deliberately contribute to such an exposure of infant life! One peculiar circumstance connected with this state of things, consists in the alleged fact, that many of the foundlings are the offspring of female slaves, whose masters, not wishing the trouble and expense of endeavoring to raise the children, or wishing the services of the mothers as wet-nurses, require the infants to be sent to the engeitaria, where, should they survive, they of course are free.

The Asylum for Female Orphans is a very popular establishment. It is chiefly supplied from the Foundling Hospital. The institution not only contemplates the protection of the girls in its care during their more tender years, but provides also for their marriage, and confers on them dowries of from two to four hundred milreis each. On the second of July, every year, when the Roman church celebrates the anniversary of the visitation of St. Elizabeth, by processions, masses, and the like, this establishment is thrown open to the public, and is thronged with visitors; some of whom bring presents to the recolhidas, and some ask for them in marriage. This celebration was observed with unusual

ceremony in 1840. Several of the orphans were married. The regent and the imperial family were in attendance at the religious services of the occasion, and afterward approached the Recolhimento.

The provedor (superintendent) at this juncture offered the keys to the treasurer, ordering him to open the door. The door opened, and the provedor besought the regent that his Majesty might enter with the august persons who had the honor to accompany him. The regent replied, "This institution belongs to his Majesty, but you, sir, have the charge of it;" whereupon the august party entered.

The recolhidas were all dressed in white, in a style at once plain and beautiful. Three young orphans offered wreaths of flowers to the Emperor, through the treasurer and provedor. "His Majesty passed these to his august sisters, who received them with a perfect grace." On this occasion the water, which was now for the first time introduced into the building by pipes, commenced playing through an artificial embouchure.

The annual expenses of the Misericordia are from eighty to a hundred thousand dollars. A small portion of its receipts are provided for by certain tributes at the custom-house, another portion by lotteries, and the balance by donations and the rent of properties which belong to the institution through purchase and legacies. The Foundling Hospital and Recolhimento have been in existence about an hundred years. The original establishment of the Misericordia dates back as far as 1582. It took place under the auspices of that distinguished Jesuit, Jozé de Anchieta. About that time there arrived in the port a Spanish armada, consisting of sixteen vessels of war, and having on board three

thousand Spaniards, bound to the straits of Magellan. During the voyage very severe storms had been experienced, in which the vessels had suffered greatly, and sickness had extensively broken out on board. Anchieta was at the time on a visit to the college of his order, which had been founded some years previously, and whose towers still surmount the Castello hill. Moved upon by compassion for the suffering Spaniards, he made arrangements for their succor, and in doing so, laid the foundation of an institution which has gone on enlarging its charities and increasing its means of alleviating human suffering ever since.

It is impossible to contemplate the results of such an act of philanthropy without a feeling of respect towards its author. How many tens of thousands, during the lapse of more than two hundred and fifty years, have found an asylum within the walls of the Misericordia of Rio de Janeiro; how many thousands a grave! Anchieta was among the first Jesuits sent out to the New World, and his name fills a large space in the history of that order. His earlier labors were devoted to the Indians of S. Paulo, and along that coast, where he endured great privations and exerted a powerful influence; but he finally came to end his days at Rio de Janeiro.

His self-denial as a missionary, his labor in acquiring and methodizing a barbarous language, and his services to the state, were sufficient to secure to him an honest fame and a precious memory; but in the latter part of the ensuing century he was made a candidate for saintship, and his real virtues were made to pass for little in comparison with the power by which it was pretended that he had wrought miracles. Simon de Vas-

concellos, provincial of Brazil, and historian of the province, composed a narrative of his life, which is one of the greatest examples of extravagance extant.

It may be interesting to pass from the Santa Casa da Misericordia, so happily associated with his name, up the steep paved walk which leads to the old Jesuits' College, on the Morro do Castello, where Anchieta died. Here we may contemplate in imagination the huge antiquated structure, which, although long since perverted from its original use, remains, and is destined to remain, perhaps for ages to come, a monument of the wealth and power of the order founded by Ignatius de Loyola, whose name the college bore. Here too, with as much propriety as in any other place in the world, we may take a specimen or two of the monstrous legends invented by the priests, approved by the inquisition, and ratified by the church, which were for centuries palmed off upon the credulity of the people, as a means of advancing the interests and the renown of rival monastic orders.

Mr. Southey remarks,—"It would be impossible to say which order has exceeded the others in Europe in this rivalry, each having carried the audacity of falsehood to its utmost bounds; but in Brazil the Jesuits bore the palm."

Of this few will doubt who read the following: "Some," says Vasconcellos, "have called him (Anchieta) the second Thaumatourgos; others the second Adam, and this is the fitter title; because it was expedient that as there had been an Adam in the Old World, there should be one in the New, to be the head of all its inhabitants, and have authority over the ele-

ments and animals of America, such as the first Adam possessed in paradise.

"There were, therefore, in Anchieta, all the powers and graces with which the first Adam had been endowed, and he enjoyed them not merely for a time, but during his whole life; and for this reason, like our common father he was born with innocence, impassibility, an enlightened mind, and a right will.

"Dominion was given him 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. The birds of the air formed a canopy over his head to shade him from the sun. The fish came into his net when he required them. The wild beasts of the forest attended upon him in his journeys, and served him as an escort. The winds and waves obeyed his voice. The fire, at his pleasure, undid the mischief which it had done, so that bread which had been burnt to a cinder in the oven, was drawn out white and soft by his interference.

"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 ecstacies, visions, and revelations. He was a saint, a prophet, a worker of miracles, and a vice-Christ; yet such was his humility, that he called himself a vile mortal, and an ignorant sinner.

"His barret-cap was a cure for all diseases of the head. Any one of his cilices,* or any part of his dress, was an efficacious remedy against impure thoughts.

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* Wire-shirts.

Water poured over one of his bones worked more than two hundred miracles in Pernambuco; more than a thousand in the south of Brazil; and a few drops of it turned water into wine, as at the marriage in Galilee. Some of his miracles are commended as being more fanciful, and in a more elegant taste, than those which are recorded in the Scriptures. Finally, if, as a bishop said, the company was a gold ring, Anchieta was its gem."

The book in which these assertions are made, and which is stuffed with examples of every kind of miracle, was licensed by the various censors of the press at Lisbon—one of whom declares, that as long as the publication should be delayed, so long would the faithful be deprived of great benefit, and God himself of glory!

The same author, who has collected and attested all the fables which credulity and ignorance had propagated concerning Anchieta, has produced a far more extraordinary history of Friar Joam d'Almeida, his successor in sanctity. It was written immediately after Almeida's death, when the circumstances of his life were fresh in remembrance, and too soon for the embellishment of machinery to be interwoven.

This remarkable person, whose name appears originally to have been John Martin, was an Englishman, born in London during the reign of Elizabeth. In the tenth year of his age he was kidnapped by a Portuguese merchant, apparently for the purpose of preserving him in the Catholic faith; and this merchant, seven years afterwards, took him to Brazil, where, being placed under the care of the Jesuits, he entered the company.

Anchieta was his superior, then an old man, broken down with exertion and austerities, and subject to fre-

quent faintings. Almeida used to rub his feet at such times, in reference to which he was accustomed to say, that whatever virtue there might be in his hands, he had taken it from the feet of his master. No voluptuary ever invented so many devices for pampering the senses, as Joam d'Almeida did for mortifying them. He looked upon his body as a rebellious slave, who, dwelling within doors, eating at his table and sleeping in his bed, was continually laying snares for his destruction; therefore he regarded it with the deepest hatred, and as a matter of justice and self-defence, persecuted, flogged, and punished it in every imaginable way. For this purpose he had a choice assortment of scourges; some of whip-cord, some of catgut, some of leathern thongs, and some of wire. He had cilices of wire for his arms, thighs and legs, one of which fastened round the body with seven chains; and another, which he called his good sack, which was an under-waistcoat of the roughest horse-hair, having on the inside seven crosses made of iron, the surface of which was covered with sharp points, like a coarse rasp or a nutmeg-grater. Such was the whole armor of righteousness in which this soldier of Christ clad himself for his battles with the infernal enemy. It is recorded among his other virtues, that he never disturbed the mosquitos and fleas when they covered him; that whatever exercise he might take in that hot climate, he never changed his shirt more than once a week; and that on his journeys he put pebbles or grains of maize in his shoes.

His daily course of life was regulated in conformity to a paper, drawn up by himself, wherein he promised to eat nothing on Mondays, in honor of the Trinity—to wear one of his cilices, according to the disposition and

strength of the poor beast, as he called his body, and to accompany it with the customary fly-flapping of his four scourges, in love, reverence, and remembrance of the stripes which our Saviour had suffered for his sake. Tuesday, his food was to be bread and water, with the same desert, to the praise and glory of the archangel Michael, his guardian angel, and all other angels. Wednesdays, he relaxed so far as only to follow the rule of the company. On Thursdays he ate nothing, in honor of the Holy Ghost, the most holy sacrament, St. Ignatius Loyola, the apostles, and all saints, male and female. Fridays, he was to bear in mind that the rules of his order recommended fasting, and that he had foresworn wine, except in cases of necessity. Saturday, he abstained again from all food, in honor of the Virgin, and this abstinence was to be accompanied with whatever might be acceptable to her; whereby exercises of rigor as well as prayer were implied. On Sundays, as on Wednesdays, he observed the rules of the community.

For his private devotions, he used to pray three hours every day to the Trinity, the sacrament, our Saviour, and the Virgin Mary.

"These prayers," says he, "I perform in an imaginary oratory, fitted up in my heart, which I make use of night and day, wherever I may be, by sea or by land, in the wilderness or in the inhabited place. This oratory is divided into three parts, or altars: in the front, that of the Trinity; on the left, the Custodia with the holy sacrament; and on the right, the Holy Virgin with St. Joseph, holding our Lord between them, each by one hand. Here I and my soul, with all my powers, memory, understanding and will, kneel down with my

face to the earth, and make my prayers, kissing the feet of each with the mouth of my soul and of this sinful body, repeatedly exclaiming, Jesus, Maria, Jozé; and at the end of each exclamation, Glory be to the Father, and to the Son, and to the Holy Ghost, and to the Virgin Mary," an addition which he always silently made to the doxology.

The great object of his most thankful meditations was to think, that having been born in England,* and in London, in the very seat and heart of heresy, he had been led to this happy way of life. In this extraordinary course of self-torment, friar Joam d'Almeida attained the great age of fourscore and two. When he was far advanced in years his cilices and scourges were taken from him lest they should accelerate his death, but from that time he was observed to lose strength, as if his constitution was injured by the change;—such practices were become necessary to him, like a perpetual blister, without which the bodily system, having been long accustomed to it, could not continue its functions. He used to entreat others, for the love of God, to lend him a whip or a cilice, exclaiming, "What means have I now wherewith to appease the Lord! What shall I do to be saved!" Such are the works which a corrupt church has substituted for faith in Christ, and for the duties of genuine Christianity.

Nor must this be considered as a mere case of individual madness. While Almeida lived, he was an object of reverence and admiration, not only to the common people of Rio de Janeiro, but to persons of all

* On one side of his portrait is the figure of England, on the other that of Brazil, and under them these words, "hinc Anglus, hinc Angelus."

ranks. His excesses were in the spirit of his religion, and they were recorded after his death for edification and example, under the sanction of the superiors of an order, which at that time held the first rank in the estimation of the catholic world.

During his last illness the convent was crowded with persons who were desirous to behold the death of a saint. Nothing else was talked of in the city, and persons accosted each other with condolences as for some public calamity. Solicitations were made thus early for scraps of his writing, rags of his garments, or cilices, and indeed any thing which had belonged to him; and the porter was fully employed in receiving and delivering beads, cloths, and other things which devout persons sent, that they might be applied to the body of the dying saint, and imbibe from it a healing virtue. He was bled during his illness, and every drop of the blood was carefully received upon cloths, which were divided as relics among those who had most interest in the college.

When the bell of the college announced his death, the whole city was as greatly agitated as if the alarm of an invasion had been given. The governor, the bishop-administrator, the magistrates, nobles, clergy, and religious of every order, and the whole people, hastened to his funeral. Every shop was shut. Even the cripples and the sick were carried to the ceremony. Another person died at the same time, and it was with great difficulty that men could be found to bear the body to the grave.

An official statement of the proceedings of the day was drawn up, to be a perpetual memorial; and the admiration of the people for friar Joam d'Almeida was

so great, especially in Rio de Janeiro, that they used his relics in diseases, with as much faith as if he had been canonized, and with as much success. For awhile they invoked no other saint, as if they had forgotten their former objects of devotion! Numerous other details respecting these subjects are given by Mr. Southey, who adds the following reflections:

"Such 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.

"Nevertheless, the essentials of religion were not wholly destroyed. Charity towards the poor may at least be mentioned as a general good arising from a cause in other respects most mischievous; for alms being usually part of the penance imposed upon absolution, the poor were liberally assisted in their distress."

CHAPTER VI.

Lack of Hotels.—Markets.—Style of Living.—Fruit Pedlers.—Beggars and Vagrants.—The House of Correction.—Employment of Felons.—Experience of an Irish Woman.—Prisons.—Classification of Criminals.—Murderers in the Fortress of Lage.

THE stranger at Rio de Janeiro is usually surprised at the scarcity of inns and boarding-houses. There are several French and Italian hotels, with restauraunts and rooms to rent; and these are chiefly supported by the numerous foreigners constantly arriving and temporarily residing in the place. But among the native population, and intended for Brazilian patronage, there are only eight or ten inns in a city of two hundred thousand inhabitants, and scarcely any of these exceed the dimensions of a private house. It is almost inconceivable how the numerous visitors to this great emporium, from every part of the empire, find necessary accommodations. It may safely be presumed that they could not, without a heavy draft upon the hospitalities of the inhabitants, with whom, in many instances, a letter of introduction secures a home. In the lack of such a resort, the sojourner rents a room, and by the aid of his servant and a few articles of furniture, soon manages to live, with more or less frequent resorts to some caza de pasto, or victualling-house. Most of the members of the National Assembly are understood to keep up domestic establishments during their sojourn in the capital. As a consequence of this lack of inns and boarding-houses, nearly all the commercial firms are

obliged to maintain a table for the convenience of their clerks and guests. On the whole, this arrangement is probably better for the morals and habits of the young men they employ, who thus live under the immediate supervision of their superiors, than if they were to be scattered abroad promiscuously, as those in a similar condition often are in our own cities. Many of the foreign residents, particularly the English and Americans, locate their families in some of the extensive suburbs of the city, and go to and fro morning and evening. The municipal regulations of the city are in some respects peculiar.

Although there is a public slaughter-house, (matadouro,) where all the cattle consumed in the town are required to be killed, yet there are no public markets. Butchers rent private stalls wherever they choose. The Rua de S. Jozé is more specially appropriated to the sale of meats. Vegetables and fruits, and also immense collections of live poultry, are exposed in most of the public squares, the largos and prayas. In these places may occasionally be seen a small awning set upon sticks, to protect the lucky negress who had bethought herself of this expedient; but the great majority sit or stand exposed, throughout the day, to the sun's directest rays.

Not only are the staple productions of the country sold at these places, but various dishes are cooked and eaten on the spot by the slaves and lower classes, who sometimes find it most economical, or most convenient, thus to procure their food.

It must have been in some of these localities that a recent writer, who touched at the port of Rio, obtained his ideas of Brazilian manners; representing as he

does, that in that country food is taken without knives and forks, the meats being cut in small square pieces, each of which is rolled in mandioc flour and thrown into the mouth by the fingers! As in all other countries, the style of living in Brazil varies very much with the condition of families, from the most extravagant etiquette of the wealthy, to the plain substantial diet of the common people. But, I venture to affirm, that whosoever has dined with a respectable Brazilian family, at least within the precincts of any of the cities of the empire, has seen genteel provisions for the table. I have no disposition to edify the reader of these pages with detailed descriptions of every dinner or pic-nic in which I had a share, or of dilating upon the marvellous adventures of such occasions. But from my own observation I became convinced, that the Brazilians have learned to appreciate sufficiently the various luxuries with which foreign commerce supplies their markets, while they also understand the use of those indigenous productions and peculiar dishes of the country, which foreigners are slow to appreciate, but which possess a real excellence.

The waters of Brazil abound in numerous varieties of fish unknown in cold latitudes. Horticulture has as yet made but little advancement, but the indigenous fruits of the country are exceedingly rich and various. Besides oranges, limes, cocoanuts, and pineapples, which are well known among us, there are mangoes, bananas, pomegranates, mammoons, goyabas, jambos, araças, mangabas, and many other species of fruit, each of which has a peculiar and a delicious flavor.

With such a variety to supply whatever is to be desired, in view of either the necessaries or luxuries of

life, surely none need complain. These articles are found in profusion in the markets, and also hawked about through the town and suburbs by slaves and free negroes, who generally carry them in baskets upon the head. Nearly all sorts of goods are sold in a similar way. Pedlers are constantly passing through the streets, crying or chanting the nature and excellence of their commodities, or uttering some indeterminable sound to excite attention. Persons who wish to purchase have only to call them by a suppressed whistle, which they universally understand as an invitation to walk in and display their stock.

Nearly every branch of merchandise is sold in a similar manner. For this employment, the finest looking, and the most sprightly slaves of both sexes are selected, who are entrusted with expensive cases of dry goods and jewelry, and frequently display great tact in negotiating sales. Sometimes two or three are sent out together in charge of a clerk, who goes along flourishing his yardstick with an air of consequence, but is always eager to offer his goods to a purchaser.

Mr. Walsh remarked in 1828, that beggars were seldom seen in the streets of Rio. This was far from being the case in 1838. Through the lenity or carelessness of the police, great numbers of vagrants were continually perambulating the streets and importuning for alms; and mendicants of every description had their chosen places in the thoroughfares of the town, where they regularly waited, and saluted the passers by with the mournful drawl of *Favorece o seu pobre pelo amor de Deos.* If any saw fit to respond to this formula with its counterpart, *Deos lhe favorece*, "God help you," instead of bestowing a gift, they were not always sure

to escape without an insult. When this state of things was at its height, and it was known that numerous rogues were at large under the disguise of beggars, the chief of the police suddenly sprung a mine upon them. He offered the constables a reward of ten milreis for every mendicant they could apprehend and deliver at the house of correction. In a few days not less than one hundred and seventy-one *vagabundos* were delivered, over forty of whom were furnished with employment at the marine arsenal. The remainder were made to labor at the penitentiary till they had liquidated the expense of their apprehension. This measure had a most happy effect, and the streets were thenceforward comparatively free from mendicity, although persons really deserving charity where permitted to ask for aid at their pleasure.

The House of Correction is located on the brow of a high hill, between the suburbs of Catumby and Mata Porcos. The grounds pertaining to it are surrounded by high granite walls, constructed by the prisoners, who have long been chiefly employed on various improvements of the premises. On the hill side is a quarry, and numbers are employed in cutting stone for more extended walls and buildings. Others are made to carry dirt in wooden trays upon their heads, sometimes from one part of the ground to another, and sometimes from within the walls to the borders of a marsh nearly a mile distant, which is by this process being redeemed from the tide water and converted into valuable ground. The more refractory criminals are chained together, generally two by two, but sometimes four or five go along in file, clanking a common chain, which is attached to the leg of each individual. This is the place

to which slaves are sent to be corrected for disobedience, or common misdemeanors. They are received at any hour of the day or night, and retained free of expense as long as their masters choose to leave them. It would be remarkable if scenes of extreme cruelty did not sometimes occur here.

It was a melancholy sight, but one which in passing I often witnessed, to see several scores of convicts, chained together in platoons, marching under a guard of soldiers from the walls of this institution to the barracks of Mata Porcos, where they slept after the day's labor. Some of these individuals, like others daily met with in the streets, wore a huge ring of iron around their necks, with an extremity projecting upward by the side of the head. This mark is generally understood to designate a runaway slave who has been captured.

Of the general utility of the House of Correction, no one could doubt. A specimen of its discipline came under my own observation. An Irish woman had been for some time employed in the service of my family, when living at Engenho Velho, who had originally come out to the country in the company of colonists and soldiers engaged by Colonel Cotter. Her husband, whom she had accompanied, had died, and she remained to gain a livelihood by her industry. On a certain occasion she obtained permission to go to the city on a visit to some friends, but did not return as she had promised. Day after day passed on, but no intelligence came from poor Mary. What had become of her it was impossible to imagine. At length a letter was delivered at my door, written in English, in a fair hand and with some elegance of diction, signed by her name,

stating that by some very unjust procedure on the part of the police, she had been incarcerated in the caza de correcção, where she was undergoing horrible chastisement, having had her hair cut off, and being made to carry dirt like a slave—and begging me, for God's sake, to interfere and secure her liberty.

Granting the truth of all this, it was no small puzzle to imagine how she had been able to make such a communication, inasmuch as she could neither read nor write. It afterwards appeared that an Englishman, possessing a good education, but whose vices had degraded him to a similar confinement, had acted as her amanuensis—liberty being granted to a certain class of prisoners to send for writing materials, and to purchase food, while their money or credit lasted.

On repairing to the establishment, the director informed me that she had been apprehended for being intoxicated and quarrelsome in the streets, and regularly sentenced by a juiz de paz to a month's confinement—at the end of which, on payment of a small bill of costs, she could go free. On learning the facts of the case, I had no disposition to interrupt the regular course of justice, but hoped that its application would be of salutary effect. I found her situation not much better than it had been represented, but she had become more accustomed to it, and in a remarkably pious strain expressed her belief that the Lord was good to her in her afflictions.

After her release, she was permitted to return to our house under pledge of total abstinence, to which, with great difficulty, she assented—especially in view of Christmas, which was then near, and which she said she had always been accustomed to celebrate with the use

of a little wine. It was found at length, that not even the severe discipline of the house of correction had cured her propensity for an occasional stimulation; and although a dutiful servant in other respects, she was finally discharged.

As an instance of the vicissitudes to which such persons are subject, I will add, that during her sojourn with us, Mary had been persuaded to deposit her earnings in a species of savings bank, established in the city; so that when discharged she had a small sum on hand, which she resolved to enjoy "in a rational manner." She took rooms in Praya Grande, where expenses were light, and sat down to rest herself, till her money was nearly all consumed. She then besought aid to procure another situation. A friend suggested to her the expedient of advertising for a situation, in the style of the country. Her capacities were accordingly duly lauded in an advertisement which appeared in the columns of the Jornal do Commercio. In a short time numerous applications were made for her services. When Mary appeared, to pay her respects to the family again, she was attired in black robes resembling those of a nun. She had been elevated to the high office of a *dispenseira*, or stewardess, in a wealthy Brazilian family. The keys of the pantry were attached to her girdle. She had authority over a whole household of slaves, and was often invited to accompany the senhoras to church. With how much prudence she demeaned herself in this favored position, we were not informed, although it was presumed that an occasional remembrance of the caza de correcção would have materially assisted her in keeping proper care of the wines under her charge.

The principal prisons of the city are those of the Aljube, within the town, and Santa Barbara, on a small island, a short distance from the Ponta da Saude, on the northern limit of the city. By the latest report at hand, there existed in these two places of confinement three hundred and sixty-six prisoners, committed on the following charges:—62 homicide, 4 threats, 50 robbery, 9 swindling, 3 perjury, 79 theft, 27 assault and battery, 11 attempts to rob, 6 use of arms, 3 calumny, 2 prohibited games, 23 counterfeiting, 39 committed abroad, crimes unknown, 3 enslaving free persons, 2 aiding prisoners to escape, 6 resistance to authority, 3 suspicion of being fugitive slaves, 2 rape, 2 defrauding revenue, 21 sentenced for correction. Only one hundred and fifty-nine of these persons had been tried and sentenced. Five were to suffer capital punishment. Eleven of those sentenced for correction had been transferred from the Calabouço. This is a dungeon on the point of land stretching into the bay, just in front of the city, where fugitive slaves are confined until called for by their masters.

Besides the prisons now enumerated, there are places of confinement in the different forts. In that of Fort Lage, situated on a small island near the entrance of the bay, there occurred in 1839 a scene of unusual horror, and one which produced at the time no small agitation in the city of Rio de Janeiro.

A year previously an assassination had been committed in the beautiful island of Caqueirada, one of the many which adorn the upper portion of the bay. An old soldier, once a member of the imperial guard of honor, had retired to this spot to enjoy in tranquillity his latter days. At midnight he was aroused by the

noise of persons breaking through his door. He seized a loaded musket and fired, wounding the leader of the gang. The robbers, four in number, soon overpowered their victim, and laid him dead at their feet. Alarm was given by a slave who fled from the house, but the assassins escaped. For four months they eluded discovery, but were at length apprehended in a body. In three successive trials they were condemned by the unanimous decision of forty-seven jurors. They were sentenced to die. The day of execution was fixed and publicly announced.

Officers of the police, and a guard of soldiers, repaired at daylight to the Fortress de Lage, where the prisoners had been lodged in irons, to conduct them to the oratory of the Aljube, the place to which criminals are usually taken to make their last confession before ascending the gallows. When the guard approached, to their astonishment the convicts had filed off their fetters, and stood brandishing them as weapons of defence. They challenged the fire of the soldiers, and demanded to be killed on the spot. The officers preferred that they should be executed according to the form of law, and put them in siege, thinking that the torments of hunger and thirst would soon reduce them to a surrender.

The next morning a ball of ignited sulphur was hurled into the dungeon, designed to produce suffocation; a single voice responded, crying for mercy. Three of the assassins had committed suicide by means of a razor, with which in regular turn they had cut their own throats. The fourth had become horror-stricken while witnessing the dreadful deed, and the dying agonies of his companions, with whose blood the floor

of the prison was now covered. Weakened by hunger, tormented by the stings of conscience, and despairing of life, but afraid to follow the example of those who had rushed before him into the presence of the Eternal, he survived to give the frightful details of the original crime, and of the scene of desperation to which it led.

CHAPTER VII.

Illumination of the Streets.—Police.—Vaccine Institute.—National Museum.—Academy of the Fine Arts.—Military and Naval Academies.—The Emperor's College.—Reading of the Scriptures.—Episcopal Seminary.—Public National Library.—Subscription Libraries.—Book Trade.—Translations.—Auctions.—Infidel Works.—Newspapers.—Politics.—Correspondence.—Advertisements.—Quarterlies.—Geographical and Historical Institute

THE streets of few cities are better lighted than those of Rio. Throughout the bounds of the municipality large lamps are arranged at given distances from each other, not upon posts permanently, but with certain iron fixtures, by which they are lowered for cleaning and lighting. Oil is universally used, gases not having as yet been introduced. Four large wicks, blazing on the respective sides of a highly polished metallic reflector of quadangular form, cause each lamp to throw a splendid light upon all surrounding objects. This method of illuminating streets is quite expensive, but answers very important ends. A much smaller number of police officers is required to be on duty, and many crimes are prevented by the dissipation of that darkness under which they would seek a covert.

Whatever may have been the facts in former years, there prevailed during my residence in Rio, great quietness throughout the city at night. I have often had occasion to walk from one extremity to the other, at a late hour, but have always experienced the greatest security. The head quarters of the police are in an ancient public building, in the Rua da Guarda Velha.

That department of the municipal government is understood to have been administered with unwonted discretion and efficiency during a few years past.

I made one visit to this establishment, in compliance with a formality enjoined by the statutes of the city, although by no means generally complied with. All foreigners, before landing, are required to deliver their passports to the visiting officer of the port. These passports are handed over by that officer to the secretary of the police, on whom the foreigner must call, within a given time, to verify the description of his passport, and to receive a license to reside in the country. The visit on this occasion was decidedly one of ceremony. My passport was found by the date of its delivery. I then passed from the ante-room to an inner apartment, where was a clerk of registry, who opened an immense folio to receive my autograph, and his hand to take a fee, which was charged simply on the ground that I was not a bachelor, that class of persons not having the privilege of paying any thing on similar occasions. I then received my original passport, which, with its various inscriptions, constituted my license of residence in the very loyal and heroic city of Rio de Janeiro. I was now at liberty to retire with the usual ceremony of repeatedly bowing, and touching the hat to gentlemen who waited on me with a corresponding civility.

Whatever may be said of the regulation above alluded to, no one can fail to admire that which requires all children born in the city, whether rich or poor, bond or free, black, white, or yellow, to be vaccinated as a preventive of the small-pox. To provide for this, a Vaccine Institute (Junta Vaccinica) has been estab-

lished, which is open all Thursdays and Sundays. A number of professors are always in attendance here, and vaccination is performed on all who come or are brought to receive it, free of charge. The patient is required to return on the eighth day, to have the pustule examined. From some of the best specimens of its operation, the virus is taken and inserted in other arms, and thus perpetually preserved.

The lower floor of the City Hall (Camara Municipal) is devoted to the use of the Vaccine Institute. This edifice is located on the east side of the Campo da Honra.* A mingled throng is generally present on the mornings when vaccination is performed at the institute. Here will be seen a company of *negros novos*, or newly-imported Africans; there an Indian and a tropeiro from the interior; while on all sides of the house, and on benches placed at intervals through the sala, are nurses, and mothers, and children in abundance.

At first, all is orderly, and even solemn. At the appointed hour the subjects of the previous week are called up and examined. Then may be seen a flourish of lancets and a puncture of arms. The finale of this scene, between the crying of infants and the lullaby of nurses, forms often a ludicrous contrast with the staid gravity of its introduction.

In front of the Camara Municipal several elegant views may be enjoyed. On the left, looking toward the north-east, may be seen a large and much frequented fountain, the Military Arsenal, and the hill on which the Bishop's Palace is located. From the same position, on the right, appears the view herewith represented.

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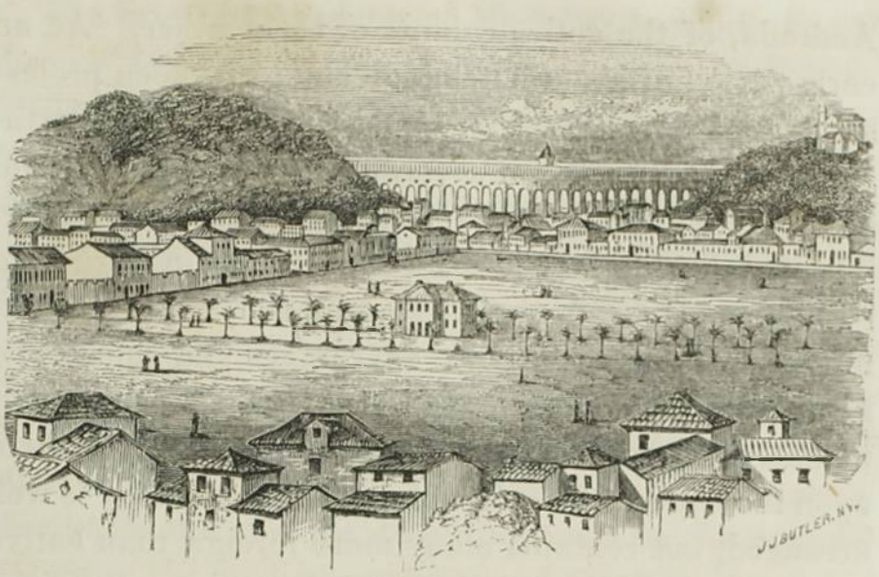
* Campo da Honra and Campo da Acclamação, are the modern names of the Campo da Santa Anna.



VIEW OF THE CAMPO DA HONRA AND THE ACQUEDUCT.

The small building represented in the middle of the Campo, is the old Palacete, erected for the accommodation of the king, and afterwards the Emperors, on parade days. Since the above drawing was made it has been burned, owing to carelessness in the use of gunpowder that had been stored in it. Although it was surrounded by people at the time of the explosion, yet fortunately but little injury was done.

On the western extremity of this square may be seen the new Palace of the Senate, also represented in one of the illustrations of this work. In a line with the Camara Municipal, and at no great distance from it, is the National Museum, which is thrown open to public visitation every Thursday. Large numbers of persons resort here. The collection of curiosities is interesting, but not extensive. That of minerals has been much augmented in value by a donation from the heirs of that distinguished scholar and statesman, Jozé Bonifacio de

Andrada, of the entire cabinet of their father. At an early period of his life, this individual had been professor of mineralogy in the university of Coimbra, in Portugal, where he published several works that gained him a reputation among the scientific men of Europe. Through his life he had been industrious in gathering together models of machines and mechanical improvements, together with choice engravings and coins; and his heirs certainly could not have made a more magnanimous disposal of the whole, than to confer them upon the nation. The department of mineralogy is well arranged, but contains many more foreign than native specimens. The same lack of Brazilian curiosities prevails in other departments, although, in that of aboriginal relics, may be found a fair collection of ornaments and feather dresses from Pará and Matto Grosso.

While the cabinets of Munich and Vienna, Paris, St. Petersburgh, London and Edinburgh, have been enriched by splendid collections from Brazil, in various departments of natural history, yet in the imperial museum of Rio de Janeiro but a meager idea can be formed of the interesting productions, mineral, vegetable and animal, in which the empire abounds.

The Imperial Academy of the Fine Arts was founded in 1824, by a decree of the National Assembly. It is at present organized with a director and four professors, viz. of painting and landscape, of architecture, of sculpture, and of design, and a corresponding number of substitutes. This institution is open to all who wish to be instructed in either department. About seventy students are matriculated annually at this institution, the greater proportion in the department of design. In 1843 the whole number of students was one hundred.

The Imperial Academy of Medicine occupies the old Jesuits' College, on the Morro do Castello, and is attended by students in the different departments, to the number of from one hundred to one hundred and fifty. A full corps of professors, several of whom have been educated in Europe, occupy the different chairs, and by their reputation guaranty to the Brazilian student an extensive course of lectures and study. The institution is in close connection with the Hospital da Misericordia, which at all times offers a vast field for medical observation. It is proposed, moreover, to arrange in that hospital a suitable dissecting-room for the especial benefit of the medical students and faculty.

The government has also established Military and Naval Academies, for the systematic instruction of the young men destined to either branch of the public service. At fifteen years of age, any Brazilian lad who understands the elementary branches of a common education, and the French language, so as to render it with facility into the national idiom or Portuguese, may, on personal application, be admitted to either of these institutions. The Naval Academy is located on board a man-of-war, at anchor in the harbor, and introduces its pupils at once to life upon the water.

An institution which of late has awakened more interest than any other in the capital of Brazil, was organized in the latter part of 1837, under the name of Collegio de Don Pedro II. It is designed to give a complete scholastic education, and corresponds, in its general plan, to the lyceums established in most of the provinces, although in endowment and patronage, it is probably in advance of any of those. There was at the opening great competition for the professorships, eight

or nine in number. All of them are said to have been creditably filled. The concourse of students was very considerable from the first organization of the classes. A point of great interest connected with this institution was the circumstance, that its statutes provided expressly for the reading and study of the Holy Scriptures in the vernacular tongue. For some time previous to its establishment, numerous copies of the Scriptures had been used in the other schools and seminaries of the city, where they were not likely to be less prized after so worthy an example on the part of the Emperor's College. My colleague, Rev. Mr. Spaulding, had an application to supply a professor and an entire class of students with Bibles, to which he cheerfully acceded, by means of a supply from the Missionary and Bible Societies.

The number of collegios and aulas, or halls for elementary instruction in Rio, is very great, although constantly varying. The public schools, of which there are twenty-eight, with about one thousand pupils, are insufficient to meet the wants of the people, and hence private individuals, Portuguese, French, English and Italian, are induced to open schools when and where they can find sufficient patronage. As I design, in another place, to give a sketch of the state of education in the empire, I will not dwell upon the details of these minor establishments.

This reference to the public institutions of Rio, may be closed by a mention of the episcopal seminary of St. Joseph. This seminary is under the direction of the diocesan bishop, and has for its especial object the training of young men for the priesthood. It was founded as early as 1740. Its faculty is composed of a rector, vice-rector, professors of doctrines and morals,

of philosophy, of Latin, of chanting, of French, and of English, who instruct in all their departments seventy pupils.

Every visitor to Rio de Janeiro should go to the National Library. This consists chiefly of the books originally belonging to the Royal Library of Portugal, which were brought over by Don John VI. It was by him thrown open to the public, and has ever since remained, under suitable regulations, free of access to all who choose to enter its saloon and read. This library is open daily from nine A. M. till two P. M., and is entered from the Rua detraz do Carmo.

Passing through an antique gate, you will observe on the right, the Cemetery of the third Order of the Carmelites. The surface of the ground is covered with marble slabs, each telling in Latin a brief tale of some one whose remains have been interred beneath it. The high walls were constructed of sufficient width to leave on the inside, rows of horizontal openings called *catacumbas;* ranging one above another, like berths on the side of a steamboat. In each one of these has been deposited a corpse, and the opening has been filled up with mason work, leaving a finished wall. Thus the front of each catacomb furnishes a suitable place for an inscription to the memory of its departed tenant.

On the left of this passage, you enter the rooms of the *Bibliotheca Nacional e Publica.* Paintings of an ancient date, and engravings in antique frames, adorn the walls. Ascending a broad flight of stairs, the *Sala de Leitura*, or reading saloon, is entered at the right hand. Tables covered with cloth, on which are arranged writing materials, and frames designed to

support large volumes, extend through the room, from end to end. The shelves, rising from the floor to the lofty ceiling, are covered with books, of every language and date. You can here call for any volume the library contains, and sit down to read, and take notes at your pleasure. The newspapers of the city, and various European magazines, may also be found here. With all its attractions, I have never seen this room crowded; while it is seldom found without some readers. Not only this apartment, but also various alcoves and rooms adjoining it, on either hand, are filled all around with books. The recent additions to the library have not been great, although appropriations are made from time to time for its increase. The collection has also been augmented by valuable donations, among which, that of the books of the late Jozé Bonifacio de Andrada deserves especial mention.

The publicity of such a library cannot fail to have a beneficial influence upon the literary taste and acquirements of the students of the metropolis; which, by degrees, will extend itself to the whole community. While the student at Rio may find in the National Library nearly all that he can desire in the field of ancient literature, he may also easily gain access to more modern works in the subscription libraries.

The English, the German, and the Portuguese residents, have severally established such libraries for their respective use. That of the English is somewhat extensive and valuable.

Brazil has not yet become a promising field for the publication of books. With the exception of pamphlets, and insignificant volumes, scarcely any original works have been published, except on the account of

authors. Nor is this owing merely to the fact, that as yet, the number of purchasers is limited. Portugal, before Brazil, was never a book-making country, and for a series of years more Portuguese books have been published in Paris than in Lisbon. An increase of readers in Brazil is, therefore, an extension of the Parisian market; and the Brazilian publisher has to contend, not only with the rivalry of the mother country, but with that of the prolific press of Paris.

The revolutions and political agitations of Portugal have had a tendency to drive the literati of that kingdom to more quiet scenes. Many of these have taken up their abode in Paris, and it has become their interest to write and publish for Brazil as well as for Portugal. Moreover, these are the degenerate days of Portuguese literature, in which the pure Lusitanian is corrupted by Gallicisms, and the press is burdened with translations from other tongues, almost to the exclusion of original works. Every petty novel from the Feiulletons of Paris, must be translated to make a book in Lisbon and in Rio de Janeiro. So much are the multitude occupied with reading these useless, and often deleterious productions, that they have but little time or inclination to inquire for what is original and substantial. Besides, the French language has usurped the place of Latin in Brazil. A knowledge of it is required as a prerequisite to an entrance into all public institutions of the higher grade, and it is very generally read. Hence, French books are in demand, and to a great extent usurp the place of those in the mother tongue. To be convinced of this, one has only to examine the book stores of Rio, and observe how large a proportion of the tomes on their shelves are French.

Almost every vessel from Havre also, brings out a large invoice of books to be sold at auction.

Book auctions, indeed, are of very frequent occurrence. Europeans who are about to retire to their native country, and Brazilians who go abroad, generally dispose of their libraries by public sale. It is often painful to witness, on these occasions, the vast amount of infidel literature in circulation. The works of Voltaire, of Volney, and of Rosseau, are offered almost daily to the highest bidder, and bidders are always found.

The newspaper press in Rio is quite prolific. It issues four dailies, two tri-weeklies, and a varying number of from six to ten weeklies and irregular sheets. During the session of the National Assembly, the proceedings and debates of that body are published at length on the morning after their occurrence. The established papers are not, as in this country, the organs of different political parties. While they enter warmly into political discussions, they seem to consider it a duty to be always on the side of the government, or the party in power. Hence, however much any change is deprecated before it occurs, yet when it is once consummated, it is chronicled as a glorious event. If the party in the minority wish to abuse those in power, they must establish a journal for the express purpose, or publish their correspondence in handbills, which will be sent out as an accompaniment to the daily, into whose columns it could not be admitted.

Let the minority, however, once rise into power, and these columns are all at its service; being still zealously devoted to the support of the government. Much pains is taken by some of the papers to give commer-

cial intelligence fully and correctly, while none of the sheets are filled with stereotyped advertisements.

The matter of the advertising columns is renewed almost daily, and is perused by great numbers of general readers, for the sake of its piquancy and its variety. One peculiar custom may be noticed, growing out of the patronage of the numerous lotteries authorized by government. Persons frequently form companies for the purchase of tickets, and those at a distance order their correspondents to purchase for them. In order to avoid any subsequent transfer or dispute, the purchaser announces, through the newspaper, the number of the ticket bought, and for whose account—as for example: "M. F. S. purchased by order of J. T. Pinto, two half-tickets, Nos. 1513 and 4817, of the lottery in behalf of the theatre of Itaborahy." "The treasurer of the company, entitled '*The Friends of Good Luck*,' has purchased, on the company's account, half-tickets Nos. 3885 and 5430, of the lottery of the cathedral of Goyaz." Following this custom, individuals who wish to publish some pert thing, usually announce it as the name of a company for the purchase of lottery tickets; although that name extends sometimes through a dozen lines of rhyme.

Not a few of these annuncios would appear very singular among us. It was announced at one time, that a solemn Te Deum would be celebrated on a given day, in the church of S. Francisco de Paula, for the happy restoration of Bahia, subsequent to a rebellion in that city, and that his imperial Majesty would attend. A few days after, the following appeared: "The committee to make arrangements for the Te Deum in S. Francisco de Paula, thinking that they

would better satisfy the philanthropic designs of those who have subscribed for that object, by remitting the money in their hands to Bahia, to be divided among the poor widows and orphans, and especially, since *due thanks* have already, in another church, been offered to God for the restoration; have resolved not to have the proposed Te Deum sung, of which persons invited are now informed."

Again—"Senhor Jozé Domingos da Costa is requested to pay, at No. 35 Rua de S. Jozé, the sum of six hundred milreis; and in case he shall not do so in three days, his conduct will be exposed in this journal, together with the manner in which this debt was contracted."

One more will show that the clergy are not always spared. "Mr. Editor,—Since the vicar of a certain parish, on the 8th instant, having said mass with all his accustomed affectation, turned round to the people and said with an air of mockery, 'as we have no festival to-day let us say over the Litany,' &c.; I would respond, that the reverend vicar knows well the reason why there was no festival. Let him be assured, however, that when intrigue shall disappear, the festival will take place—but if he is in a hurry, let him undertake it at his own expense; since whoever says the paternoster gets the benefit.* Signed,

"An Enemy to Hypocrites."

The daily papers of Rio resemble those of Paris very much, in form, style of printing, and arrangement. The bottom of each sheet contains the light reading, and is styled, *Folhetim*. On examining the contents of

* "Quem rese o Pater noster come o pão."

the *Folhetim do Jornal do Commercio*, during an entire year, it is found to contain only one original tale, the remainder of its contents being translated from the French.

The periodical literature of Rio has, within a few years, been improved in character by the establishment of a Medical Review, and also of a Brazilian and Foreign Quarterly. The last mentioned periodical has been conducted with great spirit and literary enterprise, and promises to be of utility to the country: yet even in this, there is a too frequent resort to translations. If Brazilians would only take the time to write, and make the effort to think for themselves, foreigners would soon find their productions to be interesting and valuable, and would prize them accordingly.

The Brazilian Historical and Geographical Institute, organized at Rio de Janeiro in 1838, has done considerable to awaken the spirit of literary enterprise. This association adopted as its fundamental plan the design of collecting, arranging, and publishing or preserving documents illustrative of the history and geography of Brazil. Several distinguished persons took a deep interest in it from the first. The government also lent a fostering hand. The General Assembly voted a yearly subsidy of two thousand milreis in aid of its objects, and the department of foreign affairs instructed the attachés of the Brazilian embassies in Europe, to procure and to copy papers of interest, that exist in the archives of different courts, relative to the early history of Brazil. By this movement individual exertions were aroused, and the spirit of inquiry was excited in different parts of the empire as well as abroad, and interesting results have already

been realised. During the first year of its existence, this Institute numbered near four hundred members and correspondents, and had collected over three hundred manuscripts, of various length and value. The most important of these it has already given to the world, together with some valuable discourses and essays furnished by its members. Its organ is a Quarterly Review and Journal, which publishes the proceedings of the society at length, together with all the more important documents read before it. We have been particularly interested in the articles it has contained upon the aboriginal tribes of South America, and also, in its biographical sketches of distinguished Brazilians.

On the whole, it may be questioned whether the Portuguese language contains a more valuable collection of miscellany, than is thrown together in the pages of the Revista Trimensal ou Jornal do Instituto Historico Brazileiro.

CHAPTER VIII.

The Gloria.—Church.—Bells.—Sermons.—Evening Scene.—Praya do Flamingo.—Larangeiras.—Lavandeiras.—Ascent of the Corcovado.—Panoramic View.—Descent along the Acqueduct.—Night scene on the brow of the Corcovado.—Botafogo.—Praya Vermelha.—Copa Cabana.—The Sugar-Loaf.—Botanical Garden.

OUR first residence in Rio de Janeiro was at the Largo da Gloria, in the family of the Rev. Mr. Spaulding. The house we occupied stood directly upon the sea-beach, facing on the opposite side the open space at the foot of the hill, just designated as the Largo. The landing for boats in that section of the city was directly beneath our window, and the view we enjoyed of the harbor was indescribably beautiful. Directly in front lay the island and fort of Villegagnon, the anchorage occupied by men-of-war, the picturesque shore of Praya Grande, and, far in the distance, the Organ Mountains. On the left was the crowded road leading to the business part of the city; the public garden, with its granite monuments, and the Castello hill, surmounted by the public signal staff, the old church of St. Sebastian, and the college of Ignatius de Loyola. Immediately at our left was the Gloria hill. On its steep brow stands the octagonal church of Nossa Senhora da Gloria, which enters so prominently into every description of the *urbs Fluminis*, and which is handsomely shown in our frontispiece. Beyond that beautiful eminence is the mouth of the harbor, with the Sugar-Loaf Mountain, and the Fort Santa Cruz, on opposite sides.

Nothing can be more romantic than the walks which extend over the Gloria hill. You first ascend by a steep pavement, with stone walls on either hand, penetrated by gates, which are numbered as the entrances to houses and gardens. The road is impassable to carriages, and in its winding course leads towards every point of the compass. In front of the church is a broad open platform, commanding a splendid view, much of which is portrayed in the engraving referred to. The church is neither large, nor costly in its ornaments, yet it is much frequented. The first Empress was especially fond of worshiping before its shrines. After her death, Don Pedro I. was in the habit, from respect to her memory, as it was supposed, of attending mass there every Saturday morning.

The imperial family still continue to visit the Gloria church several times every year. I was present one morning rather early, when the young Emperor and his sisters knelt at mass in the midst of a small company of the common people. As they rose to retire, persons crowded around them, eager for the opportunity of lifting up and kissing the hands of the Emperor. This ceremony was performed and submitted to with a gracefulness free from ostentation, and seemed like an overflowing of the affections of the people towards their youthful sovereign. In the tower of this church, as in that of most others, is a chime of bells, upon which, on set occasions, a deafening and almost interminable ringing is perpetrated. It is singular enough to any one not accustomed to such sounds, to listen to the din produced by the bells of all the churches and convents at once, pealing under rapid strokes for hours at a time, as is usual on the vespers

of holidays. One Sabbath evening, when the bells of the Gloria church were ringing in their loudest strain, I went up to see for what object they were summoning the people. The church was lighted up for mass, and a few persons were walking around in front, gazing upon the lovely scenery; but not an individual was within to be profited by the light of the blazing tapers! Preaching is not known among the weekly services of the church; but I twice listened to sermons preached here on special occasions. A small, elevated pulpit, is seen on the eastern side of the edifice, and is entered from a hall between the outer and inner walls of the building. Here, at one of the services which occurred during Lent, the preacher made his appearance after mass was over. The people at once faced round to the left from the principal altar, where their attention had been previously directed. The harangue was passionately fervid. In the midst of it the speaker paused, and elevating in his hand a small wooden crucifix, fell on his knees, and began praying to it as his Lord and Master. The people, most of whom sat in rows upon the floor, sprinkled with leaves, bowed down their heads, and seemed to join him in his devotions. He then proceeded, and when the sermon was ended, all fell to beating their breasts, as if in imitation of the publican of old.

In the second instance, the discourse was at the annual festa of our Lady of the Gloria, and was entirely eulogistic of her character. One of the most popular preachers had been procured, and he seemed quite conscious of having a theme which gave him unlimited scope. He dealt in nothing less than superlatives. "The glories of the Most Holy Virgin were

not to be compared with those of creatures, but only with those of the Creator." "She did every thing which Christ did, but to die with him." "Jesus Christ was independent of the Father, but not of his mother." Such sentiments, rhapsodically strung together, left no place for the mention of repentance towards God, or faith towards the Lord Jesus Christ, throughout the whole sermon.

Beyond the church, narrow paths wind around the hill at different altitudes, leading to the many beautiful residences and gardens by which it is covered from the sea-shore to the summit. On either side of the paths will generally be seen dense hedges of flowering mimosas, and occasionally large trees hung with splendid parasites, while throughout the scene there prevails a quiet and a coolness, which could scarcely be anticipated within the precincts of a city situated beneath a tropical sun. Here too may be realized, by the lover of nature, the enchantment of an evening scene so felicitously described by Von Martius.

"A delicate transparent mist hangs over the country—the moon shines brightly amidst heavy and singularly grouped clouds. The outlines of the objects illuminated by it are clear and well defined, while a magic twilight seems to remove from the eye those which are in the shade. Scarce a breath of air is stirring, and the neighboring mimosas, that have folded up their leaves to sleep, stand motionless beside the dark crowns of the mangueiras, the jaca tree, and the etherial jambos. Sometimes a sudden wind arises, and the juiceless leaves of the acaju rustle; the richly flowered grumijama and pitanga let drop a fragrant shower of snow-white blossoms; the crowns of the ma-

jestic palms wave slowly over the silent roof which they overshade, like a symbol of peace and tranquillity. Shrill cries of the cicada, the grasshopper, and tree-frog, make an incessant hum, and produce by their monotony a pleasing melancholy. At intervals different balsamic odors fill the air; and flowers, alternately unfolding their leaves to the night, delight the senses with their perfume,—now the bowers of paullinias, or the neighboring orange grove,—then the thick tufts of the eupatoria, or the bunches of the flowering palms, suddenly bursting, disclose their blossoms, and thus maintain a constant succession of fragrance: while the silent vegetable world, illuminated by swarms of fire-flies, as by a thousand moving stars, charms the night by its delicious odors. Brilliant lightnings play incessantly in the horizon, and elevate the mind in joyful admiration to the stars, which, glowing in solemn silence in the firmament, fill the soul with a presentiment of still sublimer wonders."

Descending on the opposite side of the Gloria hill, you come to the Praya do Flamingo, a sandy beach, deriving its name from the flamingos by which it was formerly frequented. A splendid line of residences extends along this shore. Their occupants are daily refreshed with strong sea-breezes, and entertained by night and by day with the heavy and measured music of the ocean's roar. Parallel with this praya runs the Catête, a wide and important street, leading from the city to Botafogo. About half-way between the town and the last mentioned suburb, is the Larangeiras, or the valley of orange groves. A shallow but limpid stream gurgles along a wide and deep ravine, lying between two precipitous spurs of the Corcovado mountain.

Passing up its banks you see scores of *lavandeiras*, or washerwomen, standing in the stream and beating their clothes upon the boulders of rock which lie scattered along the bottom. Many of these washerwomen go from the city early in the morning, carrying their huge bundles of soiled linen on their heads, and at evening return with them, purified in the stream and bleached in the sun. Fires are smoking in various places, where they cook their meals; and groups of infant children are seen playing around, some of whom have been large enough to tottle after their mothers; but most of them have been carried there on the backs of the heavily burdened slaves. Female slaves, of every occupation, may be seen carrying about their children in the manner represented by the cut.

LAVANDEIRA.

One is reminded by their appearance of the North American Indian pappoose riding on the mother's back; but the different methods of fastening the respective infants in permanent positions, produce corresponding and obvious effects. The straight board on which the young Indian is lashed, gives him his proverbially erect form; but the curved posture in which the young negro's legs are bound around the side of the mother, often entails upon him crooked limbs for life.

Up the valley of the Larangeiras is a mineral spring, which at certain seasons of the year is much frequented. It is denominated *Agoa Ferrea*, a name indicating the chalybeate properties of the water. Near this locality you may enter the road which leads up the Corcovado.

An excursion to the summit of this mountain, is one of the first that should be made by every visitor to Rio. You may ascend on horseback within a short distance of the summit. The ascent should be commenced early in the morning, while the air is cool and balmy, and while the dew yet sparkles on the foliage. The inclination is not very steep, although the path is narrow and uneven, having been worn by descending rains. The greater part of the mountain is covered with a dense forest, which varies in character with the altitude, but every where abounds in the most rare and luxurious plants. Towards the summit large trees become rare, while bamboos and ferns are more numerous. Flowering shrubs and parasites extend the whole way. At no great distance from the top is a rancho, where, on one occasion, I stopped to breakfast, in company with a few friends with whom I made the ascent.

Our horses were now left behind, and a few minutes' walk brought us through the thicket. Above this the rocks were covered with only a thin soil, and but here and there a shrub nestling in the crevices. What appears like a point from below, is, in reality, a bare rock, of sufficient dimensions to admit of fifty persons standing on it to enjoy the view at once, although on every side, save that from which it is reached, its sides are extremely precipitous. In order to protect persons against accidents, iron posts had been inserted, and railings of the same material extended around the edge of the rock. Save this slight indication of art, all around exhibited the wildness and sublimity of nature.

The elevation of the mountain, two thousand feet, is just sufficient to give a clear bird's-eye view of one of the richest and most extensive prospects the human eye ever beheld. The harbor and its islands; the forts, and the shipping of the bay; the whole city, from S. Christovaõ to Botafogo; the botanical garden, the Lagoa das Freitas, the Tejuco, the Gavia, and the Sugar-Loaf mountains, the islands outside the harbor, the wide-rolling ocean on the one hand, and the measureless circle of mountains and shores on the other, all lay expanded around and beneath us. The atmosphere was beautifully transparent, and I gazed and gazed with increasing interest upon the lovely, the magnificent panorama.

From the sides of this mountain various small streamlets flow downward. By means of artificial channels, these are thrown together to supply the acqueduct of the city. In descending, we followed this remarkable water-course until we entered the city, at the grand archway leading from the hill of Santa

Thereza to that of San Antonio. Nor is this section of the route less interesting to those fond of nature. All along negroes are met, waving their nets in chase of the gorgeous butterflies and other insects, which might be seen fluttering across the path and nestling in the surrounding flowers and foliage.

NEGROES OF A NATURALIST.

Many slaves are trained from early life to collect and preserve specimens in entomology and botany, and by following this as a constant business gather immense collections. These are favorite haunts for amateur naturalists, who, if embued with the characteristic enthusiasm of their calling, may still find them

as interesting as did Von Spix and Von Martius, whose learned works upon the natural history of Brazil may be compared with those of Humboldt and Bonpland in Mexico and Colombia.

The aqueduct is a vaulted channel of mason work, passing sometimes above and sometimes beneath the surface of the ground, with a gentle declivity, and air holes at given distances. The views to be enjoyed along the line of this aqueduct are, beyond measure, interesting and varied. Now you look down at your right upon the valley of the Larangeiras, the Largo do Machado, the Catête, the mouth of the harbor, and the ocean: anon, verging towards the other declivity of the hill, you may survey the Campo da Acclamaçaõ, the Cidade Nova, the splendid suburb of Engenho Velho, and in the distance the upper extremity of the bay, surrounded by mountains and dotted by islands. At length, just above the convent of Santa Thereza, you will pause to contemplate a fine view of the town. But for the hill of S. Antonio, and the Morro do Castello, the greater portion of the city would here be seen at once. The glimpse, however, that is perceptible between these eminences, is perhaps sufficient, and the eye rests with peculiar pleasure upon this unusually happy combination of the objects of nature and of art. The church of Nossa Senhora da Lapa, the Passeio Publico, with its trees and its monuments, and the extensive buildings of the Ajuda convent, form prominent objects in this view.

How soothing to the mind and exhilarating to the body have been the scenes I have enjoyed at early morning, or at the decline of day, when seeking exercise and solitude in a walk over the hill of Santa

Thereza. Very different emotions, however, remain associated in my mind with the remembrance of one of my walks over that hill. It was my first ascent of the aqueduct, and occurred soon after descending it on my return from the Corcovado. At that time, being on horseback, I had not marked well the distance. I was now accompanied by my wife, who was taking her first walk after an illness from which she had just recovered. The loveliness of the scenery beguiled the moments, as we slowly proceeded upward toward the foot of the Corcovado. I at length concluded, that we could as easily reach home by way of the Larangeiras, as to return over Santa Thereza. At this, our pace was quickened, and we entered the shady dells on the brow of the mountain, just as the setting sun threw his last rays over its lofty summit. Our absence from temperate latitudes had not been of sufficient length to accustom us to the brief twilight of the tropics. Before we were properly aware that the light of day was expiring, the curtains of night were let down upon the scene, and appeared blacker than ever before, in contrast with the brilliancy that had vanished before them. The narrow winding path was scarcely discernible, and every added step seemed to take us deeper and deeper into an endless labyrinth of darkness. The recollection that these, according to authors, were the haunts of fugitive slaves and banditti, who subsisted on the fruits of robbery, now suddenly flashed upon the mind, and completed the horror of the scene. To return the other way was now too late—to go forward was to all appearance to become bewildered and lost. Panic is always contagious, and if an undue share of it was not actually communicated from the nerves of

my frightened companion to my own, yet certainly I became very much alarmed for her. But forward we went, with slow and careful steps, guided by feeling where sight was insufficient. Never, in such circumstances, were my feelings more relieved, than when, having passed through the last thicket in the path, and descending towards the valley, I found myself at the Agoa Ferrea, and of course in the right road. We soon came to lighted streets, and on arriving safely home at eight o'clock, instead of midnight, we found that moments had seemed to us hours.

Probably no city in the world can compare with Rio de Janeiro in the variety of sublime and interesting scenery in its immediate vicinity. The semicircular bay of Botafogo, and the group of mountains surrounding it, form one of the most picturesque views ever beheld. On the right, the Corcovado lifts his tall head above every thing around him,—at the left, stands the far-famed Sugar-Loaf,—in the centre, at the most remote point, appears an immense truncated cone of granite: when seen at a distance, this mountain is thought to resemble the fore-topsail of a vessel, and hence its name, the *Gavia.* Between this and the Sugar-Loaf, remains a group of three, so much resembling each other as to justify the name of *Tres Irmaōs*, or Three Brothers. The head of one of the brothers stretches above his juniors, and also looks proudly down upon the ocean, which laves his feet. At the base of the Sugar-Loaf is Praya Vermelha, a fertile beach, named from the reddish color of the soil. It extends to the fortress of S. Joaō on the right, and to that of Praya Vermelha, on the left of the Sugar-Loaf. The latter is a prominent station for new recruits to

the army; and many are the poor Indians from the upper Amazon who have here been drilled to the use of arms. This also was the scene of a bloody revolt of the German soldiery in the time of the first Emperor.

The beach of the ocean, outside the Sugar-Loaf, is called Copa Cabana. A few scattered huts of fishermen, and a few ancient dwellings, belonging to proprietors of the land, accommodate all the present inhabitants of this locality. Once it used to be far more populous, according to the recollections of Senhor Domingos Lopez; a garrulous sexagenarian, with whom I became acquainted on one of my visits there, and who detailed to me the monstrous changes that had transpired since his boyhood; when the site of S. Francisco de Paula was a frog pond, and all the city beyond it not much better, although built up to some extent with low, mean houses. The sand of this beach is white, like the surf which dashes upon it. Whoever wishes to be entertained by the low, but heavy thunder of the waves, as they roll in from the green Atlantic, cannot find a sweeter spot; and he that has once enjoyed the sublime companionship of the waves, that here rush to pay their homage at his feet, will long to revisit the scene. I will here inform the reader, that although I have been on all sides of the Sugar-Loaf, and have gathered minerals and shells from the rocks that lie in fragments around its base, yet I never had the least ambition to ascend it. As my countrymen, however, have shared largely in this species of ambition, I shall be more excusable.

It is said by some, that a yankee midshipman first conceived and executed the hazardous project of

climbing its rocky sides. Nevertheless, this honor is disputed by others in behalf of an Austrian midshipman. Belonging to whom that may, it was reserved for Donna America Vespucci, in 1838, to be the first lady who should attempt the exploit; but as she failed, it might have been supposed that young gentlemen would, from pure gallantry, have desisted in future from like attempts. Several however have rushed to the breach, and, at the peril of life and limb, some have succeeded in scrambling to the very top.

The Botanical Garden lies westward from Botafogo. The road to it is sandy, and the vicinity is but thinly populated. The locality is generally thought to be badly chosen, being quite too remote from the city, and not very fertile. It is, nevertheless, a place of much resort. It is the property of the general government, and the National Assembly makes a yearly appropriation for its support and improvement; yet up to the present time it is remarkable for what it might be, rather than for what it is. Much pains were taken at an early day to introduce choice trees and plants from India; and cloves, cinnamon, pepper, and tea, are among its present productions. Recently, the tall nogueiras da India, or Sumatra nut-trees, which were planted for the sole benefit of their shade, have, to some extent, given place to mulberry and fruit trees, capable of at once shading the walks, and of adding to the valuable products of the soil.

The day is much to be desired when the capital of Brazil shall exhibit what may really deserve the name of a botanical garden, in which all the most valuable indigenous, and naturalized trees and plants of the empire, shall grow and flourish in systematical ar-

rangement. Nevertheless, the attempts which have been made to establish such gardens at Rio, and in some of the provinces, deserve commendation. Even their failure of complete success, is nobler than the neglect of such subjects apparent in some countries; and although compelled to mourn over it, the botanist may rejoice in the reflection of what might have been, or comfort himself with the anticipation of what yet may be realized, beneath such genial skies.

CHAPTER IX.

Missionary Engagements.—The Bible in Brazil.—Popular desire for it.—Character and effects of opposition to it.—Wide circulation of the Scriptures.—Catholicism.—Holidays.—Pomp and parade in religious services.—The Intrudo.—Procession of Ash-Wednesday.—Images.—Angels.—Palm Sunday.—Holy Week.—Begging Processions.—Corpus Christi.—Patrons of fire and noise.

It was my privilege, on first landing in Rio de Janeiro, to enter upon the evangelical labors of my colleague and superintendent in the mission, Rev. Mr. Spaulding. He was at that period engaged in a very interesting day-school for the children of natives and foreigners, which he had raised up in the Rua do Catête, and in connection with it a flourishing Sabbath-school. He also conducted divine service in a commodious room every Sabbath evening. Here a respectable congregation, chiefly composed of American and English residents, regularly worshiped and listened to the preaching of the gospel. His Sabbath mornings were devoted to the spiritual interests of seamen. In the absence of a regular chaplain, he had been invited by Commodore Nicholson to preach on board the American frigate Independence, flag ship of the Brazilian naval station. Here he not only preached Sabbath mornings, but also distributed great quantities of tracts and religious publications, a portion of which were left in his care by the Rev. O. M. Johnson, who had a short time previously been laboring at Rio under the patronage of the American Seamen's Friend Society.

The circulation of the Holy Scriptures in Portu-

guese, the vernacular language of the country, was a primary object of our mission. Hitherto nothing like a systematic effort had been made for the extensive distribution of the Bible in this vast and interesting country. Several hundred copies of Bibles and Testaments, from the British and American Bible Societies, had been previously introduced by means of consignments to gentlemen engaged in mercantile affairs, and in some instances an active interest had been manifested in their circulation, although as a general thing little effort had been made for this object. Nevertheless, it may be safely concluded, that the number of sacred volumes thus put into the hands of the people, was far greater than all that had ever been seen in the country previously. In fact, although the Bible had never been proscribed in Brazil otherwise than in the usual regulations of the Romish church, yet in the lack of all effort on the part of the priesthood to give it currency, it was, so far as the vulgar tongue was concerned, an effectually excluded and unknown book. How many copies may have existed in Latin, in the libraries of monks and priests, is unknown, but doubtless more than were ever read.

Brazilians, however, were not to be reproached for this. Where could they have looked for the word of revelation but to the mother country? But Portugal had never published the Bible, or countenanced its circulation, save in connection with notes and comments that had been approved by inquisitorial censorship. The Bible was not enumerated among the books that might be admitted to her colonies when under the absolute dominion. Yet the Brazilians, on their political disenthralment, adopted a liberal and tolerant constitu-

tion. Although it made the Roman Catholic apostolic religion that of the state, yet it allowed all other forms of religion to be held and practised, save in buildings "having the exterior form of a temple." It also forbade persecution on the ground of religious opinions. By degrees, enlightened views of the great subjects of toleration and religious liberty became widely disseminated among the people, and hence, many were prepared to hail any movement which promised to give them what had so long been systematically withheld—the Scriptures of truth for their own perusal. Copies exposed for sale, and advertised in the newspapers, found many purchasers; not only from the city, but also from the distant provinces.

At the mission-house many copies were distributed gratuitously; and on several occasions there was what might be called a rush of applicants for the sacred volume. One of these occurred soon after my arrival. It was known that a supply of books had been received, and our house was literally thronged with persons of all ages and conditions of life,—from the gray-headed man to the prattling child,—from the gentleman in high life to the poor slave. Most of the children and servants came as messengers, bringing notes from their parents or masters.* These notes were invariably couched in respectful, and often in beseeching language. Several were from poor widows, who had no money to buy books for their children, but who desired Testaments for them to read at school. Another was from one of the ministers of the imperial government, asking for a supply for an entire school out of the city.

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* See the Appendix.

Among the gentlemen who called in person, were several principals and proprietors of collegios, and many students of different grades. Versions in French, and also in English as well as Portuguese, were sometimes desired by amateur linguists. We dealt out the precious volumes, according to our best judgment, with joy and with trembling. This being the first general movement of the kind, we were at times inclined to fear that some plan had been concerted for getting the books destroyed, or for involving us in some species of difficulty. These apprehensions were contradicted, however, by all the circumstances within our observation; and all who came, made their errand on the ground of its intrinsic importance, and listened with deep attention to whatever we had time or ability to address to them concerning Christ and the Bible.

It was not to be presumed, however, that so great an amount of Scriptural truth could at once be scattered among the people, without exciting great jealousy and commotion among certain of the padres. Nevertheless, others of this class were among the applicants themselves. One aged priest, who called in person, and received by special request copies in Portuguese, French, and English, on retiring said—"The like was never before done in this country." Another sent a note in French, asking for *L'Ancien et le Nouveau Testament.* In three days two hundred copies were distributed and our stock was exhausted, but applicants continued to come, till it was estimated that four times that number had been called for. All we could respond to these persons, was to inform them where Bibles were kept on sale, and that we anticipated a fresh supply at some future day.

We were not disappointed in the opposition which was likely to be called forth by this manifestation of the popular desire for the Scriptures. A series of low and vile attacks were made upon us in a certain newspaper, corresponding in style with the well known spirit and character of their authors. Indeed, in immediate connection with this interesting movement, a periodical was started, under the title of *O Catholico*, with the avowed object of combating us and our evangelical operations. It was an insignificant weekly, of anonymous editorship. After extravagant promises, and repeated efforts to secure permanent subscribers, it made out to struggle against public contempt for the space of an entire month. Yielding to the stress of circumstances, it then came to a pause. An effort was sometime after made to revive it, with the more imposing title of *O Catholico Fluminense*. Thus its proprietors appealed as strongly as possible to the sympathy and patriotism of the people, by the use of a term of which the citizens of Rio de Janeiro are particularly proud. Under this heading it barely succeeded in surviving four additional numbers, in only one of which was the least mention made of the parties whose efforts to spread the pure word of God had given it origin.

This species of opposition almost always had the effect to awaken greater inquiry after the Bible, and many were the individuals who, on coming to procure the Scriptures, said their attention was first called to the subject by the unreasonable and fanatical attempts of certain priests to hinder their circulation. They contemned the idea, as absurd and ridiculous, that these men should attempt to dictate to them what they

should not read, or to set up an inquisitorial crusade against the Bible. They wished it, and if for no other reason, that they might show that they possessed religious liberty, and were determined to enjoy it. They poured inexpressible contempt upon the ignorance, fanaticism, and even the immorality, which characterized some of the pretended ministers of religion, who dreaded to have their lives brought into comparison with the requirements of God's Word.

Those of our friends who were consulted on the subject, almost invariably counseled us to take no notice of the low and virulent attacks made upon us, with which the people at large had no sympathy, and of which every intelligent man would perceive the unworthy object. Such articles would refute themselves, and injure their authors rather than us.

The results justified such an opinion. One gentleman (a Portuguese) in particular, said to us with emphasis—"Taking no notice of these things, you ought to continue your holy mission, and scatter truth among the people." With this advice we complied, and it is now a pleasing reflection that our energies and time were devoted to vastly higher and nobler objects than the refutation of the baseless, but rancorous falsehoods which were put forth against us. We knew full well, that this opposition was not so much against us as against the cause of the Bible, with which we were identified, and we were content to "stand still and see the salvation of the Lord." And most delightful it was, to witness the results of that overruling Providence, which can make the wrath of man tributary to the divine praise.

The malignity of this worse than infidel opposition

to the truth, excited the curiosity of numbers to examine, whether indeed the word of God was not "profitable for instruction and for doctrine." The results of such an examination upon every candid mind may be easily conjectured. Thus the truths of inspiration found free course to hundreds of families and scores of schools, where they might be safely left to do their own office upon the minds and hearts of the people.

Some instances of the happy and immediate effects of circulating the Bible came to our knowledge, but it is reserved for eternity to reveal the full extent of the benefit. While subsequently traveling in distant provinces, I found that the sacred volumes put in circulation at Rio de Janeiro had sometimes gone before me, and wherever they went, an interest had been awakened, which led the people to seek for more.

The design of the present work is neither to excite prejudices against Roman Catholicism, nor to apologize for its principles or practises. In attempting to portray the present state of a country in which that is the established religion, I am called upon to state facts as they actually existed under my own observation. Nor can these be uninteresting to either Protestants or Catholics, when it is remembered that Roman Catholicism in Brazil has never been subject to the influences with which it has had to contend in Europe since the Reformation, and in many other countries. It was introduced contemporaneously with the first settlement of Brazil as a colony, and for three hundred years has been left to a perfectly free and untrammeled course. It has had the opportunity of exerting its very best influences on the minds of the people, and of arriving

at its highest degree of perfection; and, in fact, it has been intimated by an educated Brazilian, who had traveled in Italy, that the religious ceremonies of Rio de Janeiro differ but little, in pomp and parade, from those of Rome herself. Yet it is my firm conviction, 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.

I will here state, that in all my residence and travels in Brazil, in the character of a Protestant missionary, I never received the slightest opposition or indignity from the people. As might have been expected, a few of the priests made all the opposition they could, but the circumstance that these were unable to excite the people, showed how little influence they possessed. On the other hand, perhaps quite as many of the clergy, and those of the most respectable in the empire, manifested toward us and our work both favor and friendship.

From them, as well as from the intelligent laity, did we often hear the severest reprehension of abuses that were tolerated in the religious system and practices of the country, and sincere regrets that no more spirituality pervaded the public mind. But facts will speak for themselves.

According to Manuel do Monte Roderigues d'Araujo, the present bishop of Rio de Janeiro, who, when professor at Olinda, published a compendium of moral theology, the number of holidays observed in the empire of Brazil is the same as that decreed by pope Urban VIII., in 1642, with the addition of one in honor of the patron saint of each province, city, town and

parish, for which Urban's decree also provides. These holidays are divided into two general classes, *Dias santos de guarda*, or whole holidays, in which it is not lawful to work; and *Dias santos dispensados*, or half holidays, in which the ecclesiastical laws require attendance upon mass, but allow the people to labor. The number of the former varies from twenty to twenty-five, according as certain anniversaries fall on a Sabbath or on a week day, while the number of the latter is from ten to fifteen. The celebration of these holidays, by festivals and processions, engages universal attention throughout the country, and may be considered to represent, in a great degree, both the public spirit and the religious sentiments of the people.

It is particularly observable, that all the religious celebrations are deemed interesting and important in proportion to the pomp and splendor which they display. The desirableness of having all possible show and parade, is generally the crowning argument urged in all applications for government patronage, and in all appeals designed to secure the attendance and liberality of the people.

Witness the following extract of a discourse from the president of a province, who, in vindicating before the legislature an estimate of considerable sums of money for repairs of drapery and ornaments of churches, says: "It is a matter of the very first necessity, to put in proper repair our mother churches, and to give *all possible splendor* to Divine worship, not merely as a duty, but as a means of giving the sublime principles of religion more influence over the imagination, over the public morals, and consequently over the happiness of the state."

The following specimens of declarations, very frequently made through the public press, are also in point: "The president and board of the Brotherhood of the Most Holy Sacrament of the parish of Santa Rita, design to celebrate a festival on the 22d of March, in honor of the Most Holy Virgin our Lady of Grief, who for the first time is located in the church. This *festa* is to be celebrated with high mass and a sermon, at the expense of the devotees of the said Virgin, the Most Holy Mother of Grief, who are all invited by the board to add to the *splendor* of the occasion by their presence; since they will receive from the above named Lady due reward."

"The Brotherhood of the Most Holy Sacrament of the parish of St. John the Baptist, in Botafogo, design to celebrate their festival on the 12th of July with all possible pomp, by means of high mass, a sermon, procession, and Te Deum in the afternoon, and artificial fire-works at night. Wherefore, they invite all their brethren, and all their fellow-parishioners and devotees to attend, and by their presence to render as brilliant as possible this act of our religion.

"ALMEIDA, *Secretary*."

In some particulars the festivals of all the saints are alike. They are universally announced, on the day previous, by a discharge of sky-rockets at noon, and by the ringing of bells at evening. During the *festa* also, whether it continue one day or nine, the frequent discharge of rockets is kept up. These missiles are so constructed as to explode high up in the air, with a crackling sound, after which they descend in beautiful curves of white smoke if in the day time, or like meteoric showers if at night. Doctor Walsh thought that

the Brazilians quite equaled the Turks of Constantinople in their fondness for exploding gunpowder on festival occasions. He moreover gives an estimate, by which it would appear "that about seventy-five thousand dollars are annually expended in Rio for gunpowder and wax, the two articles which enter so largely into all these exhibitions of pomp and splendor." The wax is consumed in vast quantities of candles that are kept burning before the different shrines, interspersed with artificial flowers and other decorations.

Great care is bestowed upon this manner of adorning churches, by day as well as by night. Sometimes regular rows of blazing tapers are so arranged in front of the principal altars, as to present the appearance of semicones and pyramids of light, streaming from the floor to the roof of the edifice. These tapers are all made of wax, imported from the coast of Africa for this express use. Doctor Walsh states, that on a certain occasion he counted in the chapel of S. Antonio eight hundred and thirty large wax flambeaux burning at once; and the same night, in that of the Terceira do Carmo, seven hundred and sixty; so that in consideration of the number of chapels, from time to time illuminated in a similar way, his estimate hardly appears extravagant.

Sometimes, on the occasion of these festivals, a stage is erected in the church, or in the open air near by, and a species of dramatic representation is enacted for the amusement of the spectators. At other times an auction is held, at which a great variety of objects, that have been provided for the occasion by purchase or gift, are sold to the highest bidder. The auctioneer generally manages to keep the crowd around him in a

roar of laughter, and, it is presumed, gets paid in proportion to the interest of his entertainment.

The following are some of the principal *festas* that occur in the first six months of the year:—The Epiphany is celebrated on the sixth of January, and is styled the day of kings. The feast on that day is in the imperial chapel, the Emperor and court being in attendance to give it a truly royal character. The twentieth of January is St. Sebastian's day, on which it is customary to honor the "glorious patriarch," under whose protection the Indians and the French were routed, and the foundations of the city laid. The members of the municipal chamber, or city fathers, take especial interest in this celebration, and by virtue of their office, have the privilege of carrying the image of the saint in procession from the imperial chapel to the old cathedral.

The Intrudo, answering to the carnival in Italy, extends through the three days preceding Lent, and is generally entered upon by the people with an apparent determination to redeem time for amusement in advance of the long restraint anticipated. It is not with showers of sugar-plums that persons are saluted on the days of the Intrudo, but with showers of oranges and eggs, or rather, of waxen balls made in the shape of oranges and eggs, but filled with water. These articles are prepared in immense quantities before hand, and exposed for sale in the shops and streets. The shell is of sufficient strength to admit of being hurled a considerable distance, but at the moment of collision it flies to pieces, bespattering whatever it hits. Unlike the somewhat similar sport of snow-balling in cold countries, this *jogo* is not confined to boys, or to the streets, but is played in high-life as well as in low, in-doors and

out. Common consent seems to have given the license of pelting any one and every one at pleasure, whether entering a house to visit, or walking in the streets.

In fact, whoever goes out at all on these days, would do well to expect a ducking, and at least to carry his umbrella; for in the enthusiasm of the game, the waxen balls are frequently soon consumed; then come into play syringes, basins, bowls, and sometimes pails of water, and they are plied without mercy until the parties are thoroughly drenched.

Males and females perch themselves along the balconies and windows, from which they not only throw at each other, but also at the passers by. So great, indeed, have been the excesses that have grown out of this sport, that it has been prohibited by law. The magistrates of the different districts formally declare against the Intrudo from year to year, although apparently to but little effect. The official documents by which it is forbidden, are nearly as laughter-making as the game itself; threatening as they do, with great formalities, apprehension by the police—fines and imprisonment to ordinary culprits, but imprisonment and lashes to negroes found guilty. The origin of this custom seems to be lost in remote antiquity, although it is conjectured to have some kind of connection with baptism.

The first procession which I specially observed, was that of Ash-Wednesday. It was conducted by the third order of Franciscans, from the chapel of the Misericordia, through the principal streets of the city, to the convent of S. Antonio. Not less than from twenty to thirty stands of images were borne along on the shoulders of men. Some of these images were single,

others were in groups, intended to illustrate various events of Scriptural history or catholic mythology. The dress and ornaments of these effigies were of the most gaudy kind. The platforms upon which they were placed were often quite heavy, requiring four, six, and eight men to carry them; nor could all these endure the burden for a long time. They required to be alternated by as many others, who walked by their side like extra pall-bearers at a funeral. The streets were thronged with thousands of people, among whom were numbers of slaves, who seemed highly amused to see their masters for once engaged in hard labor. They indeed toiled under their loads, till the sweat ran down their faces like water. The images passed in the middle of the street, with single files of men on either side, each one bearing a lighted torch or wax candle several feet in length. Before each group of images marched an angel (*anjo*), led by a priest, scattering rose-leaves and flowers upon the path.

As the reader may be anxious to know what kind of angels take part in these spectacles, I must explain that they are a class created for the occasion, to act as tutelary to the saints exhibited. Little girls, from eight to ten years old, are generally chosen to serve in this capacity, for which they are fitted out by a most fantastic dress. Its leading design seems to be to exhibit a body and wings, wherefore the skirt and sleeves are expanded to enormous dimensions, by means of hoops and cane frame-work, over which flaunt silks, gauzes, ribbons, laces, tinsels, and plumes of diverse colors. On their head is placed a species of tiara. Their hair hangs in ringlets down their faces and necks, and the triumphal air with which they march along,

shows that they fully comprehend the honor they enjoy of being the principal objects of admiration.

In strange contrast with the gaiety of their appearance on this occasion, was the servility of another character quite essential to them, namely, the coarsely dressed slave who walked near by with a basket or box on his head, from which, at every halt, flowers were transferred to the silver salvers, from which the angel might scatter them on the ground.

Military companies, and bands of martial music, led and closed up the procession. Its march was measured and slow, with frequent pauses, as well to give the burdened brethren time to breathe, as also to give the people in the streets and windows opportunity to gaze and wonder. Few seemed to look on with any very elevated emotions. All could see the same or kindred images in the churches when they pleased; and if the design was to edify the people, a less troublesome, and at the same time more effectual mode, might easily have been adopted. In fact, there seemed but little solemnity connected with the scene, and most of that was shared by the poor brethren, who were tugging and sweating under the platforms; even they occasionally endeavored to enliven each other's spirits by entering into conversation and pleasantry, when relieved by their alternates.

When the host is carried out on these occasions, but a small proportion of the people are seen to kneel as it passes, and no compulsion is used when any are disinclined to manifest that degree of reverence.

No class enter into the spirit of these holiday parades with more zeal than the people of color. They are, moreover, specially complimented from time to time,

by the appearance of a colored saint, or of Nossa Senhora under an ebony skin. "*Lá vem o meu parente*," "there comes my kindred," exclaimed an old negro standing near me, as a colored effigy, with woolly hair and thick lips, came in sight; and in the overflow of his joy, the old man had expressed the precise sentiment that is addressed by such appeals to the senses and feelings of the Africans.

The procession of *Nosso Senhor dos passos*, "our Lord bearing the cross," occurs on the Ember days. It goes one day from the Imperial chapel to that of the Misericordia, and on the next returns. The platform used for this ceremony is very large and heavy, but Don John VI., and his son Don Pedro after him, used to take their turn in assisting to bear it.

The nineteenth of March is celebrated as the anniversary of St. Joseph, the spouse of the Virgin Mary. This "glorious patriarch" being very popular, is honored by splendid festivals in several of the churches, but specially in those more or less directly under his protection.

Palm Sunday in Brazil, is celebrated with a taste and effect that cannot be surpassed by any artificial ornaments. The Brazilians are never indifferent to the vegetable beauties by which they are surrounded, since they make use of leaves, flowers, and branches of trees, on almost every public occasion; but on this anniversary the display of the real palm branches is not only beautiful, but often grand.

Holy-week, by which Lent is terminated, is chiefly devoted to religious services designed to commemorate the history of our Lord; but so modified by traditions, and mystified by the excess of ceremonies, that few, by

means of these, can form any proper idea of what really took place before the crucifixion of Christ. The days are designated in the calendar, as Wednesday of darkness, Thursday of anguish, Friday of passion, and hallelujah Saturday.

Maundy Thursday, as the English render it, is kept from the noon of that day till the following noon. The ringing of bells and the explosion of rockets are now suspended. The light of day is excluded from all the churches; the temples are illuminated within by wax tapers, in the midst of which, on the chief altar of every one, the host is exposed. Two men stand in robes of red or purple silk to watch it. In some churches the effigy of the body of Christ is laid under a small cloister, with one hand exposed, which the crowd kiss; depositing money on a silver dish beside it at the same time. At night the people promenade the streets and visit the churches. This is also an occasion for a general interchange of presents, and is turned greatly to the benefit of the female slaves, who are allowed to prepare and sell confectionery for their own emolument.

Friday continues silent, and a funeral procession, bearing a representation of the body of Christ, is borne through the streets. At night occurs a sermon, and another procession, in which *anjos*, decked out as already described, bear emblematic devices alluding to the crucifixion. One carries the nails, another the hammer, a third the sponge, a fourth the spear, a fifth the ladder, and a sixth the cock that gave the warning to Peter. Hundreds of persons bearing torches at night, as usual in this procession, form certainly a very imposing spectacle.

Hallelujah Saturday is better known as "Judas' day," on account of the numerous forms in which that inglorious patriarch is made to suffer the vengeance of the people. Preparations having been made beforehand, rockets are fired in front of the churches at a particular stage of the morning service. This explosion indicates that the hallelujah is being chanted. The sport now begins forthwith in every part of the town. The effigies of poor Judas become the object of every species of torment. They are hung, strangled, and drowned. In short, the traitor is shown up in fire-works and fastastic figures of every description, in company with dragons, serpents, and the devil and his imps, which pounce upon him.

Besides the more formal and expensive preparations that are made for this celebration by public subscription, the boys and the negroes have their Judases to hang and drag about with a rope round their necks. Many of the customs described by Mr. Walsh as connected with this day, have, I think, gone into disuse; at least I never saw them practised on any thing like so extensive a scale as that which he witnessed in Rio ten or twelve years ago.

Lent being over, Easter Sunday is ushered in by the triumphal discharge of rockets in the air, and of artillery from the forts and batteries. Surely the people, accustomed to these exhibitions, not merely as amusements, but as acts of religious commemoration, ought to prize the Bible, since a half hour's perusal of either of the gospels would impart more correct information, and more solemn impressions in relation to the death and sufferings of Christ, than could be gathered from

all the protracted and expensive ceremonies of Holy Week, during all the years of a long life.

On Whitsunday the great feast of the Holy Spirit is celebrated. In preparation for this, begging processions go through the streets, a long while in advance, in order to secure funds. In these expeditions the collectors wear a red scarf (*capa*) over their shoulders: they make quite a display of flags, on which forms of a dove are embroidered, surrounded by a halo or gloria. These are handed in at windows and doors, and waved to individuals to kiss; they are followed by the silver plate or silk bag, which receives the donation that is expected, at least, from all those who kiss the emblem. The public are duly notified of the approach of these august personages, by the music of a band of tatterdemalion negroes, who, with the sound of their instruments, serve the church by day, and the theatre by night.

Collections of this stamp are very frequent in the cities of Brazil, inasmuch as some festa is always in anticipation. Generally a miniature image of the saint, whose honor is contemplated, is handed around with much formality, as the great argument in favor of a donation. The devotees hasten to kiss the image, and sometimes call up their children, and pass it round to the lips of each. These collectors, and a class of females called *beatas*, occasionally become as troublesome as were the common beggars before they were accommodated at the house of correction.

These expeditions assume a very peculiar and grotesque character in remote sections of the empire. The late senator, Cunha Mattos, describes them, in the interior, under the name of *fuliões cavalgatas*. He mentions in his Itinerario, having met one between the rivers of

S. Francisco and Paranahiba, composed of fifty persons, playing on violins, drums, and other instruments of music, to arouse the liberality, if not the devotion of the people; and also, prepared with leathern sacks and mules, to receive and carry off pigs, hens, and whatever else might be given them.

Lieutenant Smyth, in his voyage down the Upper Amazon, says—"We met a canoe coming up the river, decorated with flags, and a drum beating; our canoemen begged to speak with this vessel, which we found was carrying what is called a divinidade; that is, a silver-gilt crown, ornamented with ribbons. This was a religious begging expedition. Our boatmen crossed themselves and kissed the crown, and we were invited to do the same. We made our excuses, but as custom required some donation, we presented a few copper pieces, and the people on board the canoe sang us a hymn."

During the celebration of the *Festa do Espirito Santo*, a large form of the well known emblem of the spirit descending in the form of a dove is elevated on a pole, where it frequently remains for months, like the cap of liberty which among us survives a fourth of July celebration.

The procession of *Corpus Christi* is different from most of the others. The only image exposed is that of St. George, who is set down in the calendar as "defender of the empire." This is borne on horseback, in a military dress and heavy armor, with men walking on each side to prevent a fall. The young Emperor walks bare-headed, and carrying a candle, in this procession, in imitation of the piety of his ancestors; and is attended by the court, the cavaleiros, or knights of

the military orders, and the municipal chamber in full dress, with their insignia and badges of office. Whenever the Emperor goes out on these occasions, the inhabitants of the streets through which he is to pass, rival each other in the display of rich silk and damask hangings from the windows and balustrades of their houses.

The four great holidays of the month of June are, those of the Most Holy Heart of Jesus, of St. Anthony, St. John, and St. Peter. It will be sufficient to say respecting the last three, that these "glorious patriarchs" are considered by their devotees as special patrons of fire and noise. Throughout the live-long days and nights on which their glories are celebrated, there may be heard an incessant explosion of crackers, bombas, rockets, and almost every other invention of pyrotechny; while bonfires blaze in every direction, and many persons of the lower classes dance before them till the dawn of the following day. All the Antonios, Joaõs, and Pedros in the community, are on such occasions entitled to salutes of fire-crackers, which, inasmuch as their honor is concerned in sustaining the sport, they are not slow to return.

Amid the noise and confusion, the mirth and the parade of all these "glorious," "splendid," and "pompous" celebrations, he must be a singularly devout man who can find any room for spiritual worship, not to say any incitement to it.

PALACE OF THE SENATE

CHAPTER X.

Engenho Velho.—A Chacara.—Portuguese habits.—Protestant worship.—Omnibus Company.—Condition.—Dress.—Tejuco.—The Waterfalls.—Healthful Atmosphere.—High Life in the Mountains.—A novel Corn-mill.—Imperial Quinta.—Don Pedro II. and his Sisters.—Fazenda of Santa Cruz.

AFTER about six months' residence at the Gloria, we removed to Engenho Velho, the principal suburb of the city on the west. Passing through the Campo da Acclamaçaõ, and the Cidade Nova, by the Rua de San Pedro, you may enjoy a view of the new Palace of the Senate, shown in the opposite cut. You afterward enter upon the Aterrado, or highway leading to S. Christovaõ, and the imperial residence of Boa Vista.

A little to the left of the last mentioned places, and just at the foot of the Tejuco mountains, lies a fertile and somewhat extensive plain, within the limits of the city, but as yet only occupied by what may be called country residences. The streets are wide, and nearly all bordered with hedges of flowering mimosas. The houses are not remote from each other, but nearly every one is surrounded by a garden, and embowered in the rich foliage of shade and fruit trees. For the very perfection of rural beauty, few spots on the earth can equal Engenho Velho. Our residence was in the Rua de S. Francisco Xavier, within sight of the parish church, and probably at no great distance from the spot on which the Jesuits had anciently established

the Sugar Engenho that gave name to the vicinity. The house in which we lived was contiguous to a large chacara, as the land attached to a country seat is usually denominated.

This chacara was a miniature plantation, occupied by its owner, our landlord, who resided next door to us. That individual was a Portuguese by birth, who had amassed wealth by his industry and frugality, and was, at the age of fifty, enjoying the life of a bachelor, surrounded by eight or nine slaves. He was a person of good information, and of more than ordinary powers of mind; but all his energies were exhausted in finding work for his negroes and in keeping them out of idleness. What might have easily been done by two men, was indifferently performed by three times the number. His work was systematically divided between the mason, the carpenter, the teamster, the farmer, and the waiters, but still they would stand in each other's way. Finally, he devised a plan by which they could all be kept busy. A wall must be built round his chacara; not an ordinary, perishable structure—but a thick, solid piece of mason work. Stone was accordingly purchased and delivered; then, by the additional employment of a master workman, all were furnished with something to do, and for a considerable time. This was apparently a great relief to Senhor Bastos, who was an inveterate enemy to idleness, although he did nothing himself but to keep others busy. In the morning he rose early, but being too much hurried to dress himself, he threw his *capote* over his shoulders, and placed his feet in his tamancas (wooden half-shoes) and sallied forth. If any thing had been going wrong among the negroes, the offender would be called up to

receive a set number of lashes. After this, his breakfast would relish well.

Throughout the day every part of his premises was duly visited and brought under inspection. He seemed to have an aversion to tread on any man's soil but his own; yet when he chanced to meet his neighbors he was extremely sociable, and poured out his joys and sorrows to them in flowing and beautiful Portuguese. He was, moreover, fond of reading; but the few books he had were so liable to be injured by the roaches and other insects, that he never thought of adding to their number. He was passionately fond of news; but there was so much nonsense in the newspapers, that he could not afford to take them. It answered his turn to borrow, and he was always exceedingly obliged for the perusal of either of the dailies. On one occasion he borrowed from me a book, printed in Lisbon in 1833, entitled "Superstitions exposed, truth declared, and every body undeceived; in which appear the superstitions of the mass, of privileged altars, of indulgences, abuse of the alms given for souls in purgatory, vacation of the clergy, &c., &c." He found it very interesting, and favored me with many reflections on the subjects discussed; but said, that "in former days any single passage of the book would have cost a man his life; and even in 1833 the author dared not give his name, although every one knew that what he said was true. But after all, it is a dangerous thing to attempt to change religious customs, although corrupted. Religion is a mighty river, and it is dangerous to stop it, or to attempt to alter its course."

On the other side of us lived a Portuguese widow, advanced in life, also surrounded with a house full of

slaves. She was a model of amiability, if not of piety. She treated her slaves as tenderly as though they had been her own children, and was specially punctilious in calling them together at vespers, and causing them to say their paternosters, and chant a litany of moderate length. So well trained where they to this exercise, that their voices would not have done discredit to the music of some of the churches.

But the days of this Senhora were few. One evening a blazing torch was carried from door to door throughout the neighborhood, and the news was communicated that Donna Margarida was no more. The next day her door was hung with a heavy funeral dress of black velvet, ornamented with a lace of gold. At the appointed hour, her body, surrounded by blazing tapers, was conveyed to the church, and the place that had known her knew her no more.

My removal to Engenho Velho, had been induced by the circumstance that nearly all the American families resident at Rio de Janeiro were located in that vicinity, where, on the Sabbath, they were quite remote from any place of Protestant worship. Divine services were now established, and continued regularly until my departure for the province of S. Paulo, early in the ensuing year. My studies at this period were very engrossing, preparatory to future labors; yet I had various opportunities for mingling with the people, and of becoming acquainted with their customs, as well as of putting the Scriptures into circulation. At one period Mr. Spaulding was absent some weeks on a visit to the Organ Mountains, and I supplied his place on Sabbath evenings at the Gloria. We also mutually

availed ourselves of every opportunity for preaching and distributing tracts among seamen in the harbor.

About this period, new facilities for communication between different and distant parts of the city were opened by an omnibus company, which established regular lines of coaches between the Praça da Constituiçaõ, a central point in the city, and the Larangeiras and Botafogo on the one side, and S. Christovaõ and Engenho Velho on the other. Nothing like such a means of public conveyance had been before known in any part of the empire. The beautiful coaches constructed for this object, were each drawn by four mules, and presented an appearance quite as interesting as that of their prototypes in Broadway.

This was little, however, in comparison with the actual convenience they offered to persons who desired such a means of locomotion. Within these coaches might be witnessed perfect specimens of Brazilian manners. A person accustomed to the distant and care-for-no-one airs which are generally observed in the New York stages, might be a little surprised that so much friendly attention and politeness could prevail among perfect strangers, who might happen to meet each other in these vehicles. It might be equally surprising to see that no one was excluded on account of color. Condition is the test of respectability in Brazil. No slaves can be admitted to an omnibus, except in the single case of a female wet-nurse to some lady, whose child she carries. At the same time no free person who is *decently dressed*, and has money to purchase a ticket, is excluded. It is presumed that every respectable person will dress well, not only in fact, but also in form. Hence, none are

allowed to go into the public offices, or into the National Museum or Library, who are not dressed in coats.* A jacket is the special abhorrence of the Brazilian laws of etiquette; and although more adapted than any other garment to the climate, and generally worn by gentlemen within their own houses, yet it is sternly proscribed abroad; and he that would be respectable, must put on a coat whenever he goes out, and if he please, a tolerably heavy coat of cloth.

From Engenho Velho the excursion to Tejuco is easily made. About half-way up the mountain is another mineral spring, but its waters are not so strongly impregnated with iron as those at Larangeiras. The character of this fountain was discovered by the first Emperor in 1823. He caused a small stone edifice to be erected over it, with an inscription marking the event. The road leads through a wide gorge between two mountains. Looking backward from the summit, an extensive view may be enjoyed of the bay, the city, and the intervening suburbs.

A short distance to the right, is the upper waterfall, which affords an exceedingly picturesque view. A small stream, that has its source in the mountain above, is precipitated down an immense height, conjecture says three hundred feet, into a deep and rocky ravine, through which it makes its course to the bay. From this stream water is conducted by an aqueduct to the fountain in the Campo da Honra, and several other fountains on the western borders of the city.

From the summit the road divides, and leads in different directions, to the plantations occupied on the side of either mountain, and in the valley beyond.

* "Vestido de casaca."

Passing straight forward, you soon begin to descend, and at intervals may see the ocean and listen to its roar. About half-way down to the valley, on the further side, by turning a short distance to the left, another water-fall may be seen, quite different in character from the first. Here the stream is much larger, and the sheet unbroken, but the distance of the fall is not great, nor is the opportunity of viewing it very good. The stream pursues its way through a rocky bed down the mountain, near the foot of which it empties into a lake, connected by flood-tide with the Atlantic.

Returning to the summit of the gorge, and taking a road leading to the left, you soon pass round to the southern brow of the lower Tejuco, and find yourself in a perfectly novel scene, surrounded by a complete amphitheatre composed of mountain peaks, of which the Corcovado and the Gavia are the most prominent and remarkable. Within this singular basin are several coffee plantations,—on one of them I spent a few days with my family, a short time before leaving Brazil. The air of these mountains is pure, cool, and bracing, and is of itself sufficient, oftentimes, to restore to health those who are debilitated by the climate, or suffering from ordinary diseases in the city below.

Being so near the town, it is much resorted to, especially in the warm season, which, as northerners may need to be reminded, is experienced in the months of December, January, and February. Every little cottage that can be rented by any possibility, is then in requisition, and most frequently in behalf of foreigners. Many persons, who either at home or in Rio, would require not only the conveniences, but the luxuries of

life, learn in these wild and secluded haunts to make themselves happy in a house destitute of floors and windows, and other articles not less to be desired. When health is felt to be declining, nothing is too great a sacrifice to regain it. Some individuals, moreover, who have had their share in the luxuries of wealth, as well as in the concerns of public life, at length turn away from both in disgust, and spend the remnant of their days in the rudest scenes of solitude.

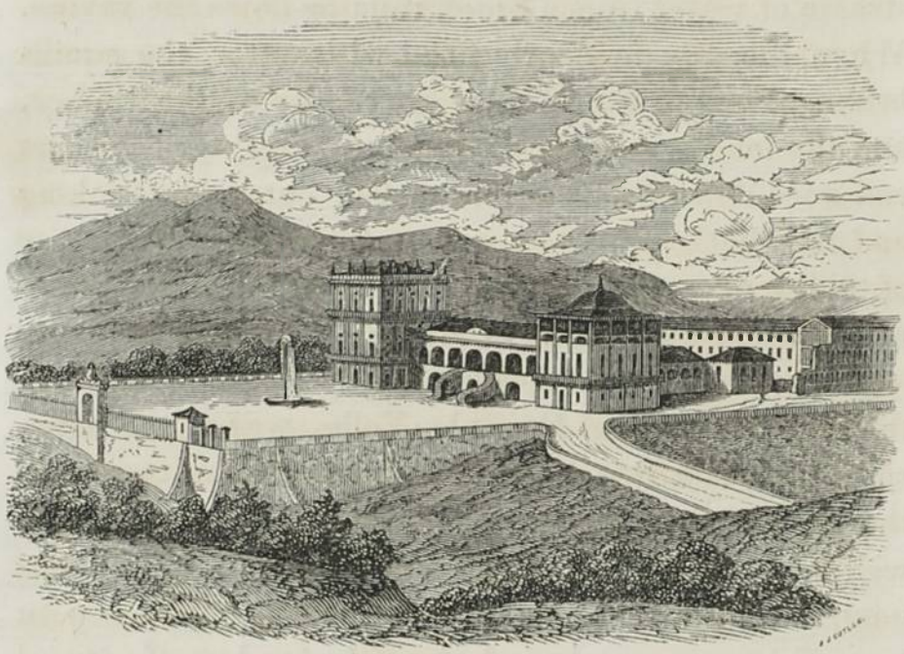
The Count de Say may be instanced as an example. This individual occupied, under Napoleon, a very prominent and responsible position in France; but for years past he has chosen to dwell upon an insignificant plantation on the eastern brow of the Tejuco mountain, surrounded solely by the number of negro slaves whose labor he deems indispensable. The hoosier cabin of Indiana would inspire as many ideas of neatness, taste, and comfort, as does the mud hovel in which he dwells. Yet not a courtier in Rio de Janeiro, or in Paris, could receive the friends who call upon him with greater urbanity. Those who have not witnessed a similar scene, can hardly imagine the grace and the glow of unambitious enthusiasm with which this gentleman will present his friends to seats, in a parlor where the floor is nothing but hardened earth; and, sitting down with them beside a clumsy table and a bottle of wine, will discuss the politics of the Old and New Worlds. To close the eyes and listen to the mellifluous French that, with sparkling accent, flows from his tongue, would lead one to imagine himself in the gayest saloon of Paris. To look around and behold the rusticity in the midst of which all this occurs, will bring him back to the borders of half-civilized life.

Descending from Tejuco, my attention has more than once been arrested by heavy thumping sounds, occurring at intervals of one or two minutes. On examination, I ascertained that these sounds came from the operation of a mill of very singular construction. The reader will imagine a stick of timber, ten feet long, poised upon a fulcrum, with six feet of one extremity reaching to a quantity of corn in a cavity, and upon the other end a box, constructed and placed so as to receive a small stream of water from a brook running down the ravine. When the box is nearly filled with water, the equilibrium passes to the shorter extremity of the timber, and the long end is thrown up in the air; as the short end goes down the water is spilled out, and the long end falls back upon the corn. Thus, by the process of filling and spilling, the timber is kept in a regular motion, and the corn is at length pounded into meal.

One of our most convenient and attractive walks in the neighborhood of Engenho Velho, was to the imperial Quinta da Boa Vista. The grounds attached to the Emperor's residence are extensive, and tolerably well laid out. Long walks, shaded by splendid mangueiras and other noble trees, sweep through them in beautiful curves, and wind along the borders of natural and artificial streams of water. Here may be seen stone troughs, at which strong washerwomen are beating clothes; and there is a fishing pond with a boiling fountain in the centre, and a boat alongside, in which his Majesty sometimes amuses himself.

Occasionally the young Emperor is met, promenading the grounds, in company with a few officers of his body guard. His appearance is really more interesting at such times, than when dressed up in the stiff

uniform of the court, loaded with the insignia of orders that have been lavished upon him, and bearing a sword. I recollect meeting him here one afternoon, when he was dressed plainly as any citizen, and amusing himself with the playfulness of a pet dog. He saluted in a polite manner those whom he met, and seemed pleased that citizens and strangers availed themselves of the same privileges he was enjoying himself.



PALACE OF BOA VISTA.

The palace is located at the right of the gardens, on a commanding eminence. It was originally a private residence, presented by its generous owner to Don John VI. It has been gradually enlarged and improved, and thus rendered very suitable to the purposes to which it is devoted.

The Emperor and the princesses here received their

education, under the direction of a tutor appointed by government. The frontispiece of our second volume represents the family group while yet unbroken, and at a most interesting age. No one can reflect upon the history of these children, the descendants of the Braganzas, without emotion. Never was parental solicitude more intense, than has been the unwavering anxiety of the Brazilian nation in their behalf. Thrown upon its protection in a state of virtual abandonment and orphanage, they were cherished as the fondest objects of the nation's hopes. Indeed, the privilege of fostering such a charge, seemed to operate like a charm upon the whole Brazilian people.

The empire, convulsed to its extremities, and agitated with a revolution by which Don Pedro I. had been forced to abdicate, yielded to this unlooked-for appeal to its generous sensibilities, and almost to a man, rallied round the standard of Don Pedro II. During the eight years of his minority, the warm affection, and enthusiastic reverence manifested from the first, seemed to increase rather than decline. Amid all the political agitations and party intrigues of so long a period, neither individuals nor factions presumed to question the prerogatives of the youthful monarch, nor, if their own pretensions were to be credited, desired aught so much as to advance the supreme honor and glory of his throne. The Brazilians had shown that they were no blind idolaters of a crown, in that stern resistance which had forced the haughty spirit of Don Pedro I. to yield. In the willing and devoted loyalty which they manifested, for a series of years, towards the juvenile innocence of Don Pedro II., they have shown a stability of attachment to the

principles of their government, which would in vain be looked for in some older and more powerful countries. Whatever may be the future destiny of Brazil, these facts will be recorded, on the page of history, to her imperishable honor.

Eleven leagues beyond S. Christovaõ, in a westerly direction, is the imperial fazenda of Santa Cruz. This plantation is occasionally visited by the imperial family as a place of recreation. It is an immense estate, upon which vast numbers of slaves are employed. It was, at an early day, the site of a Jesuit college, and for many years past has been the property of the government; but still is only partially redeemed from a state of nature. That portion of it which has been reduced to cultivation, is said to be in an indifferent state, notwithstanding much expense has been lavished upon it. This circumstance is sufficient to indicate the generally low state of agriculture in the empire; in farther proof of which, it would only be necessary to state that the plough is almost wholly unknown.

CHAPTER XI.

Prospect from Boa Vista.—Passage to the city by Water.—Merchant vessels in the Harbor.—Central position of the Port.—Anniversary of a Collegio.—Baptism.—Reading of Scriptures.—Discourses of the Professors.—Distribution of Tracts.—Funerals.—Infants.-Adults. —Slaves.—New Cemetery.—Heathen Funeral.—Religious Festivals. —Commemoration of the Dead.

In front of the palace of Boa Vista may be enjoyed a magnificent view, looking towards the city. The eye first rests upon the rich foliage of the trees bordering the imperial grounds at the foot of the hill; next upon several groups of houses near the public road, among which stands that monument of the first Emperor's shame, the palace he built as a residence for his publicly acknowledged mistress, the Marchioness of Santos. A little to the left, on a green eminence, is the Hospital dos Lazaros; and then, the beautiful sheet of water formed by a recess of the bay, which stretches itself around a high ridge of granite hills, and at high tide seeks to return upon the rear of the city itself.

Numerous boats are always seen plying upon this portion of the bay, conveying passengers to various points. By taking a seat in one of them, at the nearest place of embarkation, you may in a few moments be set down at the Sacco d'Alferes, from which a moderate walk will take you into the city, either by a rough, winding path over the hill, to the *Campo da Honra*, or along the sea-side, by the Praya de Gamboa, where the English Cemetery is located, and through the Val-

longo, where the slave mart used formerly to be held. If, however, it is preferred to pass the whole distance by water, the course will be sufficiently near the shore to show all the beauties of its vegetation, and of the buildings which line its successive prayas. These buildings are most of them low, and insignificant with respect to architecture, but their whitened walls always present a beautiful contrast to the greenness of the vegetation around them.

Rounding the Ponta da Saude, you come to the general anchorage of all the merchant vessels that may be receiving or awaiting cargo. Here, may be seen the long, low, clipper-built brigs and schooners that ply between the coasts of Brazil and Africa. There, is the heavy, dull-sailing bark of the Norwegian, or the Hamburghese. On either hand, over vessels of every class, from the coasting smack to the largest freighting ships, may be seen the flags of Spain, Portugal, Sardinia, Tuscany, Naples, France, Belgium, Bremen, Austria, Denmark, Sweden, England, the United States, the South American Republics, and Brazil. These vessels are required to anchor at sufficient distance apart to swing clear of each other in all the different positions in which the ebbing and flowing tide may place them; thus boats may pass among them at pleasure. Here and there guard-ships are stationed, to prevent smuggling; and near by are several hulks of Brazilian men-of-war, one of which is used as the seat of the Naval Academy.

Having passed through the entire extent of this anchorage, to which I shall hereafter return with the reader, as to a favorite portion of our missionary field, your boat is opposite the Convent of San Bento, and

veering to the right, you pass into the channel between the Ilha das Cobras and the main land. Beneath the hill on which the monastery is located is the Naval Arsenal, with a small yard tastefully arranged; and just beyond it are the red stairs, (*escadas vermelhas*,) a well known landing-place, contiguous to the Praya dos Mineiros, and the Rua Direita.

Situated accessibly as the port of Rio de Janeiro is, upon the great highway of nations, with a harbor almost unrivaled, not only for beauty, but also for the security it affords to the mariner, it becomes a touching point for many vessels not engaged in Brazilian commerce. Those that suffer injury in the perils of the sea, between the equator and the Cape of Good Hope, generally put in here for repairs. Many sons of the ocean, with dismasted or water-logged vessels, have steered for this harbor as their last hope. Some have arrived, to the astonishment of all who have beheld the extremities of their condition; others, doubtless, have been unable to enter, and have found a burying-place in the world of waters. At the same time, nearly all men-of-war, and many merchantmen, bound round Cape Horn or the Cape of Good Hope, put in here to replenish their water and fresh provisions. Thus, in the course of business, and of Providence, missionaries, either outward or homeward bound, were in various instances thrown among us for a brief period; and we scarcely knew which to value most, the privilege of enjoying their society and counsel, or that of extending to them those Christian hospitalities, not always expected on a foreign shore. Once, within the lapse of three months, we enjoyed three such visits, that will long be remembered, as having seemed to

bring us directly in contact with Russia, India, and South Africa, the countries where the individuals met with had severally labored.

Such circumstances beautifully illustrate the central position, and the important character of the harbor of Rio de Janeiro, which, forming a converging point for vessels from any port of the United States and Europe, and not seldom a place of meeting for those bound to and from the extreme points of the southern hemisphere; for example, Bombay, Canton, New Holland, New South Wales, Valparaiso, and the various islands of the Pacific, as well as California and Oregon, on the western coast of North America.

Reverting to some of the peculiar customs of the Brazilians, I will now conduct the reader to an anniversary celebration of a Collegio, to which I had the honor to be invited, in company with Mr. Spaulding and other gentlemen, among whom we noticed in attendance the archbishop of Bahia, and members of the National Assembly. A committee from the city police were in attendance, whose business was, in addition to preserving order, to do the honors of receiving and dismissing the guests.

Those who arrived early, were present at the baptism of an infant child of the director of the Collegio. In anticipation of this ceremony, a gaily ornamented altar had been erected in an alcove, adjoining one of the larger rooms of the edifice. Lighted wax candles were placed in the hands of the guests, who formed parallel columns across the room as the child was brought in and taken out. The ceremony was performed with the least apparent solemnity of any thing I had ever witnessed called religious. I could not say,

as a foreign ambassador remarked on a similar occasion, "that the poor infant was literally peppered and salted from head to foot." Yet there were not wanting all sorts of applications; such as spittle, salt, and oil, together with insufflation, signing of the cross, and putting a lighted taper in the infant's hand; all of which ceremonies appeared like any thing else rather than the simple and sacred rite of baptism by water, "in the name of the Father, and of the Son, and of the Holy Ghost."

At the hour of ten in the morning, the members of the Collegio marched in form into the hall of exhibition, which was suitably decorated. When all were appropriately seated, the director opened the exercises of the day, by standing up and reading from the Bible five verses of the eighteenth chapter of Matthew. Then passing the Bible into the hands of the monitor-general, the company were invited to kneel, while the monitor recited the prayers of Solomon at the dedication of the temple: 1 Kings, viii. 23-54. After all had resumed their seats, the professors of the Collegio were called upon, in turn, to give an account of the progress of their several departments, and of the importance of pursuing the studies allotted to their individual charge. Here was an opportunity for eulogizing their favorite themes, which the learned professors, as in duty bound, did not suffer to pass by without the most elaborate displays of rhetoric.

The oratorical powers of the gentlemen were, however, very much cramped by the position which custom prescribed for them. They each sat in a chair, and read their manuscript from a table before them. The last of the discourses was delivered by the director

himself, and was responded to by a valedictorian, elected from among the students. This individual, alone, recited his oration standing.

A committee of seven pupils had been previously selected, to present the members of the faculty with a chaplet of roses and myrtle, as they should in turn finish their discourses. When the orator in behalf of the pupils had finished his address, religious tracts were distributed to each of the pupils and guests; and thus the public ceremonies of this literary festival were ended, without our having an opportunity to learn how much the archbishop might have felt himself complimented by the reading of a Bible, and the distribution of tracts, furnished by the Protestant missionaries.

The funeral ceremonies of Rio have been repeatedly described. They exhibit the same fondness for parade and display which is manifest in other religious ceremonies, and moreover, afford one of the most common occasions of both. They are greatly varied in character, according to the age and condition of the person deceased. In the case of infants and young children, the occasion is considered joyous, and the procession is one of triumph. White horses, gaily caparisoned. and bearing white plumes upon their heads, draw an open coach, in which sits a priest in his most costly robes, with his head uncovered, and holding in his lap, upon an open litter, the remains of the infant, adorned with tinsel, and ribbons, and roses. The torch-bearers, if not dressed in white, have their coats trimmed with silver lace, and all the flambeaux are white.

In the case of adults, the contrast is the greatest imaginable. Night is generally chosen for the procession. On the day preceding, a funeral altar is set up in the

house of the deceased. The door is hung in black,—the horses, the hearse, the torch-bearers, are all dressed in black. The driver of the hearse wears black epaulettes on his shoulders, and on his head a *chapeau de bras*, with a nodding plume. The number of torch-bearers is in proportion to the number of carriages in the train, on either side of which they form a line. They are frequently mounted, and their long black torches, flaming upon the darkness, create an imposing spectacle.

When the coffin reaches the church, it is transferred to a lofty pedestal, called a mausoleum, covered with black cloth, and surrounded with burning candles. Here it rests while the funeral services are performed. The body is then interred beneath some of the marble slabs by which the floor of the church is covered, or walled up in some of the catacumbas that have been constructed in the outer walls of the edifice.

The coffin used in the ceremony is not interred with the corpse, being kept by the church or brotherhood for the purpose of renting on such occasions. When the bodies are placed in the catacombs, quicklime is thrown upon them to hasten the process of decay; and, after the lapse of about twelve months, the cavity is opened, and the bones of the dead are taken out and cleansed. The friends of the deceased then cause the remains to be enclosed in a box, to remain at the church, or to be taken home at pleasure.

These boxes are generally left in the church, the families preserving the key; but an instance was mentioned to me of a gentleman who kept the bones of his deceased wife in his own sleeping room.

The cases and boxes are of different sizes and

shapes, but seldom have any resemblance to coffins. Some are large, like mausoleums; others, with their ornamented exterior, resemble large dressing-cases. It seems highly incongruous to witness, in such a place, the display of ornament; and yet some of these mortuary boxes are adorned with drapery of gold and silver tissue, wrought upon satin and velvet, to please the eye, and call forth the admiration of those who may visit the cloister.

How different from the funeral of ceremony, with its boasted "sumptuousness and magnificence," is that of the poor slave. Neither torches nor coffin are borne in his lonely procession. His body is placed in a hammock, the ends of which are fastened to a long pole, which is carried on the shoulders of two of his comrades. These may be seen early in the morning, marching slowly, one after the other, towards the Misericordia. The cemetery connected with that institution consists of a small piece of ground, surrounded by a high wall, on which the figure of a death's head is emblazoned in different places.

Within this enclosure a grave is daily dug, in the form of a pit, seven feet square. In this are placed promiscuously the bodies of those who die in the hospital over night, and of the slaves and poor persons who are brought here to receive gratuitous interment. Thus, in the space of a year, the whole surface is dug over, and in successive years the same process continues to be repeated.

As the health of the city is manifestly endangered by these repeated and premature excavations, no less than by the practice of burying in churches, the Misericordia has recently purchased extensive grounds for

a cemetery, on the *Ponta do Cajú*, a little north of S. Christovaõ, whither the dead are conveyed by water, and interred in permanent graves.

In connection with this subject, I will allude to another species of funeral, which illustrates the continuance of heathen customs among the Africans in Brazil. Great numbers of slaves are brought together at the Emperor's country seat, where they are permitted to follow the customs they prefer.

Soon after removing to Engenho Velho, our attention was called from the rear of the house one Sabbath day, by loud and protracted cries in the street. On looking out of the window, a negro was seen bearing on his head a wooden tray, on which was the corpse of a child, covered with a white cloth, decorated with flowers, a bunch of them being fastened to its hand. Behind him, in a promiscuous throng, were about twenty negresses, and a number of children, adorned most of them with flaunting stripes of red, white, and yellow. They were all chanting some Ethiopian dirge, to which they kept time by a slow trot; the bearer of the deceased child pausing, once in one or two rods, and whirling around on his toes like a dancer.

Among the foremost, the mother was distinguished by her excessive gesticulation, although it could hardly be determined by her actions, whether emotions of grief or joy were predominant. Thus they passed on to the church-yard, where the corpse was delivered up to the vigario and his sexton. The procession then returned, chanting and dancing, if possible, more wildly than when they came. This spectacle was often repeated while we remained in that section of Rio, although I never saw it elsewhere.

The principal religious feasts celebrated during the last half of the year, are as follows:—July 2d, the Visitation of Nossa Senhora is celebrated by a procession in the morning from the Imperial Chapel to the Misericordia, in which the Camara Municipal makes its appearance. On this day indulgences may be secured in the Carmelite convent, and in the church of S. Francisco de Paula. July 21st is allotted to the Guardian Angel of the Empire; July 25th to St. James, and July 28th to "Santa Anna, Mother of the Mother of God." August 15th, the Assumption of Nossa Senhora; 25th, the Most Holy Heart of Mary. September 8th, the Nativity of Nossa Senhora; 15th, the Most Holy Name of Mary; 22d, Feast of the Grief of Nossa Senhora; 25th, Nossa Senhora das Mercés. October 6th, the Most Holy Rosary of Nossa Senhora, with a procession at night; 9th, the Feast of San Pedro d'Alcantara, principal patron of the empire. November 1st, the Feast of All Saints, with the procession of bones in the Misericordia; 2d, Commemoration of the Dead. December 8th, Feast of Nossa Senhora da Conceiçaõ, patronness of the empire, with indulgence in various churches and convents; 25th, the Nativity of Christ.

The stranger is not likely to be interested in the services of any of these days, more than in those of the 2d of November, which is devoted to the memory of the departed. In the morning, mass is celebrated in all the churches. Then the cloisters are thrown open, and the people pass in, to pay a silent and mournful visit to the remains of their deceased friends. The cases in which these remains are enclosed are brought from their ordinary resting-places, and ar-

ranged in rows around the walls of the adjoining yard or garden; forming, sometimes, a hollow square, within and around which the people pass at pleasure. Pausing to read the epitaphs, you will perceive that here, as elsewhere, hoary age and blooming youth, learning and ignorance, wealth and poverty, are reduced to one common level by the hand of death. And yet human vanity, even among the tombs, is emulous of distinction!

CHAPTER XII.

Excursion to Macacú.—Boatmen.—Sail up the Bay.—Venda Paciencia.—Villa Nova.—Night on the Stream.—Macacú.—Convent and its Domain.—The Tabellião.—Learning and Morals.—Passengers.—National Hymn.—Porto das Caixas.—Unhealthy Location.—Boticario.—Distribution of Tracts.—Breakfast.—Engenho de Sampaio.—Disaster in the Bay.—Ports.—Iguassú.—Islands.

For a Christmas missionary excursion, Mr. Spaulding and myself resolved to visit some of the villages situated on the upper borders of the bay of Rio de Janeiro. As prerequisites to our voyage, a small store of provisions, and a quantity of Bibles, Testaments, and tracts, were sent to the Praya dos Mineiros, where we were to embark.

On arriving at that place, we were, as usual, witness to the vehement competition of some fifty boatmen, canoe-men, fallua-men, and their respective runners, who, in the most eager manner rushed around us and proffered their services; all claiming first or best right, and lauding the superior properties of their craft, and of the service they were anxious to render us. These men represented the numerous body of slaves who are trained to the employment of carrying passengers on the water to and from different parts of the city and bay. They are generally furnished with canoes and boats, for which they are personally responsible, being required to pay their owners a given amount daily, over and above what may be necessary for their subsistence. Their eagerness to obtain patronage has, therefore, a most significant explanation;

they labor not for bread alone, but to escape the chastisement which would be the result of a failure to pay over the specified sum to their masters. Knowing their situation, I have often felt an instinctive desire to patronise all that crowded around me; but as this was never practicable, I learned by degrees to accommodate myself to circumstances, and to make selections with a mutual reference to my own convenience, and the apparent claims of those who desired employment. On this occasion, we made choice of a well-proportioned row-boat, provided with a sail and oars, and navigated by two colored boatmen, who professed to be well acquainted with the ports above.

The sea-breeze came in rather late, but was fine and fresh when it arrived. About 1 P. M. we squared away before it, and were borne on our course as rapidly, and as pleasantly, as we could wish. At half past three we passed the island of Paqueta, and in an hour more were standing in towards the mouth of the Macacú river. Sometime before we were able to discern the mouth of the river, there appeared on its right bank a large white building, which, from its solitary position and peculiar aspect, fixed our attention more and more as we approached. It stood on a slight eminence, which appeared to be the only solid ground in the vicinity; the surface in the rear declining into a vast swamp, extending on both sides of the river, as far as the eye could reach. Before this building was drawn up a long, black canoe—a dog and a fowl were seen promenading the premises, and exhibited the only appearance of life that could be at all perceived, until we turned an angle in the stream, whose mouth we were entering. There now appeared,

leaning against the door on the other side of the building, a lazy young negro, who, on perceiving us, modestly retired within.

We soon came to a landing spot, and while our boatmen were refreshing themselves preparatory to a pull up the stream, we employed our time in surveying the locality to which we had arrived. A garnished sepulchre, full of dead men's bones, could hardly be more deceptive in its outward appearance, than was the large whitened building at which we had so long been gazing. Without, at a sufficient distance, it might have been taken for a palace; within it was a *venda*—a miserable spirit shop, dirty and dingy, furnished only with jugs, and bottles, and cachassa—and tenantless, save by the sleepy negro, who now skulked behind the counter, and leaning on his elbows, drawled out some kind of answers to our interrogations.

The name of this venda was Paciencia. Our patience, however, did not incline us to a long delay in its vicinity; at five o'clock we put off. The first habitations we saw were two mud hovels within sight of each other, but on opposite sides of the river. Our faithful, but timid boatmen, here began telling us frightful stories about the banditti which infested the river. They said that these houses belonged to marauders, but that one of them had been closed, and its inhabitants seized or killed, by the orders of government. "It was always necessary to carry loaded firearms here,—nobody dared to ascend the Macacú river without them, especially in the night." Notwithstanding all their representations, we remained quite satisfied that our weapons were not carnal.

The river was nearly half a mile in width; its waters

were muddy, and its current was strong. The banks, but little higher than its surface, were densely covered with a species of immensely tall grass, and at intervals, with small trees and flowering shrubs. Flowers of a golden yellow, of white, and of scarlet, hung in rich profusion over the edge of the stream. About nightfall we reached the landing-place for Villa Nova de S. Jozé, situated on the southern bank of the river.

Only two buildings stood near at hand. One we found to be a venda, of a similar stamp to that we had seen below; the other was occupied as a dwelling by a Spaniard, who had recently come into the country. This senhor politely waited upon us as we stepped out of the boat, and invited us to take lodgings with him—informing us, at the same time, that we could not find any elsewhere. We responded to his courtesy, by stepping in to examine the apartment designated for our use. It was decidely the best in the house, but it lacked a door, and had barely room enough for two small beds. Holding the privilege of occupying these quarters in reserve, for a more enlightened judgment, I proceeded to find and survey the villa, while Mr. Spaulding remained near our boat and baggage.

The road led through a section of low, marshy ground, but was shaded on either side with handsome trees. About a quarter of a mile distant, stood a group of twelve or fourteen small houses, before one of which was a blazing bonfire, surrounded by a small host of children. Within another, some eight or ten negroes and negresses were dancing furiously, to the music of a guitar. Here the road began to ascend a slight eminence, on which stood a church, with a large area in front. Within the area stood an immense cross,

planted upon a stone pedestal, and in front of the cross an *alpendre*, a species of portico, open on three sides, and constructed for the purpose of exhibiting images on certain festival days. In the neighborhood of the church were some twenty additional houses, and a short distance beyond it was an immense engenho d'assucar. These several edifices constituted all that was to be seen of the villa of S. Jozé del Rei; which, although known for an hundred years past, has grown but little, and has at present no prospect of enlargement. As it was a fine moonlight evening, most of the inhabitants seemed to be sitting in front of their houses or walking abroad.

When I returned to the river, we resolved to continue our voyage, and find our lodgings in the boat. The stillness of the night, not less than the peculiar aspect of the scenery, when viewed by the light of the moon, was calculated to inspire the mind with a pleasing melancholy. A little before midnight we came to an anchor in the stream, and with an awning spread to protect us from the falling dews, sought repose.

I was the only one of the company who did not sleep. The songs of night birds, the shrill whistling of numberless insects, and the heavy flouncing of the amphibious animals, and for aught I knew, of alligators, which seemed to hold carnival in the neighboring rushes, kept me for an hour or two quite on the alert. Presently, when the moon had gone down, and I began to think of closing my eyes, I was aroused by the sound of voices, and the stroke of oars, from a short distance below. Some circumstances at the port of Villa Nova, had seemed to give plausibility to the rob-

ber stories of our negroes; so I aroused them to enjoy the scene, and to help conjecture the character of the approaching visitors. Nor was this an easy matter, since no craft had entered the river near us, neither had we passed any coming up. All apprehensions, however, were at length quieted, by seeing the masts of a lancha pass by us on the opposite side of the river.

At the first indications of dawn, we hove up anchor, and got under way, against an increasing current. The crowing of a cock, and the barking of dogs, saluted us before starting on our course, and we soon found that we had been resting just below the Engenho de Sampaio, to which were attached a large dwelling-house and chapel.

As we proceeded upward, the river became narrower, and its banks exhibited a firm soil, occasionally covered with high trees. During the forenoon, we saw scarcely any indications of the presence or industry of man. We passed the river of the Porto das Caixas, and at length suddenly emerged from the thickets of the low grounds, into a view of the Organ Mountains. We could now occasionally get a glimpse of the steeples of the Villa of Macacú, towards which we were bound. This circumstance nerved afresh the strong arms of our oarsmen, who, after a hard but successful struggle with the current, landed us, about 2 o'clock, P. M., beneath the bridge which the citizens of Macacú had thrown across the river opposite their villa. We were met at the landing by several individuals, among whom were two intelligent young men, who desired the privilege of descending the river in our boat when we should return. As this would be of no inconvenience to us, but rather increase the interest of our expedition, we

received their proposition favorably, and immediately entered into a treaty of alliance and friendship; whereupon they volunteered the kind office of exhibiting to us the lions of Macacú.

We then learned that we had happened to visit the place on the eve of its greatest religious festival, for which preparations were being actively made. Eight friars from one of the convents of the metropolis, had arrived not long in advance of us, to conduct the ceremonies. The villa is located upon an eminence of oval form, which commands a charming view of the vast level through which we had been passing, in our ascent of the river, and in happy contrast with the distant outline of the whole chain of the Organ Mountains, from which we were now at no great distance, in an easterly direction. It was proposed that we should first visit the convent of S. Antonio. We found it a huge building, of imposing exterior, but of coarse workmanship at its best state; and now rapidly falling into decay. We first entered the chapel, where the friars (*frades*) had just commenced the worthy enterprise of expelling the cockroaches, and of stirring up the dust, preparatory to the suspension of the various hangings and ornaments, which they had brought all the way from the city, for the edification of the people. We here had a long conversation respecting different modes of worship, and the religious sentiments on which they were based.

The adoration of images was, of course, a prominent topic of remark. It appeared that this chapel was, for an exception to almost all others in the country, exceedingly poor as it respected the possession of images. In fact, an effigy of St. Benedict, *O pai dos*

negros, as I heard him jocosely denominated, comprised its whole stock. We were now conducted through a long hall of unoccupied dormitories, and thence into the orchestra of the chapel, where some of the friars were busied in tuning up an old organ, and arranging some pieces of music for the festa. In a niche, on one side of this gallery, constructed doubtless for the image of some patron of good music, I discovered a heap of old and worm-eaten books, together with some piles of manuscripts, which I was told constituted the library of the convent.

On the walls around were divers rude paintings, one of which seemed to represent Christ ascending from the cross to heaven, while crimson streams extended from each of his wounds to a figure beneath, in the posture of devotion. None of the monks could give me any explanation of the design of this picture; nor could they point to any passage of the sacred history it was designed to illustrate.

This convent was founded in 1648, and endowed by Don John IV., of Portugal, on the condition of its maintaining a primary and a Latin school. At times, it had been somewhat numerously inhabited by members of the monastic fraternity; now, however, it was only occupied by a single one, a guardeaõ, with some eight or ten slaves. The landed possessions belonging to it were vast. We had a view of their extent from an upper window of the edifice, although no one could tell us the area included. This circumstance was in perfect keeping with the fact, that not the least sign of cultivation appeared on any part of the premises. Leaving the convent, we walked leisurely through the town, examining objects of interest. The municipal

chamber, and the common prison, were both found under one roof. Through the grates of the latter appeared a single person, sprawled out lazily upon the window stool. He was the sole occupant; a slave, confined for the crime of disobeying his masters, who were orphan children.

Nearly every house in the place had permanent fixtures around the eaves and windows for illumination. A remarkable stillness pervaded the streets; scarcely any persons were seen abroad, or even at the windows. The statistics of the place were easily collected, so far as they were known to the inhabitants. Its population might have been three hundred. It had no school, the perpetual obligation of the convent to the contrary notwithstanding, save that of a private gentleman, who taught a few boys as a mere matter of favor. Corresponding to this state of things, a very sprightly lad whom we met was found unable to read. We made the acquaintance of Senhor Anastacio, tabelliaõ, or notary of the villa. In front of his house an interesting group of persons assembled, to whom, after some conversation, we distributed a quantity of religious tracts, which were well received. The house of our new acquaintance, although small, was neatly arranged and ornamented. We were invited to seats in the parlor, and china cups of coffee were soon served around. The senhor apologized for the thinness of his dress, which consisted simply of a pair of white pantaloons and a shirt, saying that in the warm weather he could endure nothing more. He did not, however, think of apologizing in behalf of his little son, about three years old, who came into the room perfectly naked.

Our conversation turned upon the literature and

morals of the country. The tabelliaõ, although a native of the vicinity, and now a man of forty-five years, had never known a government school in operation. He gave it as his deliberate opinion, that not one person in thirty of the population could read. He had never himself had an opportunity of reading the Scriptures; nor were they at all known in the community. Intemperance was too common; much ardent spirit was made in the sugar engenhos of the vicinity, and considerable quantities of it were consumed by the people. He had just been applied to by a poor woman for protection against her drunken husband.

In return for the kind entertainment extended to us by this gentleman, we offered him a copy of the Bible, in his native language, which he gladly received. He urged us to spend the night, but we had resolved to visit another village before sleeping. He then assured us that his house was our home whenever we might again visit that region. It was not without reluctance that we took so early a leave of this true hearted Brazilian.

On our way to the river, we were met by a German mechanic, who had been mentioned to us as the only foreign resident of Macacú. He had been fourteen years in the country, and as evidence of his naturalization, he pointed us to a young mulatto wife and two or three children. He seemed delighted to see foreigners, and on learning that Mr. Spaulding was a preacher of the gospel, he began to urge him to stay, and to preach in his house. The same invitation was repeated on the part of a Portuguese standing by, who said *nós temos boa casa*. This was an unexpected compliment, and the only apology that my colleague was disposed

to make, was based upon his inadequate knowledge of the language. This excuse prevailed, but not without a conjecture that they might even understand English sufficiently to be much edified. Although not prepared to enter into formal discourse, yet we did not leave the place without endeavoring to impress upon the minds of those who heard us, in conversation, the most important of all truths.

On re-embarking in our boat, the young men before mentioned, were on hand to take the passage we had offered them. They were brothers, Portuguese by birth, but at present residents of Iguassú. The elder, Senhor Diogo, had been eight years in Brazil. He was originally educated for a padre, but not liking the clerical profession, had become a school teacher, and was now instructing in Portuguese and Latin. He was tall and active, loquacious in the extreme, and quite liberal in his political and religious sentiments. He was, like ourselves, recreating during the holidays. He had been visiting friends, and his baggage consisted of a pair of boots and a fowling-piece; which latter, was doubtless a great relief to our negroes. The younger brother, Manoel, was on a visit to Brazil, and intended soon to return to Portugal. By aid of the current, our voyage down the river was rapid, and very pleasant. In two hours and a half we had reached a point, from which we had been seven hours rowing up.

We now entered the Rio do Porto das Caixas. This stream was so narrow and crooked, that oars were of use no longer. Setting-poles were on hand for such an emergency, and by aid of them we were pushed along at a very fair rate. Evening had already come on with a brilliant moonlight. We had again reached

the level country, and were shrouded in the dense jungle which overhung the stream; but our passage was cheered by animated conversation, and by singing, upon which our passengers prided themselves. Among the other patriotic songs which were that evening made to echo over the stillness of these woods and waters, was the national hymn, generally attributed to Don Pedro I., but said to have been actually composed by Evaristo Ferreira da Veiga, a distinguished patriot at the time of the revolution.

Já podeis, filhos da patria,
  Ver contente a mai gentil,
Já raiou a liberdade,
  No horizonte do Brazil.

Brava gente Brazileira;
  Longe vai temor servil!
Ou ficar a patria livre,
  Ou morrer pelo Brazil.

We reached the port of our destination between nine and ten o'clock in the evening.

The arrayal or burrough of Porto das Caixas, is located on the brow of an eminence, at the base of which flows the small stream that gives it name and consequence. It is the general rendezvous for the troops of mules that bring coffee and sugars from the Swiss colonies of Novo Friburgo and Canto Gallo, and a large section of the neighboring country. Here are also debarked the goods which return from the capital, in exchange for produce.

In addition to its commercial importance, it was distinguished as the family residence of Senhor Joaquim Jozé Roderigus Torres, a gentleman who has repeat-

edly served as one of the ministers of the imperial government. Before landing, we had been premonished that the people who resided along the river's edge, were very ignorant and brutish; and that all the more intelligent inhabitants lived in the upper town. To the upper town, therefore, we made our way, under the direction of our friends, and were soon presented, by Senhor Diogo, to a particular friend of his, Senhor Manoel, an apothecary. It was too late in the evening to spend much time in visiting; wherefore, rush mats were, without ceremony, spread upon the floor of the drug shop, and upon them we all sought repose. With the first light of morning we were upon our feet. A dense fog rendered objects more imperceptible than they had been by the moonlight of the previous evening, and strongly confirmed our apprehensions respecting the insalubrity of the region, and of our own exposure, in passing through the swamps as we had done, in coming, and must do in returning; particularly in the hottest season of the year. The Boticario informed us that there were, indeed, many fevers prevailing, but that they generally yielded to prompt remedies. The sulphate of quinine was his favorite.

As the fog disappeared, we walked abroad to survey the place. It presented, truly, a thriving appearance. Several neat new houses had been just erected. Other similar ones were in process of construction, as was also a large and substantial church, the stone for which was all brought from the quarries of Rio, or of an island in the harbor.

The soil of the uplands, in this vicinity, was entirely of a clay formation.

Senhor Diogo was now a very efficient collaborator

in the distribution of tracts and Scriptures. He presented us to his acquaintances, and heartily commended to their attention the wholesome doctrines which he had found the tracts to contain. Numerous applicants were ready to receive them; and in our host, the Boticario, we found a person in whose hands we could, with propriety, leave a number of testaments for judicious distribution.

As we were about leaving the place, Mr. Spaulding, having occasion to purchase a loaf of bread for use on our voyage, offered the baker, with whom he had negotiated, a tract, which was for some reason declined. This circumstance is mentioned as being the only one, that came under my observation in Brazil, where a religious tract was refused. It occurred, however, in the lower town, and was, on the whole, a triumph to Senhor Diogo, since it completely established the correctness of his account of the stupidity of the inhabitants of that locality. It might, forsooth, have been for the palpable reason, that the *padeiro* could not read! So far as we could gather the statistics of Porto das Caixas, it contained five hundred inhabitants, a private school for either sex, a resident physician, two apothecaries, and a padre, with a growing family of at least five children.

On inquiring if there were any curiosities in or about the place, our host assured us that the people were very curious, but solely on the subject of getting money.

As an instance of domestic economy, I should not omit to mention, that it entered into the hospitable intentions of our worthy friend, the Boticario, to regale us, collectively, with a cup of coffee, before we took our departure. He accordingly dispatched his servant

to purchase a few coppers' worth of the roasted material. The servant returned unsuccessful, and was sent once more, but come back again without the article. The prescription was now changed to tea, of which more or less was ascertained to be on hand. The sun, however, was, by this time, so rapidly gaining upon us, that we were forced to make our apologies and retire. Once more seated in our boat, we partook of a well relished breakfast.

While descending this branch of the Macacú, by occasionally shoving the boat close up to the banks, I filled a large portfolio with the most rare and splendid flowers. After reaching the main stream, we dropped down to the Engenho de Sampaio, where we went on shore and were introduced to the owner of the estate. This gentleman, with great urbanity, showed us over his premises, on which he had just been erecting steam sugar works, constructed in England, and imported at the cost of seven thousand milreis.

This place, we were told, had been frequently visited by Don John VI. and his family, during the residence of that monarch in Brazil; the former owner of the plantation being one of his personal friends. The estate had but recently come into the hands of its present proprietor, who employed upon it seventy slaves. The same individual had a much larger plantation above Macacú, with many more slaves, for whom, in connection with his family, he supported a chaplain. He very courteously received a testament and an assortment of tracts in return for his civilities, and we pursued our course. We paused again at Villa Nova. Found the place remarkably quiet. Some of the people had gone to the festa above. Others, whom we saw, received

the tracts and a testament which we had to spare them, with the usual expressions of thankfulness, and of a desire to peruse. Continuing to descend the river, we reached its mouth before three o'clock, and without pausing at the venda Paciencia, hoisted our sail and stood out into the bay. The sea breeze was blowing up fresh, and we directed our steersman, when he should get sufficient offing, to lay his course for Piedade, the port which we desired next to visit.

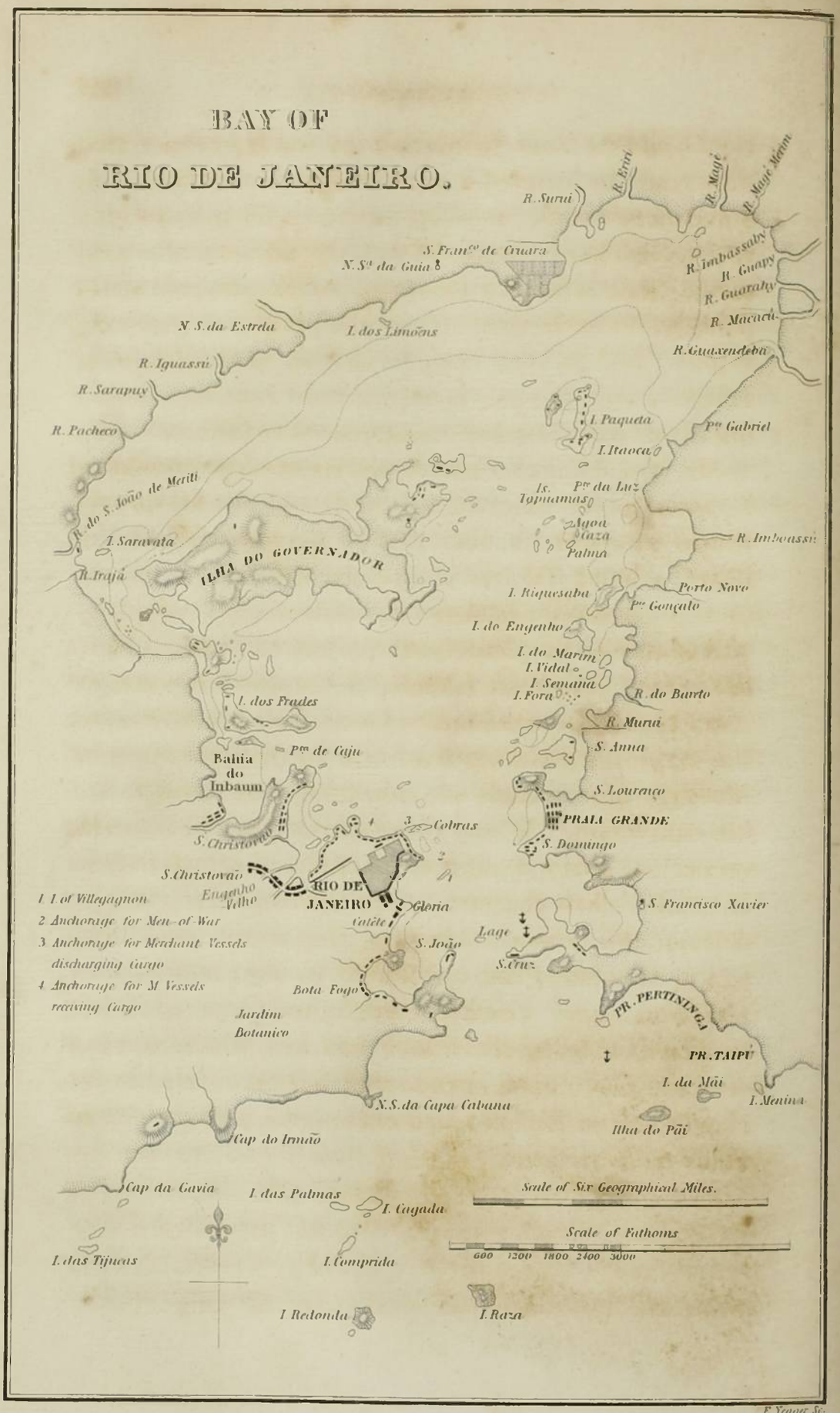
By the time we supposed ourselves fairly under way, and began to congratulate ourselves with the fine weather and the prospect ahead, to our utter astonishment we found our boat scraping the bottom. The agitation of the surface had prevented our discovering the shallowness of the water; and our steersman, in his ambition to make a short passage, had gone to the leeward of the channel, and by help of the receding tide had thus suddenly laid us on a bank of mud, in which we were soon fast. His companion, who had stowed himself away for a snug nap in the bow of the boat, began to upbraid him bitterly; but they both soon concluded that this was the time for action rather than for words, so they jumped overboard and attempted by main force to heave the boat into deeper water. Nor would they give up the attempt till after several hours' hard struggling, when it was ascertained that no deeper water was to be found. By this time *coroas*, or spots of land, began to show themselves all around us, and soon the tide was entirely gone, leaving us immovable upon a measureless area of diluvium, the delta of the Macacú. We had now to be thankful that we had been so mildly stranded, instead of being shipwrecked.

Having a Portuguese Bible at hand, we read aloud

and in turn the entire book of Esther, and part of the book of Job, before dark. We then encamped in the bottom of our boat, having the awning for a cover, and the star-lit heavens for a canopy. We slept in quietness, for God protected us. On awaking at midnight, we found ourselves afloat upon the flood tide, and slowly drifting before the land breeze. As we should have had inevitable detention and great difficulty in making our course to any of the ports above, against the head wind, we resolved to forego our visit to them for the present. We therefore steered for Rio de Janeiro, where we arrived early next morning.

The most important ports upon the borders of this bay are Magé, Piedade, Porto da Estrella, and Iguassú. At these several places great quantities of produce are delivered by troops from the interior, and embarked in small vessels for the capital.

Great expense has been incurred in the construction of a Macadamized road, leading from the Porto da Estrella, over the Serra, towards the province of Minas Geraes. Iguassú is at present the most flourishing place within the Reconcave or circle of mountains that surround the bay. It is situated about ten miles from the mouth of a river of the same name, on which it stands. This river rises in the Serra dos Orgãos, and although very winding in its course, is navigable for *lanchas* of the largest size up to the villa. This place, twenty years ago, was quite insignificant in its pretensions, and did not contain more than thirty houses. By degrees, however, it was ascertained to be for the interest of the planters above to unload their coffee, their beans, their farinha de mandioca, their toucinho and their cotton, at Iguassú; whence


BAY OF
RIO DE JANEIRO.
R. Suruí
R. Erari
R. Magé
R. Magé Mirim
S. Franco de Cruara
N. Sa da Guia
R. Imbassahy
R. Guapy
R. Guaratiba
R. Macacú
R. Guaxendeba
N. S. da Estrela
I. dos Limões
R. Iguassú
R. Sarapuy
R. Pacheco
I. Paquata
Pa Gabriel
I. Itaoca
R. do S. João de Meriti
Is. Pa da Luz
Igguamas
Agoa Doza
Palma
R. Imboassú
I. Saravata
R. Irajá
ILHA DO GOVERNADOR
I. Riquesaba
Porto Novo
Pa Gonçalo
I. do Engenho
I. do Marim
I. Vidal
I. Semana
I. Fora
R. do Barto
I. dos Frades
R. Muriú
Pa de Caju
S. Anna
Bahia do Inhaum
S. Lourenço
PRAIA GRANDE
Cobras
S. Christovão
S. Domingo
S. Christovão
Engenho Velho
RIO DE JANEIRO
Gloria
S. Francisco Xavier
Catête
Lage
S. João
S. Cruz
Bota Fogo
Jardim Botanico
PR. PERTINENCIA
PR. TAIPU
I. da Mãi
I. Menina
N. S. da Capa Cabana
Ilha do Pãi
Cap do Irmão
Cap da Gavia
I. das Palmas
I. Cagada
I. das Tijucas
I. Comprida
I. Redonda
I. Raza
1 I. of Villegagnon
2 Anchorage for Men-of-War
3 Anchorage for Merchant Vessels discharging Cargo
4 Anchorage for M Vessels receiving Cargo
Scale of Six Geographical Miles.
Scale of Fathoms
600 1200 1800 2400 3000

E. Yeager Sc.

they could be sent to market by water cheaper than they could be carried a greater distance by land. As a matter of course, merchants found it for their interest to establish here deposits of salt, dry and manufactured goods, and wines, with which to accommodate the planters in exchange. Thus the place has grown up rapidly, and is now considered the most flourishing village within the province of Rio de Janeiro, containing about one thousand two hundred inhabitants.

Mr. Spaulding, at one time, spent some weeks at Iguassú, under the roof of our friend Diogo, through whose co-operation, and that of the enlightened and liberal-minded Vigario of the place, he put in circulation numerous copies of the Scriptures.

A glance at the map shows the bay of Rio de Janeiro to contain numerous islands, of various form and extent. Ilha do Governador, or Governor's island, is much the largest, measuring twelve miles from east to west. Most of these islands are inhabited, and under tolerable cultivation. If any thing can add to the imposing scenery of this magnificent bay, it is the vast number of small vessels that are seen constantly traversing it; dotting the green surface of the water with their whitened sails. From morning to evening may be seen, plying in every direction, open and covered boats, canoes, lanchas, falluas, and smacks. Of late, small steamers have been introduced; but they have, as yet, chiefly served for pleasure excursions, and not for regular transportation.

CHAPTER XIII.

Voyage from Rio to Santos.—A Coasting Steamer.—Commandante.—Mangaratiba.—Angra dos Reis.—Monasticism.—Paraty.—Island of Sebastian.—Arrival at Santos.—Mode of Traveling inland.—Transportation.—Tropeiros.—A Traveling Party.—Serra do Mar.

On the 15th of January, 1839, I embarked on board a steamboat bound from Rio de Janeiro to Santos. The latter town is the principal port of the province of San Paulo. It is distant from Rio in direct course two hundred and twenty-five miles, but the passage is lengthened to about three hundred miles, in order to touch at intermediate ports. The passengers having been severally required to exhibit their passports to the visiting officer, who came on board at Fort Villegagnon, we got under way at 5 P. M.

The afternoon was one of the most rainy I ever witnessed in Rio. I had literally waded through streams of water at the corners of the streets, previous to embarking. I paid but little attention to a thorough preliminary wetting, in anticipation of a comfortable shelter when once on board. My disappointment in this particular was soon obvious. The Paquete do Norte was one of the best boats then belonging to the great commercial emporium as well as political capital of Brazil; but she had been constructed to float on salt water, and not to shed rain. Her engines were of seventy horse power. She had been built in England for the Nitherohy Steam Company; but in view of navigating the high seas she had neither "hurricane" nor "spar-deck." There was indeed a cabin below, furnishing

twelve berths; but what were these among from thirty to forty passengers!

The truth was, that in the mild weather ordinarily enjoyed on these passages, the majority preferred to spend both night and day upon deck. Only a short experience of the confined air and sweltering temperature of the apartment below, inclined me to a similar choice on the present occasion. Rather than run any hazard of suffocation, I determined to take my chance for keeping dry under a tattered awning, that extended over the quarter-deck.

Another peculiarity of our fare was, that each passenger was expected to "find himself" with provisions. Luckily I had escaped much concern on this score, by joining the party of which the reader will learn more by and by. In my visit below, I had found my friends preparing for a grand collation in true French style. But my apprehensions that their good cheer would be presently interrupted by sea-sickness, that unceremonious visitant of almost all landsmen who are caught afloat, led me to decline all participation in it. The result proved the correctness of my determination.

Within the harbor all had been calm; but on passing out we encountered a head wind and a tremendously rolling sea. No sooner did the little boat begin to feel the force of the waves, than there was a general rush on deck, and an outcry for the captain to put back. "Arriba, Senhor Commandante, arriba! não esta capaz, vamos arribar!"

The captain was a large mulatto, adorned with a red woolen cap, shag overcoat, and big trowsers. The *tout ensemble* of his costume was not an indifferent caricature of the Turkish. He was somewhat agitated at

first, but had decision enough to keep his boat on her course, and afterward seemed not a little desirous to show himself piqued with the attempted infringement upon his prerogatives. He belabored his countrymen sadly for presuming to address him in such a "*papagaio*" style; thus comparing their cries of alarm to the screaming of parrots.

Owing to the small power of our boat, we made but slow progress. When darkness came on, we were still in sight of the Sugar-Loaf. During the night the sea became more quiet, and our headway was greater.

Daylight the following morning discovered to us several small islands on either hand, in the midst of which lay our course into the bay of Mangaratiba. This villa lies in an angle between two mountains. It appears almost inaccessible from the rear; nevertheless, it receives from the vicinity, and ships annually to Rio, about four thousand bags of coffee, besides other produce. The mountains around are not very high, but are covered with a wild and beautiful vegetation. A house was apparent here and there, upon the less abrupt declivities. The villa contained one church, and about fifty habitations. Eleven small craft were at anchor in the harbor.

Getting under way duly, we came to anchor about noon in the Angra dos Reis. This name was given originally by Martin Affonso de Souza to the ample and splendid bay, at the opening of which Ilha Grande is situated. That individual, known in history as the first donatory who received a grant of land in Brazil, proceeded along this entire coast in 1531, as far as the river La Plata, naming the places observed by him according to the successive days on which he visited

them. Although several of these harbors and islands had been previously discovered and probably named, yet owing to the circumstance that Souza became an actual settler, combined with the fact that in following the Roman calendar, he flattered the peculiar prejudices of his countrymen, the names imposed by him have alone remained to posterity. Having entered the bay of Nitherohy on the first day of the year, and supposing from the narrowness of the entrance that it was of course a river, he gave it the fine sounding, but geographically inaccurate name of Rio de Janeiro. The sixth day of January, designated in English as that of the Epiphany, is termed in Portuguese *dia dos Reis Magos*, day of the Kings, or Royal Magi. This takes it for granted that the wise men who visited the infant Saviour in Bethlehem were either kings or princes! On that day Souza visited the places I am describing, and hence the two names, Ilha Grande dos Magos and Angra dos Reis. The latter is now applied chiefly to the town within the bay, and Ilha Grande is deemed sufficient to indicate the island. The island of S. Sebastian and the port of S. Vicente were named in like manner, on the 20th and 22d days of the same month. Angra dos Reis was at a very early period admitted to the denomination of a city, but its subsequent growth did not correspond to the expectation of its founders. I judged it to contain at the present time about two hundred and fifty houses, which are arranged in a semicircular form upon the praya or low ground, bordered by surrounding mountains. To illustrate the deficiency and contradictory nature of many statements, statistics there are not, respecting the population of Brazil, I mention the opinions of two gentlemen, ap-

parently competent judges, respecting Angra. One of them estimated the inhabitants at four thousand, exclusive of slaves and colored people, who in any case must constitute about half. The other fixed upon two thousand as the entire number, which must have been much nearer the truth. The ecclesiastical establishment of Angra appears to have been gotten up in anticipation of the future greatness of the place, by the same policy which has secured to the Church of Rome the finest localities and most costly edifices that are seen in the larger cities of Brazil. Said establishment consists of three convents and three churches. The former belong severally to the three orders of monks most prevalent in the empire; the Benedictines, the Slippered Carmelites, and the Franciscans of St. Anthony. These monasteries were severally occupied by a single friar, in the capacity of a superintendent. A gentleman residing in the place, informed me respecting them, and took occasion to express great contempt for a class of men, who, he said, spent their lives in surfeiting and indolence. If this is not the general sentiment of intelligent Brazilians, it is certainly one that is very common among them, respecting monastic institutions.

In March, 1838, the Carmelitic order presented a petition to the Provincial Assembly of Rio de Janeiro, praying for the privilege of admitting thirty novices into the convent of Angra. In the course of the discussion which ensued, one of the deputies, Senhor Cezar de Menezes, in an eloquent speech reported at the time, undertook to demonstrate that monasticism, from its history in past times, and from its essential spirit, could not harmonize with the ideas of the present enlightened age, nor be adapted to the government and

circumstances of the country. His conclusions were these: "The measure is contrary to nature, unsupported by policy, and alike opposed to morality, to our financial interests, and to the Brazilian constitution." Were it compatible with the limits I have assigned myself, to translate the speech, I could hardly present the reader with a better summary of practical arguments against monasticism. Suffice it to say, the privilege in this case was not conceded, although similar ones have recently been granted in other provinces.

Ilha Grande measures about fifteen miles east and west, and at its greatest breadth seven miles north and south. A considerable portion of it is under cultivation, devoted to the production of sugar-cane, coffee, &c. It furnishes several good places of anchorage, and is frequently resorted to by American whale-ships, in order to recruit their stock of wood, water, and fresh provisions.

Paraty was the next port at which we touched, and the last belonging to the province of Rio de Janeiro. The villa is small, but regularly built, and beautifully situated at the extremity of a long arm of the sea, in which are sprinkled a number of diversely-shaped and palm-crested islands. It contains three churches, each dedicated to Nossa Senhora, our lady, first of the conception, second of grief, third of the lapa, or cliff. The territory connected with this port embraces the fertile plains of Bananal, Paraty-Merim, and Mambucaba: distinguished for their luxuriant production of many of the fruits of southern Europe, as well as coffee, rice, mandioca, legumes, and the choicest of sugar-cane.

The morning of the 17th found us navigating the

channel to leeward of the island of S. Sebastian, and approaching the villa of that name, which is situated on the main-land. This island belongs to the province of S. Paulo. It is twelve or fourteen miles long, and of nearly equal width. It is well cultivated, and somewhat populous. Like Ilha Grande, it is a rendezvous for vessels engaged in the slave trade. Such craft have great facilities for landing their cargoes of human beings at these and contiguous points; and if they do not choose to go into the harbor of Rio to refit, they can be furnished at this place with the requisite papers for another voyage. For no other object could the vice-consulate of Portugal, which is established on shore, be possibly called for. The villa is quiet and respectable, composed chiefly of mud houses, among which is a church of the same material. It has a professor of Latin, and two primary schools, one for boys and the other for girls.

On our egress from this roadstead we passed between two rocky islands, called Os Alcatrazes. The smaller one is of curious shape, and said at some seasons to be covered with the eggs of sea-fowl. Fishermen frequently collect whole canoe-loads of them. These islands are about five leagues from S. Sebastian, and eight from Santos.

Santos is situated upon the northern portion of the island of S. Vicente, which is detached from the continent merely by the two mouths of the Cubatão river. The principal stream affords entrance at high water to large vessels, and is usually called Rio de Santos up as far as that town. At its mouth, upon the northern bank, stands the fortress of S. Amaro. This relic of olden time is occupied by a handful of soldiers, whose

principal employment is to go on board the vessels as they pass up and down, to serve as a guard against smuggling. The course of the river is winding, and its bottom muddy. Its banks are low, and covered with mangroves.

Passing up, we first came in sight of a few houses on the left, called, as the traveler in that country would be sure to anticipate, Villa Nova. Soon after, on the opposite side, appeared Fort Itipema, an old fortification much dilapidated, and whose only garrison was a single family. Next became visible the masts of twenty or thirty vessels lying at anchor before the town, which is upon the southern or left bank as we ascend. On arriving, we were boarded by a port officer in regimentals. His visit was one of mere ceremony, as he did not demand our passports, but seemed only concerned to get his letters. Thus favorably ended our passage, occupying about forty-eight hours, rather more than the usual time.

Deferring for the present all notice of Santos, I will undertake the task of conveying to my readers some idea of the company that next morning set out for the interior. It is necessary to premise that not only rail cars, but also stage coaches, and all other vehicles of public conveyance, are entirely unknown in the country; owing, in a great degree at least, to the unsuitable character of the roads. All who do not walk must expect to be conveyed on the backs of mules or horses, and to have their baggage transported in the same way. For long journeys, the former are generally preferred. But it frequently happens at Santos that neither can be hired in sufficient number, without sending to a considerable distance. Although scarcely

a day occurs in the year in which more or less troops of mules do not leave that place for the upper country, yet the greater part of those animals are totally unfit for riding, being only accustomed to the pack-saddle, and having never worn the bit. On the present occasion, a young German and myself had been each secured a horse, and had left our heavier luggage to be sent on subsequently. The other members of our company, rather than suffer delay, resolved to engage the requisite portion of a troop then ready to proceed up the serra. It may be here remarked, that ordinary transportation to and from the coast is accomplished with no inconsiderable regularity and system, notwithstanding the manner. Many planters keep a sufficient number of beasts to convey their entire produce to market; others do not, but depend more or less upon professional carriers. Among these, each troop is under charge of a conductor, who superintends its movements and transacts its business. They generally load down with sugar and other agricultural products, conveying, in return, salt, flour, and every variety of imported merchandise. A gentleman who had for many years employed these conductors in the transmission of goods, told me he had seldom or never known an article fail of reaching its destination.

I had been summoned by my friends to start at a very early hour; but in reply, requested the privilege of overtaking them on the road. Getting my affairs duly arranged, and proceeding to the place of rendezvous, instead of finding that they had gone, I myself had occasion to wait about two hours. After the busy scene of arranging saddles and cargo, and mounting and disciplining refractory animals, we at length found

ourselves all started upon the aterrado, or highway, leading to Cubatão. The first characters that engaged my attention were the two tropeiros, or conductors of the troop. They were not mounted, but preferred going on foot, in order to give proper attention to their animals and baggage. The latter being mostly of an inconvenient form, and not easily balanced, gave them great annoyance from its propensity to get loose and fall off. The principal was a very tall, athletic man, apparently about thirty years of age. His features were coarse in the extreme, and a hair-lip rendered his speech indistinct. His arms, feet, and legs to his knees were bare, and soon after starting, off came his shirt, exhibiting a tawny and properly yellow skin. His companion, and probably younger brother, was not so large, but appeared to have equal nerve. He was better dressed, and walked with his shoulders inclined forward. His jet black hair was long, and hung in ringlets upon his neck. His eyes were dark and flashing, and his countenance not dissimilar to that of a North American Indian. These persons were a specimen of the Paulista tropeiros, who, as a class, differ very much from the Mineiros and conductors that visit Rio de Janeiro. They have a certain wildness in their look, which, mingled with intelligence and sometimes benignity, gives to their countenance altogether a peculiar expression. They universally wear a large pointed knife, twisted into their girdle behind. This faca de ponta is perhaps more essential to them than the knife of the sailor is to him. It serves to cut wood, to mend harnesses, to kill and dress an animal, to carve food, and in case of necessity, to defend or to assault. Its blade has a curve

peculiar to itself, and in order to be approved, must have a temper that will enable it to be struck through a thick piece of copper without bending or breaking. This being a favorite companion, is often mounted with a silver handle, and sometimes encased in a silver sheath, although it is generally worn naked.

As to the travelers, we represented at least six different nations of the old and new worlds, presenting no small variety, both in character and costume. Mons. G., physically the greatest man among us, was mounted upon the smallest mule; and not being accustomed to riding in this style, often consoled himself with the reflection that if he fell, neither the distance nor the danger would be great, as his feet almost touched the ground. This gentleman holds a distinguished place in the botanical department of the Museum of Natural History in Paris, and was at that time sent out by the French government on a special scientific mission to Brazil.

Having not only had the pleasure of his company as *companion de voyage*, but also a fellow boarder for several weeks at S. Paulo, and in repeated excursions in the neighborhood of that city, I must be allowed to mention several of those qualities which rendered his society agreeable. His sociability was only equaled by his cheerfulness of disposition. His fund of enlivening anecdote was almost inexhaustible, being drawn from a strangely diversified personal history, and from extensive acquaintance with learned men. His conversation, always interesting, was pre-eminently so when inspired by his enthusiasm in botanical pursuits. Hence *les fleurs magnifiques* which adorned *notre belle route*, imparted a double gratification.

The individual next to be noticed was Doctor I., a Brazilian physician educated in France; whose devotedness to the cause of science, equally with his noble and generous disposition, led him to make this entire journey for the sake of introducing Mons. G. at S. Paulo, and of making the sojourn of that gentleman in Brazil as pleasant as possible. Such attentions were the more desirable to Mons. G., as he was entirely unacquainted with the language and customs of the country, and they were amply realized in the spirited manner in which the Doctor discharged his office as general manager to the party.

Mons. B., a subject of the king of Sardinia, was a painter by profession. Senhor P., a young Fluminense, had spent several years in Paris; and was now going to take his course as a student at law in the University at S. Paulo. He, and a young Parisian associated with Mons. G., kept the road alive with their merriment, singing at the top of their voices. In addition to these might be mentioned Mynheer F., son to the secretary of the Rhenish Missionary Society at Elberfeldt; a third Brazilian, a third Frenchman, and a Portuguese. Respecting the only North American in the group, it is perhaps unnecessary to remark at present, unless that his paulista boots and other riding accoutrements must have assimilated his appearance to that of a genuine tropeiro—unprovided, of course, with either long knife or pistols.

The road was level as far as Cubatão, leading along the river, and twice crossing that stream by bridges. The principal house of the village mentioned was the Registro; where, in addition to paying a slight toll, each passer-by has his name and nation registered. A

short distance beyond Cubatão we commenced ascending the Serra do Mar, or Ocean Cordillera. This range of mountains stretches along more than a thousand miles of coast, sometimes laved at its very feet by the ocean; at others branching off inland, leaving a considerably wide range of low and level interval, called by the Portuguese, Beira Mar. Its general formation is granitic, although in this region it is covered with sufficient soil to sustain a dense forest, and is destitute of those bold and barren peaks which shoot up at other points. Its height is by no means so great as has been repeatedly affirmed. Mr. Mawe gives six thousand feet as the lowest estimate; but Captain King, by actual measurement, determined its altitude to be only two thousand two hundred and fifty feet. Mr. M. made a still more palpable mistake in saying that Santos did not fall within the angle of vision from its summit. I know not how to account for the latter inaccuracy of statement, unless by supposing that the town and its vicinity were enveloped in fog, though the top of the mountain might have been clear when he enjoyed the prospect. This sometimes happens, although the reverse is much more frequently witnessed.

CHAPTER XIV.

Royal road.—Ascent of the Serra.—Romantic description by a Jesuit.—Aspect of the upper country.—Entertainment.—A Rancho.—Hospitality.—Musical Fowls.—Country Women.—A Troop.—Lodgings at S. Paulo.—Early History of the Province.—Terrestrial Paradise.—Reverses of the Jesuits.—Enslavement of Indians.—Historical data.—Declaration of Independence.

THE road leading up the Serra do Cubatão, is one of the most expensive and best wrought in Brazil. Yet owing to the steepness of the ascent, it is utterly impassable to carriages. It embraces about four miles of solid pavement, and upwards of one hundred and eighty angles in its zig-zag course. The accomplishment of this great work of internal improvement was esteemed worthy of commemoration as a distinguished event in the colonial history of Portugal. This appears from a discovery made on my return. Halting on the peak of the serra, after having enjoyed for a little time the splendid panorama of sea and land upon which I was then gazing, in all probability for the last time, I devoted a few moments to the mineralogy of that sublime locality. At a few rods' distance from the road, my attention was drawn to four wrought stones, apparently imported. They correspond in size and form to the mile-stones of the United States, and were all fallen upon the ground. One lay with its face downward, so imbedded in the earth as to be, to me at least, immovable. From the others, having removed with the point of my hammer the moss and rubbish

by which the tracery of the letters was obscured, I decyphered as follows:

MARIA I. REGINA,
NESTE ANNO, 1790.

—

OMNIA VINCIT AMOR SVBDITORVM.

—

FES SE ESTE CAMINHO NO FELIS GOVERNO DO ILL° E EX° BERNARDO JOSE DE LORENO GENERAL DESTA CAPITANIA.

—

A solid pavement up this mountain pass was rendered essential from the liability of the road to injury by the continued tread of animals, and also from torrents of water which are frequently precipitated down and across it in heavy rains. Notwithstanding the original excellence of the work, maintained as it had been by frequent repairs, we were obliged to encounter some gullies and slides of earth, which would have been thought of fearful magnitude had they not been rendered insignificant in comparison with the heights above, and the deep ravines which ever and anon yawned beneath precipitous embankments. At these points, a few false steps of the passing animal would have plunged both him and his rider beyond the hope of rescue. Our ascent was rendered more exciting by meeting successive troops of mules. There would first be heard the harsh voice of the tropeiros urging along their beasts, and sounding so directly above, as to seem issuing from the very clouds; presently the clattering of hoofs would be distinguished, and at length would be seen the animals *erectis auribus*, as they came

borne almost irresistibly downward by their heavy burdens. It was necessary to find some halting place while the several divisions of the troop passed by, and soon their resounding tread, and the echo of their voices, would be lost in the thickets beneath.

Through openings in the foliage, we had repeated opportunities of viewing the country below, skirted by the ocean, until about midway of the mountain, when our view was shut in by a dense fog. For the loss suffered through this circumstance, I will endeavor to compensate the reader by introducing a description, written by the Jesuit Vasconcellos, who had performed the ascent about two hundred years before.

"The greater part of the way you have not to travel, but to get on with hands and feet, and by the roots of trees; and this among such crags and precipices, that I confess my flesh trembled when I looked down. The depth of the valleys is tremendous, and the number of mountains, one above another, seems to leave no hope of reaching the end. When you fancy you are at the summit of one, you find yourself at the bottom of another of no less magnitude. True it is, that the labor of ascent is recompensed from time to time; for when I seated myself upon one of these rocks, and cast my eyes below, it seemed as though I was looking down from the heaven of the moon, and that the whole globe of earth lay beneath my feet. A sight of rare beauty for the diversity of prospect, of sea and land, plains, forests, and mountain tracks, all various, and beyond measure delightful. This ascent, broken with shelves of level, continues till you reach the plains of Piratininga, in the second region of the air, where it is so thin, that it seems as if those who newly arrive could never breathe their fill."

The last sentence is as erroneous, as the preceding are graphic and beautiful. I should not, however, deem it necessary to correct the statement, had not Southey, upon its authority, represented this ascent to continue eight leagues to the very site of S. Paulo, which is upon the plains of Piratininga. The truth is, that from the summit of the serra, before stated to be two thousand two hundred and fifty feet above the sea, the distance to S. Paulo is about thirty miles, over a country diversified with undulations, of which the prevailing declination, as shown by the course of streams, is inland. Nevertheless, so slight is the variation from a general level, that the highest point within the city of S. Paulo, is estimated to be in precisely the same altitude with the summit mentioned. What inconvenience would be experienced from rarefication of the atmosphere at such an elevation, may easily be determined!

It is certain our greatest annoyance was from a very different cause, to wit, a heavy rain, which had set in about the time we emerged into the serra acima, as the uplands are denominated. The soil here is occasionally sandy, and frequently mingled with ferruginous sandstone, partially decomposed. At other points a reddish marl predominates. The general appearance of the country resembles the oak openings of our own west, being interspersed with prairies; although the character of the vegetation is entirely different, and is also much varied from the region below. One decided peculiarity of the uplands of S. Paulo, consists in their prairies being dotted with ant-hills, of such size and form, as to remind one of the picture of a Hottentot village. The earth composing the outer shell of these insect habitations, becomes so perfectly indurated between rain and

sun, as to retain the erect and oval form originally given it, for scores of years.

My horse had been recommended to me as accustomed to the journey, and capable of performing it in good time, in case I should let him choose his own gate while climbing the mountain. I not only did this, but relieved him by walking a part of the distance, and as a consequence, was left considerably behind my company. When, however, necessity required expedition, I found Rosinante fully able to redeem his character, and the first to bring up before a place of shelter. This was the second house we saw, and several miles on the road after reaching the summit. It stood adjoining a large shed, occupied at the moment by some vagrant swine, but barred against access from the road. As the rain descended in torrents, I rode up and asked permission to enter. All was silent for a time; at length a voice was heard within, but no one appeared. Making a virtue of necessity, I soon let down the bars and gave my horse a drier footing. On entering the house, which proved to be a dirty, smoking tenement,—in addition to pigs, fowls, cats, and dogs, which I did not number,—I found a colored man and woman, whose business, so far as I could learn, was to wait on travelers. After some ceremony, designed to prepare the way for what they imagined an exorbitant charge, they produced corn for my horse; and as the remainder of my company came up, they were accommodated in like manner. Some of them, moreover, turned their attention to fried eggs, as the only luxury for the human palate which they could procure.

The rain ceasing, we proceeded as far as Rio Pequeno (Little River,) and made a halt at a rancho

upon its banks. This term is of frequent recurrence in descriptions of travel in Spanish and Portuguese America, and it becomes necessary here to explain what it signifies in Brazil.* The ordinary rancho is a simple shed, or rather, a thatched roof set upon posts, entirely open below. It is built expressly for the accommodation of travelers, and its size corresponds to the public spirit of the neighborhood. Sometimes a rancho is from sixty to one hundred feet long, and proportionally wide. Occasionally one may be found inclosed. Those who first come are entitled to their choice of position. They unlade their mules, and pile up their saddles and cargo, frequently onstructing a hollow square, within which they sleep, either upon skins extended on the ground, or in hammocks. Their beasts are turned out to graze for the night; and as each troop ordinarily carries such culinary apparatus as its company requires, they have abundant leisure for preparing food while their animals are resting.

Frequently, for the sake of securing better pasture, the tropeiros encamp in the open air. They then pile up their panniers of sugar, coffee, or other cargo, in a right line, cover them with hides, and dig a trench around them in order to prevent injury from any sudden shower.

The fact, that a great majority of all who travel in the interior of Brazil prefer arrangements of this kind, goes far to account for the scarcity of better accommodations. Around the rancho at Rio Pequeno, the mud was excessively deep. In fact, several feet of the soil had by degrees become worn away, so that the ground under the roof appeared like a large, elevated plat-

* See cut on page 286.

form. Here most of our company disposed themselves to spend the night; but as there was neither inclosure nor grain for our horses, Mr. F. and myself determined to push on further.

Riding another league we came to a stream denominated Rio Grande, and called at an establishment, respecting whose owner I had some information, as doing a great business in hiring out mules to those who travel between Santos and S. Paulo. His house occupied about the half-way, and those who patronised him, might depend upon there finding lodging or food. By refusing these to all others, he was endeavoring to establish a monopoly. This consequential Senhor was absent when we arrived. Thinking we could present considerations that would secure us a shelter, we waited for his return, and then made a formal application for lodgings. He was a large, savage-looking man, with a huge black beard. His very appearance was sufficient to convince us of our mistake. He treated us with civil words, but, under a variety of excuses, persisted in refusing us the least accommodation.

It was nearly dark, and very foggy, when we were obliged to resume our route, without any certainty of meeting with a better reception farther along. I was inclined to push forward to a Freguezia some miles ahead, where I had been told was an inn. But, as it soon became dark, my companion determined to apply at every dwelling until he should find some stopping place. After repeated refusals, he at length received an affirmative answer, and we reined up to a small domicil, which appeared full of its own inmates. A woman, about forty years old, seemed to be principal of the domestic arrangements. She promised an ex-

cellent pasture for our horses, and sent to a neighbor, by the light of a fire-brand, to procure them corn. Her kindness did not stop short of offering us the very beds of the family, and she had no others, on which we might rest. A variety of considerations induced us to decline this, and other equally obliging offers.

On especial application, permission was granted us to occupy a small shed adjoining the house, and opening towards the road. A mat was provided, to spread between us and the ground, upon which, with portmanteaux at the head, and saddles at the feet, we became in due time extended. A wax taper had been stuck upon the side of the wall, to illuminate a portion of our darkness for a short time. After its expiration we had a protracted season for meditation; for between the noise of the people in the house, and of a pack of puppies, which we in the morning ascertained to have been fellow occupants of the same apartment with us, sleep sparingly visited our eyelids. Daylight at length appeared, and with it not a little alarm lest our horses were gone; for, on looking at a pasture where they had been turned through a pair of bars, we neither saw them nor any hedge, (cerca,) respecting which we had been assured there was an excellent one. Our apprehensions were at length quieted by finding the horses—learning, at the same time, that the word meaning hedge, was also used to signify a ditch!

This place was called Ponta Alta, for in Brazil there is scarcely any house or farm so insignificant as not to be dignified with some fine-sounding name. It was here that I first heard the song of the Paulista cocks, which is rendered peculiar by an almost indefinite prolongation of the last note. This species of

chanticleer seems, moreover, to have an unusual propensity for making music, since from that morning forward, whenever near the habitation of man or fowl, my ears were filled with that ceaseless crow-oo-oo-oo-oo-ing, which, even while resident in the city of S. Paulo, poured from all directions in at my windows.

Making an early sortie, we arrived at the parish of San Bernardo to breakfast. Having been previously informed that the principal house was an inn, we proceeded to it with that understanding, and were not a little surprised on taking our leave, to find that we had been made welcome in the spirit of genuine, unostentatious hospitality. Such kindness from strangers, at a moment so unlooked for, was appreciated as an admirable contrast to the repulse we had experienced the night previous. My acquaintance, thus commenced with the venerable proprietor of this establishment, was, in its continuance, not less interesting or agreeable; while it showed, in a still clearer light, the providence of God, by which, during the tour, I was more than once directed to individuals, who at the same time had the power and the disposition, in a greater degree than almost any others, to advance the object of my mission. Senhor B. furnished me with mules, and a chosen guide, for my subsequent travels in the province of S. Paulo; and I had the happiness to supply him with the Holy Scriptures in his native tongue, and with religious tracts for his extensive circle of friends and acquaintances.

The remainder of our route led over a pleasant rolling country, but thinly inhabited. The road, although simply a beaten track, not designed for carriages of any description, has been found to need

frequent repairs, from the throng of laden mules that are constantly passing over it. I noticed several companies of workmen engaged in these repairs, under direction of the government. A party of Germans, just arrived, were thus employed. The rest were chiefly mulattoes and Indians.

It would be expected, in the absence of carriages, that unless females were absolute "keepers at home," they would become expert in riding. We accordingly had repeated opportunities of witnessing their dexterity in managing the rein and stirrup. We could hardly persuade ourselves to admire their style of riding, notwithstanding their skill, and the fleetness of their horses; yet in the destitution of side saddles, it would be difficult to suggest a better. Men's hats

TRAVELERS IN S. PAULO.

seemed to be in fashion with them, both in riding and walking.

The troops, or caravans, so often met on this route, form an interesting sight. They are composed of from one to three hundred mules each, attended by a sufficient number of persons to manage and protect them. The animals are generally accoutred with simply a pack-saddle, bearing upon each side well-balanced panniers, containing bags of sugar, or other cargo. One, however, is trained to take the lead. This animal, selected on account of experience in the roads, and other good qualities, is often adorned by a head-stall fantastically wrought with sea-shell and galoon, and crowned with plumes of peacock's feathers. The same animal wears a bell, and yields the foremost place to no other. The conductor of each troop is well mounted, and wearing a lasso at the skirt of his saddle, is ready to pick up a stray animal at any moment.

Passing through the plains of Ypiranga, we soon came in sight of S. Paulo, and presently were winding up a narrow street into that ancient city. Proceeding to the only house where public entertainment could be expected, I was soon arranged in comfortable lodgings. This house was kept by one Charles, a Frenchman, married to a Portuguese wife, and for many years a resident of the place. I found that almost every preceding traveler, from whatever nation, had been entertained by him. This experience of Monsieur Charles had led him to an unusual degree of caution respecting his guests. His rule was, to admit none without a letter of introduction. A gentleman, acquainted with this regulation, had favoured me with

the necessary note. The naturalists of our company were unprepared for such formalities; and besides, were subject to a peculiar jealousy, which our host had conceived against his own countrymen, and which he indicated by reiterating "Les Français m'ont toujours trompé." Hence they were obliged to spend the night in a miserable *caza de pasto*, (eating-house,) where the rain came down in torrents, and where all sorts of dirt abounded, but which, at the time, was the only place they could secure for honor, love, or money. Through our intercessions, and the better information of Monsieur Charles respecting our friends, they were admitted the next day, and with us, comfortably accommodated. Monsieur G. was in raptures on learning that Auguste St. Hilaire was numbered among our predecessors in the occupancy of these lodgings.

The history of S. Paulo takes us back to an early period in the settlement of the New World by Europeans. It has already been remarked that in 1531, Martin Affonso de Souza founded S. Vicente, the first town in the captaincy, which for a long time bore the same appellation. There had previously been shipwrecked on the coast, an individual by the name of João Ramalho, who had acquired the language of the native tribes, and secured influence among them by marrying a daughter of one of their principal caciques. Through his interposition, peace was secured with the savages, and the interests of the colony were fostered. By degrees the settlement extended itself inland, and in 1553 some of the Jesuits who accompanied Thomé de Souza, the first captain-general, found their way to the region styled the plains of Piratininga, and selected

the slight eminence on which the city now stands, as the site of a village, in which they proceeded to gather together and instruct the Indians.

Having erected a small mud cottage on the spot where their college was subsequently built, they proceeded to consecrate it by a mass, recited on the 25th of January, 1554. That being the day on which the conversion of St. Paul is celebrated by the Roman Church, gave the name of the apostle to the town, and subsequently to the province. St. Paul is still considered the patron saint of both. A confidential letter, written by one of these Jesuits to his brethren in Portugal, in addition to many interesting particulars on other subjects, contains the following passage, which may serve to show how the country appeared to those who saw it nearly three hundred years ago. This letter exists in a manuscript book taken from the Jesuits at the time of their expulsion from Brazil, and still preserved in the National Library at Rio de Janeiro. Its date is 1560. No part of it is known to have been hitherto translated into English.

"For Christ's sake, dearest brethren, I beseech you to get rid of the bad idea you have hitherto entertained of Brazil; to speak the truth, if there were a paradise on earth, I would say it now existed here. And if I think so, I am unable to conceive who will not. Respecting spiritual matters and the service of God, they are prospering, as I have before told you; and as to temporal affairs, there is nothing to be desired. Melancholy cannot be found here, unless you dig deeper for it than were the foundations of the palace of S. Roque. There is not a more healthful place in the world, nor a more pleasant country, abounding as

it does in all kinds of fruit and food, so as to leave me no desire for those of Europe. If in Portugal you have fowls, so do we in abundance, and very cheap; if you have mutton, we here have wild animals, whose flesh is decidedly superior; if you have wine there, I aver that I find myself better off with such water as we have here, than with the wines of Portugal. Do you have bread, so do I *sometimes*, and always what is better, since there is no doubt but that the flour of this country (mandioca) is more healthy than your bread. As to fruits, we have a great variety; and having these, I say let any one eat those of the old country who likes them. What is more, in addition to yielding all the year, vegetable productions are so easily cultivated, (it being hardly necessary to plant them,) that nobody can be so poor as to be in want. As to recreations, yours are in no way to be compared with what we have here.

"Now I am desirous that some of you should come out and put these matters to the test; since I do not hesitate to give my opinion, that if any one wishes to live in a terrestrial paradise, he should not stop short of Brazil. Let him that doubts my word come and see. Some will say, what sort of a life can that man lead, who sleeps in a hammock swung up in the air? Let me tell them, they have no idea what a fine arrangement this is. I had a bed with matresses, but my physician advising me to sleep in a hammock, I found the latter so much preferable, that I never have been able to take the least satisfaction, or rest a single night, upon a bed since. Others may have their opinions, but these are mine, founded upon experience."

The Jesuits, unhappily, did not find this paradise to be perennial. Their benevolence, and their philanthropic devotedness to the Indians, brought down upon them the hatred of their countrymen, the Portuguese, and of the Mamalucos, as the half-breeds were denominated. These two classes commenced at an early day the enslavement of the aboriginals, and they continued it through successive generations, with a ferocious and blood-thirsty perseverance, that has seldom found parallel. As the Jesuits steadfastly opposed their cruelties, the Portuguese resorted to every means of annoyance against them. They ridiculed the savages for any compliance with the religious formalities in which they were so diligently instructed; encouraging them to continue in their heathen vices, and even in the abominations of cannibalism. Nevertheless, these missionaries did not labor without considerable success. The government was on their side, but was unable to protect them from the persecutions of their brethren; who, although calling themselves Christians, were as insensible to the fear of God, as they were regardless of the rights of men. From the pursuit of their imagined interest, nothing could deter them but positive force. As the Indians were driven back into the wilds of the interior, through fear of the slave-hunters, the Jesuits sought them out, and carried to them the opportunities of Christian worship and instruction. It was thus that a commencement was made to the celebrated Reductions of Paraguay, which occupy so wide a space in the early history of South America. Sometimes the Paulistas would disguise themselves in the garb of the Jesuits, in order to decoy the natives whom they wished to capture. At

other times they assaulted the Reductions, or villages of neophytes, boasting that the priests were very serviceable in thus gathering together their prey. On one occasion, a refusal on the part of the Jesuits to give up a chief, who had made his escape from captivity, was made the pretext of an attack upon a large settlement. In anticipation of the result, Mola, the presiding ecclesiastic, "set about what in his opinion was the most urgent business of preparation, and baptized all whom he thought in a state for baptism upon such an emergency. * * * * A work in which he continued for seven hours, till he had no longer strength to raise his arm, and then it was lifted for him. The attack was made, the place was sacked; they who attempted to resist were butchered, even at the foot of the altar, and above five-and-twenty hundred Indians were driven away as slaves. The remonstrances, and supplications, and tears of the Jesuit, were of no avail; and when he warned these ruffians of the Divine vengeance, they replied, that as for that matter they had been baptized, and therefore were sure of going to heaven. Three other Reductions were in like manner destroyed. In vain did the Jesuits put on the dress of the altar, and go out with the crucifix to meet the attack; the Paulistas carried away all on whom they could lay hands, driving them with a barbarity that is peculiar to the hateful traffic of human flesh. The greater part perished upon the way, exhausted with fatigue, and misery, and inanition. When stripes could no longer force them forward, they were left to expire, or to be devoured by beasts and vultures. * * * * Nor was child suffered to remain with parent, or parent with child, in

this dreadful extremity. * * * * The merciless scourge drove the survivor on."*

Voluntary expeditions of these slave-hunters, styled *bandeiras*, spent months, and sometimes years, in the most cruel and desolating wars against the native tribes. Instigated by the lust of human plunder, some penetrated into what is now the interior of Bolivia on the west; while others reached the very Amazon on the north. As the Indians became thinned off by these remorseless aggressions, another enterprise presented itself as a stimulant to their avarice. It was that of hunting for gold. Success in the latter enterprise created new motives for the prosecution of the former. Slaves must be had to work the mines. Thus the extermination of the native tribes of Brazil progressed for scores of years, with a fearful rapidity. One result of these expeditions was an enlargement of the territories of Portugal, and an extension of settlements. By the growth of these settlements, four large provinces were populated. They have since been set off from that of S. Paulo, in the following order: Minas Geraes, in 1720; Rio Grande do Sul, in 1738; Goyaz and Matto Grosso, in 1748.

During the period when Portugal and her colonies were under the dominion of Spain, a considerable number of Spanish families became inhabitants of the captaincy of S. Paulo; and when, in 1640, that dominion came to an end, a numerous party disposed itself to resist the government of Portugal. They proceeded to proclaim one Amador Bueno, king; but this individual had the sagacity and patriotism peremptorily to decline the dignity his friends were anxious to

* Southey.

confer upon him. The Paulistas have been subsequently second to none, in their loyalty to the legitimate government of the country; unless, indeed, the unhappy disturbances that occured among them, in the years 1841–42, be considered as forming an exception to this remark.

By a carta regia, of July 24, 1711, the villa of S. Paulo was constituted a city, and its name conferred upon the former captaincy of S. Vicente. In 1746, Pope Benedict XIV. constituted the same a bishopric, suffragan to the prelacy of Bahia.

San Paulo is also distinguished as having been the birth-place of the Brazilian revolution of independence. It was on the banks of the rivulet Ypiranga, near the city, on the 7th of September, 1822, that Don Pedro first made the exclamation, "Independencia ou morte," and, surrounded by Paulista patriots, who had for some time been urging him to a similar step, resolved to throw off the allegiance of Portugal.

CHAPTER XV.

Location of S. Paulo.—Taipa Houses.—Parlor Arrangements.—Public Buildings.—Botanical Garden.—Festival of St. Paul's Conversion.—Preaching.—Procession.—Excursion to Jaraguá.—A Brazilian Fazenda.—Engenho de Cachassa.—Mandioca.—Aboriginal uses.—Present mode of Preparation.—Ladies of the Household.—Internal regulations.—Evening Worship.—Chaplain.—The Gold Washing.

I NOW pass to notice the appearance and condition of S. Paulo. The city is situated between two small streams, upon an elevation of ground, the surface of which is very uneven. Its streets are narrow, and not laid out with regard to system or general regularity. They have narrow side-walks, and are paved with a ferruginous conglomerate closely resembling old red sandstone, but differing from that formation, by containing larger fragments of quartz; thus approaching breccia.

Some of the buildings are constructed of this stone; but the material more generally used in the construction of houses is the common soil, which, being slightly moistened, can be laid up into a solid wall. The method is to dig down several feet, as would be done for the foundation of a stone house; then to commence filling in with the moistened earth, which is beaten as hard as possible. As the wall rises above ground, a frame of boards or planks is made to keep it in the proper dimensions, which curbing is moved upwards as fast as may be necessary, until the whole is completed. These walls are generally very thick, espe-

cially in large buildings. They are capable of receiving a handsome finish within and without, and are generally covered by projecting roofs, which preserve them from the effect of rains. Although this is a reasonable precaution, yet such walls have been known to stand more than a hundred years, without the least protection. Under the influence of the sun they become indurated, and, like one massive brick, impervious to water, while the absence of frost promotes their stability.

The houses within the city are generally two stories high, and constructed with balconies, sometimes with, and sometimes without lattices. These balconies are the favorite resorts of both gentlemen and ladies in the coolness of the morning and evening, and also when processions and other objects of interest are passing through the streets.

The houses of Brazil, whether constructed of earth or stone, are generally coated outside with plastering, and whitewashed. Their whiteness contrasts admirably with the red tiling of their roof; and one of its principal recommendations is the ease with which it can be re-applied in case of having become dull or soiled. In S. Paulo the prevailing color is varied in a few instances with that of a straw yellow, and a light pink. On the whole, there appeared a great degree of neatness and cheerfulness in the external aspect of the houses in S. Paulo.

While upon this topic, I may introduce a remark respecting the internal arrangement of dwellings, which is equally applicable to other portions of the empire. There is a considerable variety in their general plan; but almost all are so constructed as to

surround an area, or open space within, which is especially useful in furnishing air to the sleeping apartments, and is rendered the more indispensable by the custom of barring and bolting, with heavy inside shutters, all the windows that connect with the street. In cities, the lower stories are seldom occupied by the family, but sometimes with a shop, and sometimes with the carriage-house or stable. The more common apartments above, are the parlor and dining-room, between which, almost invariably, are alcoves designed for bed rooms. The furniture of the parlor varies in costliness according to the degree of style maintained; but what you may always expect to find, is a cane-bottomed sofa at one extremity, and three or four chairs arranged in precise parallel rows, extending from each end of it towards the middle of the room. In company, the ladies are expected to occupy the sofa, and the gentlemen the chairs.

The suburbs and vicinity of S. Paulo are remarkably pleasant, abounding in beautiful residences and gardens. The town is a rendezvous for the entire province. Many of the more wealthy planters have houses in the city, spending only a small portion of time on their estates, being here on hand to direct respecting the sale and disposal of their produce, as it passes down the serra to market.

In one of the pleasantest locations near the city, about a mile distant, is the Botanical Garden, established about ten years ago. It is laid out in very good taste, with curvilinear and shaded walks, and a tank of pure water. Its dimensions are ample, and with proper attention it might be made a most charming resort. At present, however, it is rather neglected,

from a scarcity of funds in the provincial treasury. In its neighborhood are several fine residences; and from the elevation on which it is located, one may enjoy an excellent view of the town.

The day subsequent to my arrival at S. Paulo being Sabbath, I visited several of the churches, of which there are twelve in the place, including the convent chapels. The See of the Bishopric, or the Cathedral, was very large, and in it some twenty ecclesiastics were chanting high mass. A considerable number of persons were present, chiefly women. I observed two men intently engaged in conversation, alternately standing and kneeling, as though they could talk to each other and worship in the same moment. In another church, much smaller, about as many persons were in attendance, and I remarked as much apparent solemnity as in any similar service I witnessed in Brazil. The service was a mass for the dead.

On the 25th of January was celebrated the religious festival of the conversion of St. Paul, the tutelar guardian of the town and province. I had several days previous read an Edital from the Bishop, prescribing an order of exercises in commemoration of that "glorious and wonderful event." The principal items were mass, preaching, a public procession, and the kissing of relics. Accordingly, at mid-day, I repaired to the Cathedral, to listen to the sermon, which was delivered by one of the canons. It was simply a historic eulogy upon the life and character of St. Paul, and not particularly distinguished for elegance of diction, or energetic delivery. The speaker, as usual in the Brazilian pulpit, recited his discourse memoriter. In some instances, I have witnessed a most impas-

sioned delivery, but on the present occasion the good canon must have been sadly pushed for want of time to commit, or else afflicted with a treacherous memory; at least he required a second person to stand near him with the manuscript in his hand. A curtain had been placed before the last named gentleman, to shield him from the vulgar gaze; but as his services came into requisition, more light was needed—the curtain was thrown aside, and the prompter stood forth in all the importance of his office.

The style of construction in this, as in the Brazilian churches generally, has no reference to the convenience of a speaker or his auditory. The pulpit is upon one side, the rear of the church being invariably devoted to the chief altar. There are no seats, save the earth, wood or marble floor, which may be severally found, according to the sumptuousness of the edifice. The floor is sometimes strewed with leaves, sometimes covered with clean boards, and in a few cases I have seen temporary seats carried in. On the present occasion, the large area within the railing that protected the side altars was filled with females closely seated *á la Turque*. Having become thus arranged, in attention to the mass which was celebrated in front of them, they were unable to face the speaker, although he took care to place himself on the right side of them.

The appearance of this portion of the assembly was truly imposing; nearly all the females being covered with their dark and graceful mantillas, serving at once as hat and scarf. My Parisian friends were peculiarly impressed with this part of the scene, and were not a little disposed to murmur when subsequently they discerned, under the folds of the mantillas, so large a

proportion of colored faces. As good Catholics they felt bound to remonstrate, that a considerable share of the music performed as sacred during the solemnities, was known in France, as licentious and profane; but even this was not laid to heart like their disappointment respecting the complexion of the ladies. It should be here remarked, that the Paulistanas are not rivaled in respect to beauty or accomplishments by their sex in any portion of the empire, while the purity and illustrious character of their descent is a common boast. But it is not in a promiscuous assembly like that referred to, where fair representations of the above qualities can be expected. Moreover, elegance of dress is by no means an index of condition or character in Brazil. The lower classes exhaust the avails of their industry in holiday ornaments, and mistresses take pride in adorning their slaves. In certain instances the gold and jewelry purchased to shine in the drawing-room, are seen glittering in the streets, in curious contrast with the ebony skin of domestics, who are the humble, though temporary representatives of the wealth of the family.

At 5 o'clock, P. M., the procession issued from the Cathedral, and marched through the principal streets under the heavy chiming of bells. The whole town was on the alert to witness the expected parade, and every window and veranda was thronged with eager spectators; while from the mansions of the wealthy, curtains of damask were suspended in honor of the passers by. Two brotherhoods, the first colored, the second white, composed the train; each individual bearing a lighted wax candle of sufficient length to serve for a staff, and having upon his shoulder a white,

red, or yellow scarf, (capa,) indicating the order to which he belonged.

The images were much fewer in number than ordinarily. There were only three; the first designed to represent the Virgin Mary with her infant; the second, St. Peter and his keys; the third, St. Paul. In rear of the last walked the bishop, sustained on either hand by aged priests, who, next to the prelate, were clad in the richest ornaments of their sacristy. Smoking incense preceded this venerable diocesan, already bowed down with the weight of years. Gold and diamonds sparkled on his mitre; and a silken canopy was borne along over his head; while he held before his face a small crucifix containing the host, to which he appeared to be devoutly praying. The procession was closed by a band of martial music, and about a hundred apologies for soldiers, in the uniform of National Guards.

Among the excursions we made in the vicinity of S. Paulo, not the least interesting was that to the ancient gold mines of Jaraguá. They are situated about three leagues distant, at the foot of a mountain, from which the locality is named, and which can be plainly seen from the city in a northwesterly direction. These mines, or washings of gold, were the first discovered in Brazil. They were very productive in the early part of the seventeenth century, and the large amount of the precious metal sent from thence to Europe secured for the region the name of a second Peru; while it promoted exploration in the interior, and ultimately resulted in the discovery of the various localities of gold in Minas Geraes. They have long since ceased to be regularly wrought, and are now the private property of a

widow lady, being situated upon a plantation embracing not less than a league square of territory.

Senhora Donna Gertrudes was not only proprietress of this immense Fazenda, but also of six others of nearly equal value; two of which were situated still nearer the city, and all stocked with the requisite proportion of slaves, horses, mules, &c. She resided in one of the most splendid establishments of the city; and being distinguished for a disposition to contribute to the entertainment of visitors to the province, had favored our company with a kind invitation to spend a little time at the Fazenda de Jaraguá, whither she would temporarily remove her household. Mules were provided for the expected guests, but having the offer of a horse from another friend, and being detained from going with the company on the evening appointed, I made my appearance by means of an early ride the following morning, in ample time for breakfast. That repast was enjoyed by about twenty persons, seated on benches, at a long table, permanently fixed in the dining-room. It was a matter of peculiar pride to the Donna, that every thing partaken at her table was the produce of her own soil; the tea, the coffee, the sugar, the milk, the rice, the fruits and vegetables, the meats, and, in fact, every thing except what she overlooked—the wheaten flour, the wines, and the salt, which latter had made the voyage of the Atlantic.

Knowing my fondness for rural adventure, Mons. G. had proposed to me an especial distinction—the privilege of accompanying him and his botanical assistant to the summit of the Jaraguá mountain, which stood frowning above our heads. Soon after breakfast we were under march, accompanied by a guide, a Portu-

guese lad, and several blacks. The route was altogether unfrequented, and, in fact, had to be sought out in a winding course over a high hill, by which we approached the rear of the mountain, the only part where ascent was possible. Several hours were spent in cutting and trampling our way through dense jungle and high weeds. Long before we began the ascent proper, my companions came to the conclusion that it would be much better for them to botanize below, rather than persevere in such exploits. No persuasion could induce them to go forward; but abandoning the enterprise to me they turned back, and as they afterward informed me, missing their way, lost nearly all the time it took me to accomplish the ascent. Several motives induced me to go on; retaining in my company the guide, the bearer of my port-folio, and the Portuguese boy. We soon found the walking more expeditious, although the ascent was exceedingly steep, and the surface rocky. Fearful stories had been told me about the rattlesnakes, and other serpents, that would render the excursion perilous, but I encountered none of them. Here and there we found a resting-place, and at length placed our feet upon the very summit of the peak.

The rock was granite, approaching to gneiss; but from long exposure to the atmosphere, its exterior was so much decayed as to resemble decrepitated limestone. It was chiefly overgrown with a species of thin grass, in the midst of which I found several rare and interesting plants. Precisely in the centre of a small area upon the summit, was an excavation several feet deep. This I inferred to have been an essay of the ancient gold-hunters in search of treasure; although I was subsequently informed of a tradition, stating it to be a

burial-place of the aboriginal inhabitants, who sought out the highest eminences as places of repose for their dead.

On reaching this elevation, my attendants set up a deafening shout, making at the same time a demand on me for handkerchiefs to wave to the dwellers below, as a signal of triumph. The peak of Jaraguá is the highest in the whole region, being the southern extremity of the serra da Mantiqueira. It is called the barometer of S. Paulo; for, when its summit is clear, the weather is uniformly good; but when its head is capped with clouds, then all look out for storms. Moreover, it is the landmark of the traveler, by which, from any direction, he judges of his relative position, and of his remoteness from the city.

The prospect here enjoyed was varied and beautiful beyond description, repaying a hundred fold the toil of the ascent. At no great distance in the rear were several lavradas, or gold-washings, which, having been extensively wrought in former times, left the soil broken and naked. In the opposite direction lay the capital of the province spread out upon the declivity, originally denominated the plain of Piratininga. The localities of Campinas, Itú, Sorocaba, Santo Amaro, and Mogi das Cruzes, were discernible. The general aspect of the country bore some resemblance to scenes I had beheld in the northern hemisphere; and, owing to my distance from any distinguishing object, save a few plants on the neighboring precipices, I might, for once in Brazil, have easily imagined the scene a part of our own United States. Such associations at such a time make an impression not soon to be forgotten. I had now wandered to the southern extremity of the torrid zone;

and from the equator downward, could scarcely gaze upon an object calculated to remind me, otherwise than by contrast, of the land of my nativity. But here my proximity to the temperate regions of the south, and still more my momentary abstraction from contact with things as they were below me, called up in vivid recollection the days and scenes of other years. But the illusion had soon to be broken by the necessity of hastening down the mountain. Another look showed me the vast circle of vision skirted with mountain ridges disappearing in the blue distance, while the intervening surface undulated between every variety of hill and valley. Here and there could be observed the angular encroachments of the cultivator upon the forests—the richness and romance of the whole view being greatly augmented by the winding courses and occasionally glittering waters of the Tieté and the River of Pines.

My excursion to Jaraguá afforded me an excellent opportunity of observing the various arrangements peculiar to plantations in the interior of Brazil. Such arrangements will be found modified, in all countries, according to the climate, the productions, and the general state of improvement in the arts.

On the fazenda of Donna Gertrudes were cultivated sugar-cane, mandioca, cotton, rice, and coffee. Around the farm-house as a centre, were situated numerous out-houses, such as quarters for negroes, store-houses for the staple vegetables, and fixtures for reducing them to a marketable form.

The *engenho de cachassa* was an establishment where the juices of the sugar-cane were expressed for distillation. On most of the sugar estates there exist distilleries, which convert the treacle drained from the

sugar into a species of alcohol called cachassa; but on this, either from its proximity to market, or from some other cause connected with profit, nothing but cachassa was manufactured. The apparatus for grinding the cane was rude and clumsy in its construction, and not dissimilar to the corresponding portion of a cider-mill in the United States. It was turned by four oxen. The fumes of alcohol, proceeding from this quarter, pervaded the entire premises.

I was much interested in the manufacture of *farinha de mandioca*—mandioc flour. This vegetable (*Jatropha manihot L.*) being the principal farinaceous production of Brazil, is deserving of particular notice. Its peculiarity is the union of a deadly poison with highly nutritious qualities. It is indigenous to Brazil, and was known to the Indians long before the discovery of the country. Southey remarks: "If Ceres deserved a place in the mythology of Greece, far more might the deification of that person have been expected who instructed his fellows in the use of mandioc." It is difficult to imagine how it should have ever been discovered by savages that a wholesome food might be prepared from this root.

Their mode of preparation was by scraping it to a fine pulp with oyster shells, or with an instrument made of small sharp stones set in a piece of bark, so as to form a rude rasp. The pulp was then rubbed or ground with a stone, the juice carefully expressed, and the last remaining moisture evaporated by the fire. The operation of preparing it was thought unwholesome, and the slaves, whose business it was, took the flowers of the *nhambi* and the root of the *urucu* in their food, to strengthen the heart and stomach.

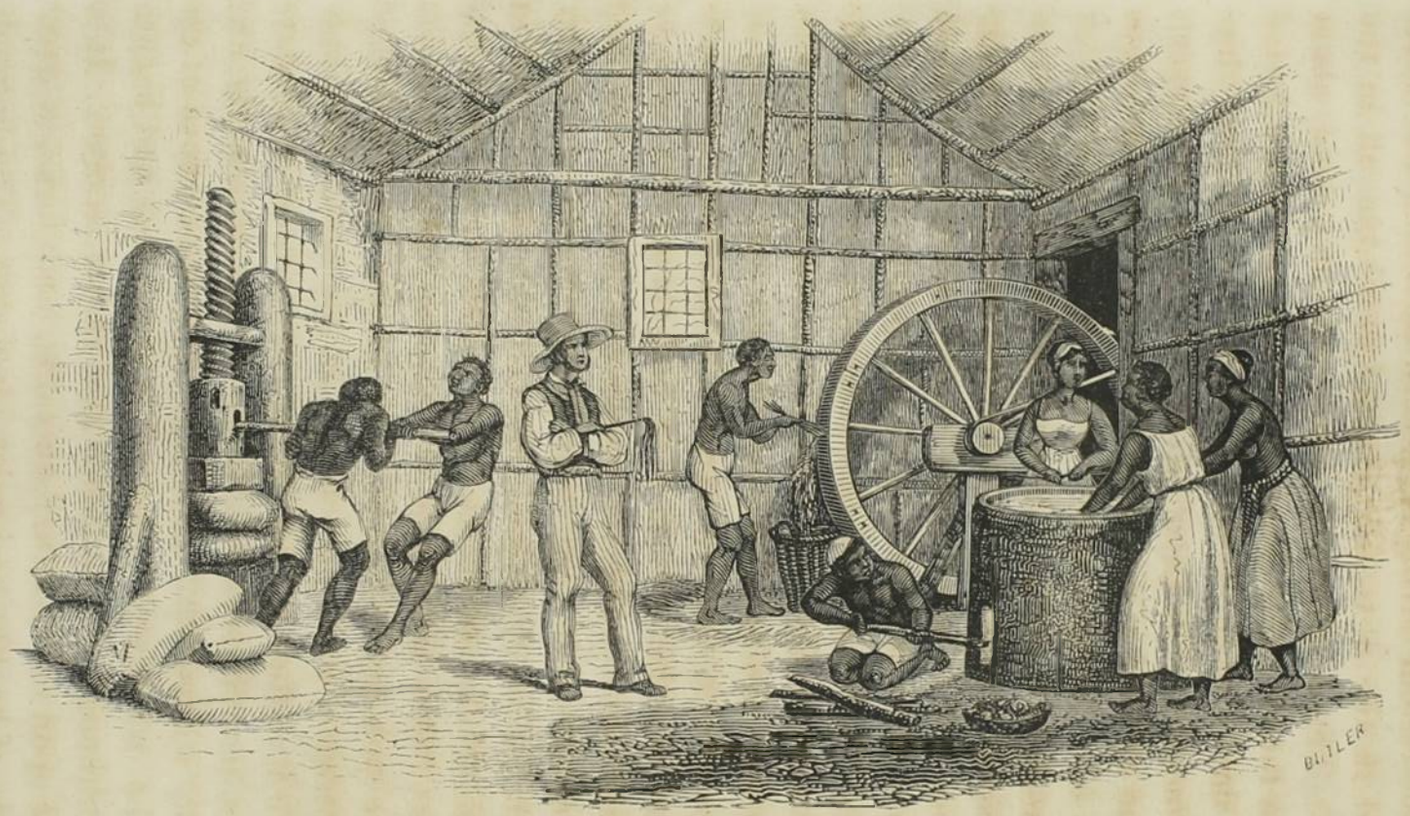
The Portuguese soon invented mills and presses for this purpose. They usually pressed it in cellars, and places where it was least likely to occasion accidental harm. In these places it is said that a white insect was found generated by this deadly juice, and itself not less deadly, with which the native women sometimes poisoned their husbands, and slaves their masters, by putting it in their food. A poultice of mandioc, with its own juice, was considered excellent for imposthumes. It was administered for worms, and was applied to old wounds to eat away the diseased flesh. For some poisons, also, and for the bite of certain snakes, it was esteemed a sovereign antidote. The simple juice was used for cleaning iron. The poisonous quality is confined to the root; for the leaves of the plant are eaten, and even the juice might be made innocent by boiling, and be fermented into vinegar, or inspissated till it became sweet enough to serve for honey.

The crude root cannot be preserved three days by any possible care, and the slightest moisture spoils the flour. Piso observes, that he had seen great ravages occasioned among the troops by eating it in this state. There were two modes of preparation, by which it could more easily be kept. The roots were sliced under water, and then hardened before a fire. When wanted for use, they were grated into a fine powder, which, being beaten up with water, became like a cream of almonds. The other method was to macerate the root in water till it became putrid; then hang it up to be smoke-dried; and this, when pounded in a mortar, produced a flour as white as meal. It was frequently prepared in this manner by savages. The

most delicate preparation was by pressing it through a sieve, and putting the pulp immediately in an earthen vessel on the fire. It then granulated, and was excellent when either hot or cold.

The native mode of cultivating it was rude and summary. The Indians cut down the trees, let them lie till they were dry enough to burn, and then planted the mandioc between the stumps. They ate the dry flour in a manner that baffled all attempts at imitation. Taking it between their fingers, they tossed it into their mouths so neatly that not a grain fell beside. No European ever tried to perform this feat without powdering his face or his clothes, to the amusement of the savages.

The mandioc supplied them also with their banqueting drink. They prepared it by an ingenious process, which savage man has often been cunning enough to invent, but never cleanly enough to reject. The roots were sliced, boiled till they became soft, and set aside to cool. The young women then chewed them, after which they were returned into the vessel, which was filled with water, and once more boiled, being stirred the whole time. When this process had been continued sufficiently long, the unstrained contents were poured into earthen jars of great size, and buried up to the middle in the floor of the house. The jars were closely stopped, and in the course of two or three days, fermentation took place. They had an old superstition that if it were made by men, it would be good for nothing. When the drinking day arrived, the women kindled fires around these jars, and served out the warm portion in half-gourds, which the men came dancing and singing to receive, and always emptied at



ENGENHO DE MANDIOCA

one draught. They never ate at these parties, but continued drinking as long as one drop of the liquor remained; and having exhausted all in one house, removed to the next, till they had drank out all in the town. These meetings were commonly held about once a month. De Lery witnessed one which lasted three days and three nights. Thus man, in every age and country, gives proof of his depravity, by converting the gifts of a bountiful Providence into the means of his own destruction.

Mandioca is difficult of cultivation—the more common species requiring from twelve to eighteen months to ripen. Its roots have a great tendency to spread. It is consequently planted in large hills, which at the same time counteract this tendency, and furnish the plant with a dry soil, which it prefers. The roots, when dug, are of a fibrous texture, corresponding in appearance to those of trees. The process of preparation at Jaraguá, was first to boil them, then remove the rind, after which the pieces were held by the hand in contact with a circular grater turned by water power. The pulverized material was then placed in sacks, several of which, thus filled, were constantly subject to the action of a screw-press for the expulsion of the poisonous liquid. The masses, thus solidified by pressure, were beaten fine in mortars. The substance was then transferred to open ovens, or concave plates, heated beneath, where it was constantly and rapidly stirred until quite dry. The appearance of the farinha, when well prepared, is very white and beautiful, although its particles are rather coarse. It is found upon every Brazilian table, and forms a great variety of healthy and palatable dishes. The fine sub-

stance deposited by the juice of the mandioca, when preserved, standing a short time, constitutes tapioca, which is now a valuable export from Brazil.

Considerable discussion is found in Southey and other writers on the question, whether a species of mandioca, destitute of poisonous qualities, is to be found in Brazil. Whatever may have been the fact in former times, that species (*Manihot aipim*) is now common, especially at Rio, where it is regarded as little inferior to the potatoe, being boiled and eaten in the same manner. It has the farther advantage of requiring but eight months in which to ripen, although it is not serviceable in the manufacture of farinha.

Our social entertainments at Jaraguá were of no ordinary grade. Any person looking in upon the throng of human beings that filled the house when we were all gathered together, would have been at a loss to appreciate the force of a common remark of Brazilians respecting their country, viz: that its greatest misfortune is a want of population. Leaving travelers and naturalists out of the question, and also the swarm of servants, waiters, and children—each of whom, whether white, black, or mulatto, seemed emulous of making a due share of noise—there were present half a dozen ladies, relatives of the Donna, who had come up from the city to enjoy the occasion. Among the gentlemen were three sons of the Donna, her son-in-law, a doctor of laws, and her chaplain, who was also a professor in the law university, and a doctor in theology. With such an interesting company, the time allotted to our stay could hardly fail to be agreeably spent. As I happened to be the only stranger that could converse in the national idiom—as the Brazilians prefer to de-

nominate the Portuguese language—it devolved on me, for the most part, to entertain the ladies, or be entertained by them. It is a pleasure to say, that I observed none of that seclusion and excessive restraint which some writers have set down as characteristic of Brazilian females. True, the younger members of the company seldom ventured beyond the utterance of Sim Senhor, Não Senhor, and the like; but ample amends for their bashfulness were made by the extreme sociability of Donna Gertrudes. She voluntarily detailed to me an account of her vast business concerns, showed me in person her agricultural and mineral treasures, and seemed to take the greatest satisfaction in imparting the results of her experience on all subjects.

On one occasion, offering my apologies to the Donna for the use of my pencil in her presence, I remarked that I had seen so many interesting things during the day, I felt anxious to preserve a recollection of them all. She expressed great gratification that I was so thoughtful as to preserve minutes of what I had seen and heard, saying that she was always pleased to have favorable notices of her establishments find their way to the press. In view of her sanction, therefore, I make, what I should otherwise hardly venture, a few remarks upon the domestic arrangements of her country establishment.

There was a princely profusion in the provisions for the table, but an amount of disorder in the service, performed by near a dozen waiters, which might have been amply remedied by two that understood well their business. The plate was of the most massive and costly kind. The chairs and tables were equally miserable. The sheets, pillow-cases and towels, of the

sleeping apartments, were of cotton, but at the same time ornamented with wide fringes of wrought cambric. Thus the law of contrast seemed to prevail throughout. Dinner was served at six, P. M.; supper at about nine.

In the course of the evening half an hour was devoted to vespers. I had observed a great number of the slaves entering, who in succession addressed us with crossed hands, and the pious salutation, "*Seja louvado Nosso Senhor Jesus Christo*"—blessed be the Lord Jesus Christ. Presently there commenced a chant in the adjoining room, when the padre, who sat by my side, rising, said he supposed I did not pray, but that he was going to do so. I corrected his mistake, and he went out laughing, without, however, inviting any of us to accompany him. I was told that he attended these exercises merely as any other member of the family—the singing and prayers being taught and conducted by an aged black man. The devotions of the evening consisted principally of a *Novena*, a species of religious service including a litany, and consisting of nine parts, which are severally chanted on as many successive evenings. It was really pleasant to hear the sound of a hundred voices mingling in this their chief religious exercise and privilege. This assembling the slaves, generally at evening, and sometimes both morning and evening, is said to be common on plantations in the country, and is not unfrequent among domestics in the cities. Mistress and servants, at these times, meet on a level. The pleasures afforded the latter by such opportunities, in connection with the numerous holidays enjoined by the

Roman Catholic religion, form certainly a great mitigation of the hard lot of servitude.

It was natural that I should form a pretty extensive acquaintance with his reverence, the Doctor of Theology. I found him not only possessed of a good education, but of very liberal views. The results of our discussions upon a variety of topics were by no means unsatisfactory to me, although I cannot allude to them here. The duties of a family chaplain embrace little more than the task of saying mass in the private chapel on holidays and Sundays; and if I was correctly informed, secured in this case but small emoluments, in addition to the privilege and honor of accompanying the family on its country excursions.

Our examination of the gold washing occurred early one morning, before the rays of the sun had acquired sufficient power to cause inconvenience. It was situated in the alluvial soil at the foot of the mountain. Very little of the precious metal is here found in combination with rocks; but on the contrary, it exists in particles varying in size from the finest dust, to the magnitude of a buckshot or pea. The soil is red and ferruginous, and the gold is sometimes found near the surface, but principally mingled with a stratum of gravel and rounded pebbles, like that in which diamonds are found, and like that, also, denominated cascalhão. The method of searching out the hidden treasure is very simple. The first requisite is a stream of water, of sufficiently high level to be brought by channels or pipes to the summit of an excavation. The earth is then cut into steps each twenty or thirty feet wide, two or three broad, and about one deep. "Near the bottom a trench is cut to the depth of two

or three feet. On each step stand six or eight negroes, who, as the water flows gently from above, keep the earth continually in motion with shovels, until the whole is reduced to liquid mud, and washed below. The particles of gold contained in this earth descend to the trench, where, by reason of their specific gravity, they quickly precipitate. Workmen are continually employed at the trench to remove the stones, and clear away the surface, which operation is much assisted by the current of water which falls into it. After five days' washing, the precipitation in the trench is carried to some convenient stream to undergo a second clearance. For this purpose wooden bowls are provided, of a funnel shape, about two feet at the mouth, and five or six inches deep, called *gamellas*. Each workman, standing in the stream, takes into his bowl five or six pounds of the sediment, which generally consists of heavy matter, such as granular oxide of iron, pyrites, ferruginous quartz, and often more precious stones. They admit certain quantities of water into the bowls, which they move about so dexterously, that the precious metal, separating from the inferior and lighter substances, settles to the bottom and sides of the vessel. They then rinse their bowls in a larger vessel of clean water, leaving the gold in that, and begin again.

"The washing of each bowlful occupies from five to eight or nine minutes. The gold produced is extremely variable in quality, and in the size of its particles. The operation is superintended by overseers, the result being important. When the whole is finished, the gold is placed upon a brass pan, over a slow fire, to be dried, and at a convenient time is taken

to the permutation office, where it is weighed, and a fifth reserved for the government. The remainder is smelted with muriate of mercury, then cast into ingots, assayed, and stamped according to its intrinsic value."*

Bars of uncoined gold were formerly common in the circulating medium of Brazil. But at present specie of all kinds, except copper, is scarce, and seldom met with, except at exchange offices.

Nothing was doing at these mines when I visited them. The aspect of the place was solitary but magnificent. The wide and deep excavations, the empty channels of the deserted water-courses, and the huge heaps of cascalháo, all stood silent, yet speaking monuments of that *sacra auri fames*, which in every age and place has found a lodgment in the human breast. The very earth seemed to mourn the desolations inflicted upon its fair bosom, robbed of verdure as it was for ages, if not for ever—in thankless return for the rifled treasure.

A few hours' search among the strata developed by the excavations, and among the rocks cast up as débris from the washings, rewarded us with as large a quantity of geological specimens as we were disposed to export. In the loose soil bordering upon the washings, we met with beautiful specimens of the black oxyd of manganese.

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* Mawe.

CHAPTER XVI.

The Cultivation of Tea.—Chinese Colony in Brazil.—A Tea Plantation.—Mode of Preparing the Leaf.—Excursion to N. S. da Penha.—A Jeweler in the Campo.—Jaboticabeira.—Doctor Brotero.—The Academy of Laws.—Its Library.—Faculty.—Course of Study.—Journey to the Interior.—Jundiahy.—Lodgings in the Villa.—Morning Ride.—Rural Sights.—Campinas.—Amusements.—Soldiers.—Places named after Saints.—Depredations of the Ants.

RETURNING from Jaraguá, we rested on the banks of the Tieté, to visit the tea plantation of one Colonel Anastacio, a veteran officer, who had served all his younger days in the armies of Portugal, but who now, at the advanced age of eighty-six years, was in possession of vigorous health, and enjoying *otium cum dignitate* in agricultural retirement. An especial object of the visit of Doctor Guillemin to Brazil was to investigate the culture of tea, and at the same time to procure cuttings of the plant.

These cuttings were to be introduced into the south of France, where the cultivation of tea is now vigorously undertaken under the patronage of government. The growth of tea in Brazil has thus become an object of inquiry to a European government. The first plants of this exotic were introduced at Rio about the year 1810. Their cultivation was attempted by the government, chiefly at the botanical garden near the capital, and upon the then royal farm at Santa Cruz, about fifty miles south-west. In order to secure the best possible treatment for the tea, which it was anticipated would soon flourish so as to supply the European

market, the Count of Linhares, prime minister of Portugal, procured the immigration of several hundred colonists, not from the mingled population of the coast of China, but from the interior of the Celestial Empire; persons acquainted with the whole process of training the tea-plant, and of preparing tea.

This was probably the first and the last colony from Asia that ever settled in the New World; at least since its discovery by Europeans. The colonists, however, were not contented with their expatriation; they did not prosper, and they have now nearly disappeared. Owing in part, doubtless, to characteristic differences in the soil of Brazil from that of China, and perhaps as much to imperfect means of preparing the leaf when grown, the Chinese themselves did not succeed in producing the most approved specimens of tea. The enthusiasm of anticipation being unsustained by experiment, soon died away; and at Rio de Janeiro the cultivation of tea, even in the imperial gardens, has dwindled down to be little more than a matter of curiosity.

Tea is grown as a beautiful shrub; and to keep up a public motive for extending its culture, seeds or cuttings are gratuitously furnished at the botanical garden to those who apply.

Several Paulistas, in the meantime, have taken up the cultivation of tea, and by individual exertions, have succeeded to a considerable extent. Their products are not yet considered equal to the best kinds of Chinese tea, neither are they in sufficient quantities to supply the home consumption; while the cost of production is as yet greater than that of importing tea from Canton. Nevertheless, the capitalists engaged

in the enterprise, are sanguine in the hope of ultimately reducing the price, and perfecting the quality of their teas, so as to compete with China, even in foreign markets. The plantation of the old Colonel was one of the most interesting I visited. It was in fine order, and exhibited tea-plants of all ages between one and ten years. The rows or hedges of plants are five feet apart. The leaves can be gathered twice per annum. The average height of the full-grown shrub is two and a half feet. A very great difference prevails between the qualities of the leaf, even in the same species, when grown upon dry and elevated ground, or upon that which is low and wet. The latter is of more rapid and abundant growth, but succulent and less exquisite in flavor than the former. The Colonel and his son, the latter having principal charge of the estate, had only disposed of such quantities of their teas as had been called for at their establishment; and, consequently, had on hand the greater part of all they had produced from the first. The principal consideration that induced this course, resulted from the idea that the tea improved with age. It was kept in tin canisters, labeled according to the successive years of its growth. The apparatus used on this plantation for preparing the tea was very simple, consisting of,—1. Baskets in which the leaves are deposited when picked off. 2. Carved frame-work, on which they are rolled, one by one. 3. Open ovens, or large metalic pans, in which the tea is dried, by means of a fire beneath.

After having perambulated that portion of the Fazenda contiguous to the house, in which appeared beautiful fields of mandioca, sugar-cane, banannas, coffee trees and cotton, we sat down to a brief social

entertainment in the receiving-room of the Colonel, and listened to the old gentleman while he fought some of his battles o'er again. In the mean time Paulistano wine, the pure blood of grapes grown on the plantation, was handed round, and pronounced by connoisseurs to be of superior quality.

After our return to S. Paulo, I made an excursion to Nossa Senhora da Penha, two leagues distant on the land route to Rio. The city, from no direction, appears finer than to the traveler approaching by this road, both at the moment when it is first descried at a distance, and when the towers of the churches, convents, and other conspicuous edifices, become more distinctly visible by nearer approach. My ride commenced early in the morning, a period of the day that lent unusual charms to the numberless flowers which adorned the wayside and perfumed the air. On reaching the picturesque elevation, occupied by the church of our Lady of Pain, I entered a small gate on the right, and following a winding path for the distance of a mile through dale and thicket, I reached the sitio of a French artizan, where Mons. G. had spent the night, and at which I had been requested to meet him. The Doctor had become deeply interested in the history of his countryman whom he was visiting. This individual, according to his own narrative, had learned his trade at one of the first jewelry establishments in Paris, where he was in respectable circumstances; but, having wandered abroad in some wayward freak, had not communicated with his friends, but had left them for years in perfect suspense respecting his fate. He had now, however, commissioned his guest to inform his parents that he not only lived but prospered. He

was married to a young Brazilian woman, the daughter of a padre, and seemed completely naturalized to the soil and customs of the country. The entire house was destitute of a floor, and most other articles which some consider essential to decency and comfort; while gold enough dangled in the ears of Senhora to supply the whole with furniture. An apartment, used as a shop, was the neatest and most interesting part of the house, and the specimens of bijouterie which it produced for the retailers of S. Paulo, were superior in their way. The agricultural establishment of this individual, was also in a thriving condition. Beside the usual products of the surrounding region, it exhibited a field of rice and a flock of sheep. Among the fruit trees prevailing here, was the Jaboticabeira in great abundance. This tree belongs to the order of Myrtaceae, and exhibits the great singularity of bearing its flower and fruit directly upon the trunk and large limbs, to which they are closely attached, while the extremities are covered with dense green foliage. The fruit is highly delicious, resembling in appearance a large purple grape.

Our return route led through the *campos*, a species of country which, in the phraseology of our western states, would be denominated prairies and openings, and in which rare plants abounded. Among the variety collected, was that called by the inhabitants *tibou*, which is extremely fatal to cattle. They die without remedy soon after eating it.

The Academy of Laws, or, as it is frequently denominated, the University of S. Paulo, ranks first among all the literary institutions of the empire. I enjoyed an excellent opportunity for visiting it, being introduced

by the secretary and acting president, Doctor Brotero. This gentleman, whose lady is a native of the United States, deserves honorable mention, not only for the zeal and ability with which he administers the affairs of the institution of which he has since become the president, but also as an author. He has published a standard work on the Principles of Natural Law, and a treatise upon Maritime Prizes.

The edifice of the Curso Juridico, was originally constructed as a convent by the Franciscan monks, whom the government compelled to abandon it, for its present more profitable use. Being larger and well built, a few alterations rendered it quite suitable to the purposes for which it was required. The lecture and recitation rooms are on the first floor, the professors' rooms and library on the second; these, together with an ample court-yard, compose the whole establishment, save two immense chapels, still devoted to their original design. In one of these I found several very decent paintings, and also an immense staging, upon which workmen were engaged, finishing the stucco work upon the principal arch of the vaulted roof. Both chapels abounded with mythological representations of the patron saint, both in images and colors. The library of the institution, containing seven thousand volumes, is composed of the collection formerly belonging to the Franciscans, a part of which was bequeathed to the convent by the bishop of Madeira; the library of a deceased bishop of S. Paulo, a donation of seven hundred volumes from the first director, and some additions ordered by the government. It was not overstocked with books upon law or belles lettres, and was quite deficient in the department of science. The only compensation for

such deficiencies, was a superabundance of unread and unreadable tomes on theology. Among all these, however, there was not to be found a single copy of the Bible, the fountain of all correct theology, in the vernacular language of the country; a rarer volume than which, at least in former years, could scarcely have been mentioned at S. Paulo. This particular deficiency I had the happiness of supplying, by the donation of Pereira's Portuguese translation, bearing this inscription:

AO BIBLIOTHECA DA ACADEMIA JURIDICA DE
S. PAULO
DA SOCIEDADE BIBLICA AMERICANA
PELO SEU CORRESPONDENTE

CIDADE DE S. PAULO, }
15 de Fev'o. de 1839. } D. P. K.

The history and statistics of the institution, were kindly communicated to me by the secretary, in a paper, from which the following abstract is translated:

The Academy of the Legal and Social Sciences of the city of S. Paulo, was created by a law, dated Aug. 11, 1827. It was formally opened, by the first professor, Doctor Jozé Maria de Avellar Brotero, on the first day of March, 1828,—Lieutenant-General Jozé Arouche de Toledo Rendon being first director.

The statutes by which it is governed were approved by law, Nov. 7, 1831.

The studies of the preparatory course, are Latin, French, English, Rhetoric, Rational and Moral Philosophy, Geometry, History, and Geography.

The regular course extends through five years. The several professorships are thus designated:

FIRST YEAR.

1st.	Professorship	Natural and Public Law, Analysis of the constitution of the Empire, Laws of Nations and of Diplomacy.

SECOND YEAR.

1st.	"	Continuation of the above subjects.
2d.	"	Public Ecclesiastical Law.

THIRD YEAR.

1st.	"	Civil Laws of the Empire,
2d.	"	Criminal Laws,—Theory of the Criminal Process.

FOURTH YEAR.

1st.	"	Continuation of Civil Law.
2d.	"	Mercantile and Maritime Law.

FIFTH YEAR.

1st.	"	Political Economy.
2d.	"	Theory and Practice of General Law, adapted to the code of the Empire.

The age of sixteen years, and an acquaintance with all the preparatory studies, are requisite, in order to enter the regular course. No student can advance, without having passed a satisfactory examination on the studies of the preceding year. When the examinations of the fifth year are passed acceptably, the Academy confers the degree of Bachelor of Arts; and every Bachelor is entitled to present theses, on which to be examined as a candidate for the degree of Doctor of Laws.

In examinations on the course, students are interrogated by three professors, for the space of twenty

minutes each. Competitors for the Doctorate, are required to argue upon their theses with nine professors, successively; each discussion lasting half an hour. At the end of each examination, the professors, by secret ballot, determine the approval or rejection of the candidate.

In order to explain the peculiarities of the above course of study, it should be remarked that, in its arrangement, the University of Coimbra was followed as a model. The education imparted by it may be formal and exact in its way, but can never be popular. The Brazilian people look more to utility than to the antiquated forms of a Portuguese University, as may, perhaps, be inferred from the recent decrease in the number of students shown below; and I apprehend it will be found necessary, ere long, in order to secure students at the University of S. Paulo, to condense and modernize the course of instruction.

The number of students, from year to year, has been,

1828, 33	1834, 221	1840, 53
1829, 114	1835, 175	1841, 59
1830, 213	1836, 178	1842, 61
1831, 270	1837, 94	1843, 65
1832, 274	1838, 63	
1833, 267	1839, 60	

After a sojourn of satisfactory length in the city of S. Paulo, I prepared to visit the interior of the province. My friend of S. Bernardo had furnished me with mules and a guide, all of which were recommended as superior in their qualities. The guide was a veteran negro, called Joaquim Antonio, acquainted with the route, accustomed to animals, and capable, in case no better domestic could be found, of cooking a dinner.

On a very favorable morning, we set out on the road, which I had previously traveled as far as Jaraguá. The sky was suffused with clouds, which preserved us from the directer rays of the sun, and a pleasant breeze diffused an agreeable coolness through the air. I was now virtually alone, penetrating an unknown country, and, but for communion with Him whom I was endeavoring to serve, I might have felt lonely and exiled. But his presence I was enabled to discern, and clearly to read his glory in the works of his hands.

The route was greatly diversified, between hill and dale, but did not often give an extended prospect. Indeed, each successive turn of our winding way, seemed to take us deeper into a vast labyrinth of vegetable beauty, only here and there touched by the hand of cultivation. The palm tree, in any of its numerous varieties, is a peculiar ornament to a landscape. Two singular species prevailed throughout this section. One shot directly upward, a tall, slender, and solitary trunk, without leaf or flower. The other, growing to the length of from sixty to ninety feet, gradually tapered from the base to the extremity, until it reached the minuteness of a thread, throwing out at each joint a circle of leafy tendrils, which sometimes caught the branches of other trees for support, and sometimes waved pendulous and gracefully, forming every imaginable curve in the air. There were also the golden vochysia, bignonias, of various hues, and now and then an immense tree, a veteran of the forest, decked with blossoms as bright and gay as the first dress of the primrose in spring.

At one, P. M. we halted, for the first time, in a deep valley, at the confluence of two streamlets, where rows

of stakes and remains of fires, indicated the place to be a favorite locality of the tropeiros. I here dined upon bread and bananas, and drank, by aid of my hand, from the stream. Our mules not finding much herbage, we resumed the road, which continued to lead us through scenery similar to that we had already passed, until at length the villa of Jundiahy appeared in the distance.

Putting spurs to our mules, we passed over the remaining two leagues with reviving anticipations, and reached the town just at nightfall. Although containing two or three thousand people, and receiving its principal importance from being a central point for business, the place contained but one inn or estalagem, and that was a small house, some distance from the street, with much more of a private than public appearance. However, Joaquim rode up to the door, and with due formality put the customary question—*Tem quartos de aluguer?* Have you rooms to let? Being answered in the affirmative, I gladly dismounted, and sought that rest demanded by an initiating ride of eleven leagues.* The master of the house was absent, and I saw none of its inmates save negroes and children. The key to my apartments was sent out, by means of which I was soon introduced to a place having neither floor nor window, and which, but for the door that opened before me, would have been unvisited by either air or light. However, there was room to turn round, and to stow away our saddles and portmanteaux, and in a recess hard by I discovered a bed. Supper was sent in anon, consisting of chicken broth and boiled rice. Sleep was next in order. The small taper

* The Portuguese league is one-eighteenth of a degree.

that had assisted me to discern, if not to relish the supper, was extinguished, and the key was turned to prevent all intrusion upon our repose. Just at the moment when sweet sleep was beginning to hover around my eyelids, a most untoward event occurred to destroy my anticipation of pleasant dreams. I was suddenly aroused by a sense of impending suffocation; the air seemed impregnated with a sickening vapor, that might have been taken as a direct emission from Tartarus. I called out to ascertain the cause, and found that Joaquim Antonio, who occupied the ante-room, after a fashion quite becoming a tobacco smoker, had gone to bed with a cigar in his mouth. How he had managed to ignite the villainous thing, or how much it softened the bench on which he had stretched himself, I did not stop to inquire, but caused him instantly to throw open the door, to let in the pure atmosphere, and to listen to a homily which he did not forget while in my employment.

Daylight next morning, was witness to the activity of the smoker, in giving corn to his animals and accoutring them for travel. Milk had been promised for an early breakfast, but it was found that the cow had run away, and my expectation of that indulgence was disappointed. Sallying out to resume my journey, I enjoyed a view of the villa before many of its inhabitants had opened their doors. It is situated on a hill of semi-spheroidal form, skirted by ravines, and surrounded by higher ranges of hills at a distance. Its streets are wide and airy. Two churches, one of which is large and beautiful, are the principal public buildings.

The morning was delightful, the sky bright, and the

air fresh, although the sun on appearing rapidly gained strength. Our route led through a nearly level forest of four leagues in extent, beyond which there appeared clearings and cultivated grounds. During the day, I passed the only saw-mill I observed any where in Brazil; all forms of timber being ordinarily cut by the slow and toilsome process of the hand or cross-cut saw. Several features in the general aspect of the country, more than usually resembled the appearance of things in the United States.

The variety of birds that enlivened our route was greater than common. The pomba, and pombinha de rola, species of mourning doves, were most frequently seen; while the uraponga, thus named in imitation of its note, was constantly heard. I will here remark, notwithstanding the extravagant accounts which some writers have given respecting the inhabitants of a South American forest, that while traveling very extensively in that country, in different latitudes, I found both birds and animals much more rare than they are throughout the United States. Squirrels of no species appear, and the most that a traveler will have seen, in ordinary circumstances, throughout a day's ride, will have been a monkey or a flock of paroquets. The apparent absence of game, however, may be in part owing to its extreme wildness; for monkeys are often heard howling at a distance.

The soil over which I passed was but little diversified, constantly resembling the red marly alluvial of S. Paulo. About one P. M., we reached the villa of S. Carlos, at which I was most hospitably entertained by a gentleman to whom I bore letters of introduction. This town is on the border of a vast series of level

plains, sweeping inland. The road over which I had passed from the coast, was only suitable for beasts, but from this place transportation could be effected by carts or wagons for a distance of near three hundred miles.

As a matter of course, this place had become a great rendezvous for muleteers, who conveyed the sugars of the interior hence to the sea-coast, and brought back salt and other commodities in exchange. Troops might be seen loading and unloading every day. As the panniers, or baskets, which had contained the bags of salt, were taken off the animals, they were thrown aside as unfit for further use; henceforward they became the property of the boys of the town, who from a very tender age and upwards, vied with each other in obtaining the right of possession, in order to pile them up in their several localities, to see at night who should have the largest bonfire. This active competition was not the only public amusement afforded at S. Carlos. The Largo, or principal square of the town, was a scene of military discipline. The security of the whole country had been recently disturbed by disorders at Villa Franca. It had, therefore, become necessary to draft and discipline soldiers for the public defence, in case of further outbreaks. The destacamento for this place, consisted of about twenty men and boys, some in high boots and calico jackets, some in less fantastic garb, although scarcely any two could be found uniformed and equipped alike. As they paraded on the common to undergo the drilling administered to them several times a day, by some subaltern of the regulars, their appearance indicated, beyond question, that they were shorn of their strength. They would have been vastly more formidable, mounted in their

native style, with pistols at their side, and a *faca de ponta* at their back, and far better qualified to subdue an insurrection than, when under the restraints of discipline.

Although exhibiting more life and energy, in various departments of business, than most towns of its size in the interior, yet S. Carlos was complained of as having dull and hard times. A septuagenarian merchant with whom I conversed, lamented sadly the introduction of the credit system, by means of which, persons destitute of money, could manage to spoil business for those who had a capital of their own. He sighed for the golden days of Don John VI., when bars of the precious metal were in circulation large enough to crack Brazil nuts with! Now alas, there was not even silver; nothing but depreciated bank notes and coins of copper.

In my estimation, the place had suffered an undesirable and unnecessary injury, in the substitution which had now become current, though not universal, of its beautiful and appropriate name Campinas. Although I admire the name of S. Carlos as much as that of any other saint in the calendar, yet I can never become reconciled to the system of local nomenclature which has been forced upon the Brazilians by ecclesiastical policy, in spite of their good taste and better judgment. If harmony, significancy, and variety, are qualities desirable in proper names, then it will be difficult to rival the aboriginal epithets of the rivers, mountains, and places of America, both North and South. The Portuguese language, moreover, not less than the English, abounds in a never-ending variety of beautiful and euphonious names. But when all these are to be abandoned or annihilated, by random

appropriations from the classical dictionary and the calendar of saints, persons ought, if possible, to be made sensible of the outrage committed upon good taste.

In Brazil we have provinces, cities, towns, villages, estates, forts, batteries, theatres, streets, &c., &c., distinguished, or rather confounded, by the appellation of an individual saint. Besides the supply necessary for such appropriations, every individual person, black or white, must be baptized in the name of at least one saint. No wonder Rome has made out an extended list of canonizations. Had the ecclesiastics of Brazil waged as relentless a war against heathenism, as they have against Indian names—such as Piratininga and Guaibe, by which the natives called the sites of S. Paulo and Santos—there can be no doubt but that St. Paul and all the saints would have been better pleased; although fewer candles had been burned before their images, and fewer rockets fired on the feast days set apart for their special honor! Nevertheless, one of the priests makes it out to have been through the express agency of the devil, that so choice and lovely a land as this entire country, was called Brazil, instead of retaining the pious cognomen of the Holy Cross, given it by Cabral.

At Campinas I witnessed serious depredations from the ants; sometimes they insinuate themselves into the taipa walls, and destroy the entire side of a house by perforations. Anon they commence working in the soil, and extend their operations beneath the foundations of houses and undermine them. The people dig large pits, in various places, with the intent of exterminating tribes of ants whose designs have been dis-

covered. These insects, probably from their prevalence, and the irresistible character of their depredations, obtained at an early day the title of King of Brazil. In favor of their administration it should be said, that they sometimes do inestimable service, by cleansing a house or plantation of other species of vermin, passing along to the work before them, in well organized troops of millions. Nevertheless, their dominion and divine right have been disputed by means of fire and water, and nearly every other instrument of death; but notwithstanding the most unrelenting persecutions, they still abound and prosper.

Mr. Southey states, on the authority of Manoel Felix, that some of these insects, at one time, devoured the cloths of the altar in the convent of S. Antonio, at Maranham, and also brought up into the church pieces of shrouds from the graves beneath its floor; whereupon the friars prosecuted them according to due form of ecclesiastical law. What the sentence was in this case, we are unable to learn. The historian informs us, however, that having been convicted in a similar suit at the Franciscan convent at Avignon, the ants were not only excommunicated from the Roman Catholic Apostolic Church, but were sentenced by the friars "to the pain of removal, within three days, to a place assigned them in the centre of the earth." The canonical account gravely adds, that the ants obeyed, and carried away all their young, and all their stores!

CHAPTER XVII.

A day's Ride.—Falls of the Tieté.—Villa of Itú.—Statistics.—Foreign Physician —Ride to Sorocaba.—Notices of Coritiba.—Herb of Paraguay.—Santa Catharina.—Rio Grande do Sul.—Revolution.—Carne Secca.—Use of the Lasso.—Iron Foundry of Ypanema. — Operation of a Government Monopoly.—Crosses.—Return to S. Paulo.

RESUMING my journey, I left Campinas by a road which presented in several places a most singular appearance. From long use, combined with the effect of the sudden and heavy rains which are common in that latitude, the surface had been worn, in various places, down to the depth of from ten to twenty feet.

The passage was at the same time so narrow as scarcely to admit of two animals traversing it abreast. The soil of the surface was very rich, exhibiting sections of deep black loam. The first settlement through which I passed was called the Bairro da Boa Esperança, the borough of Good Hope. Its appearance was any thing but hopeful. A few wretched huts, and equally wretched inhabitants, comprised the whole settlement. How often it appears that a profusion of the gifts of Providence, is responded to only by indifference and indolence on the part of man.

About the middle of our day's journey we passed through a Freguezia called Indaiatuba, thus named from the prevalence in the vicinity of a species of low palm called Indaia. It probably contained five hundred inhabitants, including slaves. We stopped at a small venda, to rest and to feed our animals. The clerk said he could read *alguma cousa*, and I gave him

a tract, to which he seemed exceedingly attentive while we remained, although my guide positively affirmed after leaving, that he knew him to be a thief.

Pursuing my rout in quietness, I arrived late in the afternoon on the banks of the Tieté, whose dark waters here roll with great rapidity over a rugged rocky bottom, and a short distance below make a plunge of forty feet, forming a celebrated cataract.

This river is one of the most considerable streams in the province of S. Paulo. It rises near the highest point of the Serra do Mar, and receiving many tributaries, pursues its course westward about seven hundred miles, until it empties into the Great Parana. Not less than forty-six falls, or rapids, are enumerated in its course; and yet it is of considerable use in navigation, by means of canoes, to and from the province of Matto Grosso, as well as on the rout to Paraguay. Porto Feliz, a few miles below the locality of which I am speaking, is the principal place of embarkation.

Having crossed the Tieté, the place to which I was destined, Itú, lay only one league distant. The ride became more interesting as I progressed, and I found the population to increase, and improvements to multiply.

The district of Itú is considered one of the most populous and fertile of the province. The town is the residence of several distinguished citizens, one of whom kindly furnished me with the following particulars, respecting matters of public interest:

SCHOOLS.

"Itú has one public primary school for boys, attended by seventy scholars, fifty white, twenty colored. One similar for girls, with thirty-eight white pupils,

and five colored. Besides these, there are three small private schools for boys, and two more in which Latin is taught. In all these, about fifty lads are instructed.

EDIFICES.

A prison, in a miserable condition, and quite insufficient to guard the eight or ten prisoners which on an average are domesticated there from within the bounds of the comarca, or county. Another building for this object is in progress.

A Lazarus Hospital, containing ten or twelve invalids, is dedicated to our Lord of the Garden, and receives those unfortunate persons who are afflicted with elphantiasis, and its kindred diseases. Another house of public charity is about being commenced.

CHURCHES.

The Matriz, or mother church, is dedicated to Nossa Senhora da Candellaria, and has four filial chapels, which belong severally to our Lord the Good Jesus, our Lord of Protection, Santa Rita, and the third order of St. Francis.

Of convents there are two, one Carmelite, the other Franciscan, each having a chapel connected with it. The former has one, and the latter two resident monks.

There is a seminary connected with the church of our Lady of Good Counsel, in which ten boys are taught primary branches, chanting, and sometimes Latin.

There is also a house for educandas, in which eighteen young ladies are taught.

The government and system of these schools is monkish and inefficient, quite behind the age.

LEARNED PROFESSIONS.

Itú has three lawyers and two physicians. Besides the friars there are fifteen priests, called seculars, in distinction from the monks, who, being members of some order, are denominated regulars.

Education and morality have retrograded since the revolution, and the clergy are now more ignorant and less exemplary than they were some years ago. It is to be hoped, however, that this state of things will improve, and that the additional privileges now conferred on the country will not be in vain."

My reception in this place was not less cordial than elsewhere, though it may have been more formal. The house of Doctor E. was easily found, being surrounded by patients, and the messengers of patients, who were awaiting prescriptions. My letters were sent in, and I was immediately introduced to my room, without seeing any of the family. The Doctor soon appeared, and showed himself extremely hospitable, and attentive to all the possible wants of his guest. He was a gentleman of about forty-five years, and not only a learned medical man and a botanist, but also an accomplished linguist. A German by birth, he spoke the German, English, French, and Portuguese languages with facility, and understood Spanish, Italian, and Russian. His library was the most extensive and valuable private collection I saw in Brazil. He had also a complete chemical and philosophical apparatus. His fame pervades the entire region of country, and his practice is immense; persons coming to him from a great distance in all directions. His lady is Brazilian.

The society to which I was introduced in this place rendered my sojourn highly interesting, as well as con-

ducive to the objects of my visit. Some of the gardens about the town were under excellent cultivation, and furnished the pomegranate in its greatest perfection, and also excellent specimens of the grape. Wine of very good quality is made on some of the chacaras for private use.

The distance from Itú to Sorocaba is six leagues. The surface of the ground is quite uneven for a considerable portion of the way. Among the few inhabitants seen on the road the *bobas* or *goitre*, appeared more common than I saw it elsewhere in the empire. This is an endemic swelling of the glands of the neck, which is frequently very large and of a frightful appearance. Von Martius found in the valley of the Parahiba river, instances of this swelling larger than are seen in Europe, but not accompanied with the melancholy and idiotic appearance so often combined with the goitre in Switzerland and Germany. The causes here as well as elsewhere, are supposed to be impure water, improper diet, and exposure to dampness and noxious vapours. A peculiar remedy used here is thought to be useful. It is to drink water in which have been soaked the component parts of the ant-hills heretofore described, poultices being at the same time applied to the part affected.

Sorocaba is located upon a hill, and appears finely at a distance when approached by the rout from Itú. Fortunately I had a view of it before the setting of the sun, but before I could reach even the suburbs, night had come on, and it was extremely difficult to find the way. About 8 o'clock in the evening I rode up to the door of a gentleman to whom I bore a letter of introduction from the ex-president of the province, Senhor

Raphael Tobias d'Aguiar, and was received with great cordiality. Senhor L. was preparing to leave the next morning for S. Paulo, but with a promptness and tact which I have seldom seen surpassed, he at once gave me the statistics of the villa, and made me welcome to the privileges which his house and town afforded. This place is on the rout to Coritiba and the province of Rio Grande do Sul, and was the southernmost point to which I penetrated in the interior of Brazil.

Coritiba is an aboriginal name signifying many pines, and indicating the prevalence of the pine tree throughout the whole region. The fruit trees of Europe also flourish there in great perfection.

The villa of Coritiba is the principal town within an extensive district to which it gives name, and which is said to abound in mines of gold and diamonds. Its most important interest, however, is the agricultural, having many estates devoted to the rearing of cattle, horses and mules, besides those appropriated to the cultivation of the products of the earth.

Much attention is here given to the gathering of the leaf of the *Cassine Gongonha*, (Martius,) or the herb of Paraguay. This, when pulverized, is called Matte, and is much used in the Spanish republics of South America. Although the raw-hide cases of it are exposed for sale in nearly every town of Brazil, yet it was only in Sorocaba that I saw the Matte used as a favorite beverage. The infusion is prepared in a bowl. A small quantity of the leaf, mixed with sugar, is suffered to stand a short time in cold water. Boiling water is then added, and it is at once ready for use. A peculiar method of drinking has grown out of the circumstance, that the particles of leaf still swim in

the tea. It is sipped through a tube, with a fine globular strainer at the end, immersed in the fluid. For ordinary and plebeian use, a reed with a wicker bulb, neatly wrought, suffices. Among the wealthy, the *bombilha* must be silver. Great virtues are ascribed to this tea. It is said, especially if taken cold, to relieve hunger and thirst.

Indians, who have been laboring at the oar all day, feel immediately refreshed by a cup of the herb, mixed simply with river water. In Chili and Peru, the people believe they could not exist without it; and many persons take it every hour in the day, debauching with it, as the Turks do with opium. Its use was learned from the natives; but, having been adopted, it spread among the Spaniards and Portuguese, until the demand became so great as to render the herb of Paraguay almost as fatal to the Indians of this part of America, as mines and pearl-fisheries had been elsewhere.

The Jesuits attempted to cultivate the shrub bearing the Matte, but only partially succeeded. It grows spontaneously in the regions of Coritiba and Paranaguá, and flourishes best when suffered to propagate itself. I might remark, that the flavor of the Matte was, to my taste, quite as agreeable as that of the Chinese tea—both decoctions being, in my judgment, quite inferior to the pure water of either North or South America.

A new and peculiar aspect of society presents itself in the southern regions of Brazil. The *Guachos* of Buenos Ayres are not more expert on horseback, and in the use of the lasso, than are these men, whose occupation, from childhood, is the care and culture of

the herds of cattle, which roam their vast campinas or prairies. It has been estimated that, in the province of Rio Grande do Sul, not mentioning parts of Santa Catharina and S. Paulo, which are devoted to the same purposes, four hundred thousand cattle are slaughtered annually, for the sake of preserving their hides and flesh, while as many more are driven northward for ordinary consumption. Most of the *carne secca*, or jerked beef, in common use throughout Brazil, is prepared here. After the hide is taken from the ox, the flesh is skinned off in a similar manner from the whole side, in strips about half an inch in thickness. The meat, in this form, is stretched in the sun to dry. But very little salt is used in its preservation. When sufficiently cured, it is shipped to all the maritime provinces, and is the only kind of preserved beef used in the country. Stacks of this meat, like cords of wood, lie piled up in the provision houses of Rio de Janeiro, emitting no very agreeable odor.

The Brazilians have an analogous method of preparing pork. They skin off the entire fat portion, leaving the lean meat for present use, and throwing the bones away. This fat part is rolled up and crowded into a basket, with a few grains of salt sprinkled over and around it. After this preparation, it is called *toucinho.* It is carried great distances to market, and notwithstanding exposure to the atmosphere under a tropical sun, remains in good preservation for many months. These meats are not very inviting to the taste of an uninitiated foreigner; but those who persevere in their use for any length of time, particularly in connection with the *Feijão preto*, or black beans, never wonder at the partiality of the Brazilians for them.

Upon the southern portions of S. Paulo, border the provinces of Santa Catharina and Rio Grande do Sul. These provinces are not large, in comparison with those of S. Paulo, Matto Grosso, Goyaz, and Pará. Yet they have always been regarded as interesting and important portions of the empire. As to territory, indeed, the province of Santa Catharina is the smallest in Brazil. It comprehends the island from which it takes its name, and an extent of about two hundred miles on the coast. The capital, which is called Nossa Senhora do Desterro, is located upon the northwestern extremity of the island, and is but a small place, although its harbor is compared with that of Rio de Janeiro for excellence and beauty.

The island of S. Catharina is mountainous. It abounds in water, and is covered with vast forests and fields of pasturage. The climate is temperate, so as to admit of cultivating most of the trees and fruits of Europe; and such is the salubrity of the air, that it is often visited by persons in search of health. The natural history of Santa Catharina is peculiarly interesting.

Among the shells abounding on the coast, there is a species of *Murex*, from the animal of which a beautiful crimson color may be extracted. It is, however, the department of Entomology which has excited the most lively admiration of the naturalists who have visited the province. The butterflies are the most splendid in the world. Langsdorff says they are not like the tame and puny lepidopters of Europe, which can be caught by means of a small piece of silk. On the contrary, they rise high in the air, with a brisk and rapid flight. Sometimes they light and repose on

flowers at the tops of trees, and rarely risk within reach of the hand. They appear to be constantly on their guard, and if caught at all, it must be when on the wing, by means of a net, at the extremity of a long rod of cane. Some species are observed to live in society, hundreds and thousands of them being sometimes found together. These generally prefer the lower districts and the banks of streams. When one of them is caught and fastened by a pin on the surface of the sand, swarms of the same species will gather round him, and may be caught at pleasure.

It has been rumored for many years, that mines of coal exist within the bounds of the province; but, notwithstanding some examinations by order of government, no satisfactory discoveries have yet been made. Doctor Parigot, who was employed to make surveys in the province in 1841, reported the existence of a carboniferous stratum, from twenty to thirty miles in width, and about three hundred in length, running from north to south, through the province. The best vein of coal he opened, he pronounced half bituminous, and situated between thick strata of the hydrous oxide of iron and bituminous schist.

The province of Rio Grande do Sul is healthy, and abounds in natural advantages. It has, a long time past, been involved in a rebellion against the imperial government, that has nearly destroyed its prosperity. A majority of the inhabitants, under General Bento Gonsalvez, have declared their independence, and have made unceasing efforts to sever themselves from Brazil and to set up a separate republican government. The government at Rio has resisted their efforts with an equal perseverance, and maintained an army in the

province at very great expense. By this means, the province has been nominally retained as an integral part of the empire. Numerous battles have taken place, but have been altogether indecisive.

It appears to be the policy of the rebels to harass their antagonists, by predatory incursions upon the territory and quarters of the legalists; but when the latter are aroused, to escape by flight out of the reach of their cannon, and musketry of the line. When, however, the legalists would follow up their success, they are decoyed into mountain fastnesses or sandy deserts, in which they are again attacked or left to themselves, as may be most for the interest of their horsemen foes. In this way an equally balanced, but comparatively bloodless warfare, has been carried on for ten years. The press at Rio has, from time to time, teemed with accounts of victory over the rebels, and with the triumphs of the legality; but, in every instance, there have remained many victories to win and other triumphs to gain. The rebels are unsubdued, and apparently contented, so long as this is the case.

One result of this internal strife has been the almost entire extinction of slavery within the contested territory. In order to increase their ranks, the revolting party promised liberty and arms to every slave of a legalist who would desert his master. Whereupon, the government promised as much to those slaves who would desert the revolters; and, moreover, by a summary act, deprived all the rebels of the legal right to hold slaves. Thus, between the two parties, the slaves are declared free, although it is possible, that many on both sides will, by some means, be kept in ignorance of their unsought-for privileges.

The proximity of Rio Grande to the Spanish provinces on the south and west, brings its inhabitants much under the influence of those of the latter; and, doubtless, has done much to inspire them with republican notions. The population, moreover, has become mingled to some extent with that of their neighboring states; and it would not be wonderful, if the efforts to sever the province from Brazil, were at length successful, and another independent state were erected, in the same manner as was that of the Banda Oriental or Montevidean Republic.

The character of the people is somewhat peculiar, owing to their circumstances and mode of life. They are generally tall, of an active and energetic appearance, with handsome features, and of a lighter skin than prevails among the inhabitants of the northern portions of the empire. Both sexes are accustomed, from childhood, to ride on horseback, and consequently acquire great skill in the management of those noble animals upon which they take their amusements, as well as perform their journeys, and pursue the wild cattle of their plains. The use of the lasso is learned among the earliest sports of boyhood, and is continued until an almost inconceivable dexterity is acquired. Little children, armed with their *lasso* or *bolas*, make war upon the chickens, ducks, and geese of the farmyard, until their ambition and strength lead them into a wider field.

For the pursuit of wild cattle, horses are admirably trained, so that, when the lasso is thrown, they know precisely what to do. Sometimes, in the case of a furious animal, the rider checks the horse and dismounts, while the bull is running out the length of his raw-hide

rope. The horse wheels round and braces himself to sustain the shock, which the momentum of the captured animal must inevitably give. The bull, not expecting to be brought up so suddenly, is thrown sprawling upon the ground. Rising on his feet, he rushes upon the horse to gore him; but the horse keeps at a distance, until the bull, finding that nothing is to be accomplished in this way, again attempts to flee, when the rope again brings him to the ground. Thus the poor animal is worried, until he is brought wholly within the power of his captors.

Nor is it only in Rio Grande do Sul or San Paulo, that scenes of this kind may be observed. I have witnessed them more than once in Rio de Janeiro itself. At the *Matadouro publico*, situated on the Praya d'Ajuda, vast numbers of cattle are slaughtered daily. Among the droves that reach the capital from the distant sertoẽs, there is occasionally an ox so wild and powerful, that he is not disposed to surrender life without a desperate struggle. He breaks from his enclosure and dashes into the streets of the city, threatening destruction to whomsoever opposes his course. A horse, caparisoned with saddle, bridle, and a lasso fastened to him by a strong girth, stands ready for the emergency, and is mounted in an instant to give pursuit. The chase is widely different in its circumstances from that which occurs in the open *campos;* but, perhaps, no interest is lost in the rapid turning of corners of streets, the heavy clatter of hoofs upon the pavement, and the hasty accumulation of spectators. In a short time, usually, the noose of the lasso strikes and fastens around the horns of the fugitive; an area is cleared and the scene above described is enacted, until the runaway ox is killed on

the spot, or led away in triumph to the slaughter. The lasso is moreover in frequent use in the Campo de Santa Anna, in the same city, where vast herds of mules are frequently congregated for sale. The purchaser has only to indicate which animal out of the untamed multitude he would like to examine, and the *tropeiro* soon has him slippernoosed at the end of his long rope, by which he holds or leads him at will.

From Sorocaba I started early one morning to visit the celebrated iron foundry of Ypanema. About 11 o'clock I reached the *Fabrica de ferro*, which is located in a beautiful valley at the foot of the mountain of Guarassajava. This mountain contains vast quantities of magnetic iron ore.

The establishment belongs to government, and consists of six or eight buildings, which subserve the usual requisites in smelting and casting iron. There are also a large house in which the director resides, and several smaller dwellings occupied by the workmen and their families, of whom at this time twenty-seven were Germans.

The director, Major Bloem, received me with great courtesy, and gave me every opportunity to witness the operations of the fabrica. In order to have the benefit of a small stream of water, the works have been built at a considerable distance from the locality of the mineral. As a primary consequence, great labor is required to transport the ore in its rough state from the mountain. This fact will be understood when I mention that every particle of it is brought upon the backs of mules, and requires to be loaded and unloaded by hand. The mineral yields ninety per cent. of the pure metal, which, although of a fine quality, is

found to be too brittle for economical use. To remedy this, greenstone, which is also found near by, is thrown into the furnace in fragments, similar to the pieces of ore, and answers the desired end by making the iron more ductile. The principal castings hitherto, have been the wheels, cylinders, &c., which are needed in the sugar engenhos of the vicinity. The director has recently proposed to open a department for steam-boat castings.

This being the only establishment of the kind in the empire, it deserves a moment's attention, particularly as its history serves to show the bad policy of government monopolies. As early as 1810, the Portuguese government, then directed by the Count de Linhares, prime minister, commenced working the iron of Ypanema, and sent for a company of Swedish miners to conduct the enterprise. Not very much was accomplished until his successor, the Conde da Palma, also an enlightened minister, authorized more extensive buildings to be constructed on a new and more extended plan. Subsequently occurred the war of the revolution, during which little or nothing could be done. After the termination of that war, Don Pedro I. did not revive the enterprise. Under the regency of Feijó, a spirited effort was made not only to recover the ancient works from the ruin into which by neglect they had fallen, but also to enlarge them to a magnificent scale, commensurate with the importance of the enterprise, and the grand design of supplying Brazil with native iron. Major Bloem was sent to Europe to investigate the subject of manufacturing iron in its whole extent. He visited sixty principal establishments in England and on the continent, and returned

with the most approved drawings and plans for the consummation of his designs in behalf of the government. He also engaged a large number of German artizans and laborers to come out and carry on the works. On his return, before he had fairly commenced putting his plans into operation, government funds began to fail him. The administration was changed, and those in power not only lacked the special interest of originators of the project, but they also felt jealous of it, as though its success would enhance the popularity of their predecessors rather than their own. At the same time the German laborers became dissatisfied with their pay, which, although according to the terms of their engagement made in Europe, yet was far less than they saw paid for the hired labor of slaves in the new country to which they had come. This unpleasant circumstance, together with impatience of restraint, and the longings of home, caused them one after another to abscond. Notwithstanding all embarrassments, however, Major Bloem went forward, and caused his works to turn out, in the space of two months, about eight thousand dollars' worth of iron, as a specimen of their capacity.

This fact was on the whole regarded as very encouraging in a country where such works had never been established before, and which was dependent on transatlantic manufacture for every cut-nail, and every cast iron teakettle used throughout its vast extent. Major B. was subsequently complimented with the imperial order of the cross, and was promised immediate military promotion in consideration of his efficient labors, and his faithful perseverance in this enterprise. Those, however, acquainted with the results of private enterprise

in the United States, may see occasion to rejoice that it is here untrammeled by legislative patronage. Since the time the iron works of Ypanema were commenced, hundreds of similar establishments have sprung up in this republic, on the basis of private capital and industry; and, with natural advantages perhaps inferior to those in question, have exceeded in their united products all that has been manufactured in the province of San Paulo, by at least a million fold. To this it needs only to be added, that in a ministerial report of 1843, it was officially suggested, whether, after thirty-four years of experiment, this whole establishment had not better be abandoned, at least until it could cease to prove a bill of expense to the imperial treasury.

The iron mountain of Guarassajava, which supplies the fabrica de Ypanema, is covered with a low but dark and dense forest, out of which the noisy howls of the brown monkey are heard morning and evening. It is ascended by a narrow road through the bushes, by which the mules bring the ore to the fabrica. In one place the rocks of magnetic ironstone assume a gigantic form, and rise almost perpendicularly to the height of forty feet. Around these, partly upon and partly under the surface of the ground, which is a very rich mould, lie innumerable loose pieces of various sizes. The surface of the masses of rock is almost every where flat and smooth, with slight depressions and cavities, and wears a crust of imperfectly oxydated ironstone. The surface of the larger masses do not affect the needle so much as smaller pieces, particularly when just struck off. Among the heaps of ore which had just been brought down the mountain, I found choice specimens of the several minerals of this

distinguished locality, in much greater abundance and weight than the limited facilities I possessed for carrying enabled me to take away. The afternoon before leaving I witnessed the process of casting, which was carried on much in the same style as in a well-regulated foundry in the United States, although the characters mingling in the scene appeared rather strange to North American eyes.

My return to Sorocaba was not accomplished till evening, and again I entered that town, feeling my way through gross darkness. The road led over a prairie country. The swells or rising portions were covered with low grass, and a few dwarfish trees. The bottoms appeared more fertile. At one pass in the road stood a huge cast-iron cross, perhaps to mark the spot where some person had been killed. That a murder has been committed on or near the spot, is the general supposition whenever a cross is seen by the roadside in Brazil, and it is one not calculated to inspire the most pleasing reflections, particularly to a defenceless traveler, in the midst of some dark and lonely forest, where crosses are often met with.

It is pleasing, however, to believe that the supposition is often gratuitous. At the top of the Morro dos Arrependidos, (the hill of penitents,) on the route from Rio to Minas Geraes, a great many crosses are found, which have been erected at different times, but for what particular reason, even the inhabitants of the country are left to conjecture. It is known to have been the custom of the Portuguese discoverers, to erect crosses wherever they went. Ecclesiastics have also maintained the same custom, erecting enormous crosses, frequently of stone, in front of most of their

churches, and generally a rude wooden one on spots where different religious ceremonies have been performed. The Paulistas sometimes made use of crosses as a decoy to the Indians they wished to capture, instituting what the Jesuits called "Mamaluke missions." The Indians made use of crosses, erected within the palisades surrounding their villages, as a protection against the jaguars. On festival occasions these crosses, although standing in desert places, and from whatever cause constructed, are dressed out with gay festoons of evergreens and flowers.

From Sorocaba I commenced my return to the city of S. Paulo, by the way of S. Roque, a small but well known villa of the province. The route was very hilly; but our mules, by diligent application to their journey, made out to reach S. Roque, where I had designed to spend the night, by 4 o'clock P. M. Then, I was not content without pushing on three leagues farther, to a place called Varja Grande, or Great Meadow. In this place stood a solitary house, to which I rode up, and after passing through some formalities with the owner, I obtained a supper of *cangica*, boiled corn and milk, and a tolerable night's lodging. Rising next morning to start by early dawn, I was amused with the quiet and comfortable position of a Brazilian traveler, who seemed to have reached the place after I had retired, but who, instead of disturbing the house to ask for a bed or provender, had turned his horse loose to feed upon the campo, and had swung up his hammock in a rancho near by, where he slept, enjoying a pure air and plenty of room. I reached the villa of Cutia, where we breakfasted at a venda. I gave the last tract I had

to the keeper, who said he could not read himself, but promised to keep it for his children.

The latter part of the route was very crooked, sometimes sweeping over high and barren hills, but with the mountain peak of Jaraguá in sight most of the way. I at length paused on the bank of the Rio dos Pinheiros, at the estate of my friend Doctor Brotero. There was but one person on the premises, and I only remained to eat a bunch of grapes, and to drink a glass of fresh water. One league more brought me to the city of S. Paulo, where I arrived about 2 o'clock P. M., having rode about thirty miles since morning.

TRAVELER SLEEPING UNDER A RANCHO.

CHAPTER XVIII.

Distinguished Men of S. Paulo.—The Andradas.—Their Education.—Political career.—Proscription.—Restoration.—Death of Jozé Bonifacio.—Eloquence of Antonio Carlos.—Alvares Machado.—Vergueiro.—Provincial Assembly.—Moura, Bishop elect of Rio.—Feijo.—Proposition to abolish Clerical Celibacy.—Work on the subject.

My sojourn at S. Paulo was rendered increasingly interesting by repeated interviews with several distinguished citizens of the province. One evening, while walking in company with several gentlemen in the extensive gardens of Senhor Raphael Tobias d'Aguiar, a popular ex-president of the province, and one of its largest land proprietors, the conversation turned upon the different foreign travelers in Brazil. Mawe was recollected by some; but St. Hiliare, the French botanist, enjoyed the highest consideration of all, as having accomplished his task in the most thorough manner.

Senhor Raphael related a very interesting anecdote, communicated to him by St. Hiliare. A poor man in England, in reading the work of Mr. Mawe, had become so enthusiastic with the idea of the vegetable and mineral riches of Brazil, that in order to get to the country, he actually came out in the capacity of a servant. After reaching Rio de Janeiro, he had, by some means, found his way up the Serras into the interior, where his industrious exertions had been rewarded with success, and where the botanist found him actually possessed of a fortune.

Among the distinguished men of S. Paulo, I will

first mention the Andradas; three brothers, whose family residence is Santos. These brothers were all educated at the university of Coimbra, in Portugal, and received the degrees of doctors in jurisprudence and philosophy, and the younger that of mathematics.

Jozé Bonifacio, the eldest, after his graduation, traveled several years in the northern countries of Europe—devoting himself, meanwhile, to scientific researches, the results of which it was his intention to publish in Brazil. On his return to Portugal, he was created professor of metallurgy in Coimbra, and of medicine in Lisbon. While engaged in these professorships, he published several treatises of much merit, among which was a dissertation on "The necessity of planting new forests in Portugal, and particularly of fir trees along the sandy coasts of the sea-shore." His valor was called out by the invasion of Portugal, when he organized and headed a body of students, who determined to do what they could toward repelling the army of Napoleon. In 1819 he returned to Brazil, in time to take a leading part in the revolution of independence, as I have already mentioned.

Antonio Carlos returned to Brazil soon after having completed his education. In the year 1817, while executing the office of Ouvidor in Pernambuco, he was arrested as an accomplice of the conspirators in a revolt which broke out at that time. He was sent to Bahia and thrown into prison, where he remained four years. As a proof of his philanthropy, as well as of his indomitable energy of mind, it must be mentioned, that he spent this long period almost exclusively in instructing a number of his fellow prisoners in rhetoric, foreign languages, and the elements of science. Being

at length liberated, he returned to San Paulo, where he was shortly afterwards elected deputy for that province in the cortes of Lisbon. He assumed his duties in that body, and remained in it until the increasing insults and aggravations which were heaped upon the Brazilians, without the hope of redress, forced him and several of his colleagues, among whom was Feijo, to withdraw, and embark secretly for England. Having arrived at Falmouth, they published a solemn declaration of the motives which induced them to desert the cortes and to quit Lisbon. Thence they returned to their native country.

Martin Francisco, the younger brother, had won high distinctions as a scholar, and from early life was the frequent subject of political honor. At the first organization of the imperial government, he was created minister of finance, and in this capacity did the country important service; his elder brother being at the same time minister of state and of foreign affairs. At this period the three brothers were all elected members of the Assembly which convened to prepare a constitution for the empire.

Before the discussions of that body were brought to a close, the Emperor was induced, by the coalition of two minor parties, to dismiss the Andrada ministry, and to appoint royalists as their successors. The powerful opposition which the brothers immediately arrayed against those by whom they had been supplanted, made the position of the new ministry, and that of the Emperor also, extremely embarrassing. Attacks produced recrimination, until the Emperor at length resolved upon the rash and desperate expedient of dissolving the Assembly by force.

Don Pedro mounted his horse and rode into the city at the head of a body of cavalry, and after surrounding the edifice with a military force, and planting cannon before its walls, sent up Brigadier General Moraes to the Assembly, with an order for its instantaneous dissolution. In spite of remonstrances, the members, who had been in session the entire night previous, were compelled to retire. Antonio Carlos and Martin Francisco de Andrada were arrested on the staircase, together with the deputies Rocha and Montezuma. Jozé Bonifacio was also immediately apprehended in his own house; and all in company, without the least examination or trial, were conveyed on board a vessel nearly ready for sea, and transported to France.

Thus terminated for awhile the political career of the Andradas. Their time in Europe, however, was not idly spent. Already acquainted with all the more important modern languages, they devoted themselves to literary pursuits and the society of the learned, with all the enthusiasm of students.

In the year 1828, the two younger brothers returned to Rio, and, after a short detention in the prison of the Ilha das Cobras, received a full pardon from the Emperor. Jozé Bonifacio came out in 1829 from France. He had the misfortune to lose his wife on the passage. She died at sea, a few days before their arrival; but her remains were brought on shore, and the funeral solemnities were attended by the court.

The French admiral, who had known him in Europe, sent immediately to offer him every attention, but Andrada requested him to make no demonstration, as he was very uncertain how he might be received. But as soon as the arrival of the ship was

known, Calmon, the minister of finance, went immediately on board to offer his congratulations and every kind civility. On Andrada's interview with the Emperor, it is said that the latter proposed an embrace, and that all the past should be forgotten. Andrada replied with Roman firmness, that the embrace he would most cheerfully give, but to forget the past was impossible.

The Emperor then proposed to him to enter into the ministry, but he declined, assuring his Majesty that he only returned to Brazil to live in retirement. Nevertheless, Jozé Bonifacio, in his old age, was the individual to whom the Emperor on his abdication confided the guardianship of his children. He had then proved the faithlessness of many of those officious partizans, who had urged him forward in his attempted overthrow of the men who were his earliest and most devoted friends. He had learned, by painful experience, how to appreciate real patriotism.

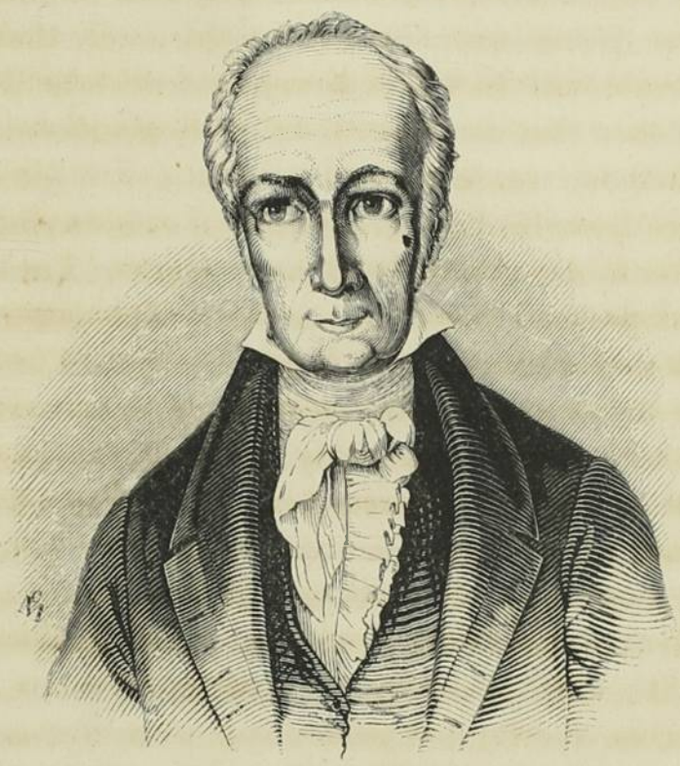
Antonio Carlos and Martin Francisco had no sooner returned to their native province, than they were immediately restored by their countrymen to important offices, and have ever since retained a prominent position in the national councils. They have, moreover, continued the same ardent and fearless advocates of their principles that they were in early life.

It has been said, and perhaps justly, that "the Andradas when in power were arbitrary, and when out of place factious; but their views were ever great, and their probity unimpeachable." Their disinterestedness was manifest, and is deserving of eulogy. Title and wealth were within their reach, but they retired from office undecorated, and in honorable poverty. In

many of their acts they were, doubtless, censurable; yet, when the critical circumstances of Brazil at the period are taken into consideration, surely some apology may be made for their errors. When old age required Jozé Bonifacio to withdraw from public business, he retired to the beautiful island of Paqueta, in the bay of Rio de Janeiro. He died in 1838; and if there is any one fact that more loudly than another upbraids the lack of literary enterprise in Brazil, it is the fact that no memoir of so distinguished an individual has made its appearance, or, so far as I could learn from his brothers, was ever contemplated.

Both Antonio Carlos and Martin Francisco are distinguished powerful orators. The latter is clear, expressive, and chaste in his diction. The former is fluent, impetuous, and sometimes extravagant. Antonio Carlos is particularly fond of the arena of debate, and few questions come before the Provincial or National Assembly which are not subjected to the searching analysis of his acute mind, and to the often dreaded ordeal of his flaming rhetoric. His speeches abound in beautiful illustrations from the French, Spanish, Italian, and English poets; and, when discussing questions of jurisprudence and diplomacy, his references display a critical acquaintance with standard English authors upon those subjects. As a random specimen of his style of eloquence, I will translate a paragraph from his speech in the General Assembly at Rio de Janeiro, in 1839, on the much-debated question, whether foreign troops should be hired to compose the standing army of the empire.

After having gone through with an elaborate argument, he says: "I am unwilling to weary the house.



ANTONIO CARLOS DE ANDRADA

I have proved that the measure is anti-constitutional—that it is injurious to the dignity of Brazil—that it is useless—that it is impolitic, and that it will be oppressive to the nation.

"Now I must close. It pains me to think that such a measure can possibly be approved. Such is the aversion I cherish towards it, that I am caused to fear, that, if it should pass, some of our citizens will wish themselves alienated from the land of their birth; alienated, I was about to say, from a degraded nation. But this tongue cannot utter such a reproach, nor this heart anticipate such an injury to the Brazilian people.

"Every night, when I seek rest upon my humble couch, the first act of devotion I render to God, is a thanksgiving that I was born upon this blessed soil—in a country in which innocence and liberty were natives, but from which they temporarily fled away, on the approach of those iron fetters of social bondage, which Cabral the accidental discover imported, in connection with the limited civilization of Portugal.

Eis, descobreis Cabral os Brazis não buscados,
C' os salgados vestidos gotejando,
Pesado beijas as douradas prayas,
E ás Gentes que te hospedão, ignaras
Do Vindouro, os grilhões lanças,
Miserandos! Então a liberdade,
As azas não manchadas de baixa tyrannia
Soltou isenta pelos ares livres.'

"So it was, an infamous series of oppressive laws and shameful proscriptions was imposed upon our poor ancestors, and would have rested upon *us* to-day, had not the grand achievement of our national independence set us free! Allow me to remark a startling coincidence. To-morrow will be the anniversary of

that independence—an event ever to be remembered. To-day an effort is made, which, if successful, will throw clouds and gloom over it, and thus deface the brightest picture in our history.

"How is it that we, who were able to shake off the yoke of foreign bondage, without the aid of mercenary troops, are supposed to be incompetent to crush rebellion within our own borders? Shameful reflection! Is Bento Gonsalvez some European adventurer? No! he is a Brazilian, like us; and, least of all, can he withstand Brazilians.

"My heart is overflowing, but my tongue fails to express my thoughts. If this measure passes, I shall have nothing left me to do, but to hide my head and to weep and sigh in the language of Moore,

> "'Alas, for my country! her pride is gone by,
> And that spirit is broken which never would bend:
> O'er the ruin her children in secret must sigh—
> For 'tis treason to love her, 'tis death to defend.'"

An intimate friend and political associate of Antonio Carlos, is Senhor Alvares Machado, another aged Paulista, also celebrated for his prompt and often passionate eloquence. A brief extract from one of his speeches in the Chamber of Deputies, forciby expresses the provincial pride which the Paulistas cherish, together with their sentiments of independence. "How," said he, "can the present administration expect to intimidate *us*, who never succumbed to the founder of the empire? We spoke the language of liberty, of justice, and of truth, to a king and the descendant of kings.

"On one occasion it was proposed to construct our constitution after the monarchical model, and to accom-

plish this, intrigues were set on foot in all the provinces. What then was our language? 'Sir,' said we to the monarch, 'despotism may be planted in the province of S. Paulo, but it will be upon the bones of the last of her inhabitants!' "

Another prominent member of the provincial legislature of S. Paulo, was Vergueiro, a senator of the empire. This gentleman, a Portuguese by birth, has long been conspicuous in Brazil. Previous to the independence of the colony, he was one of the deputies to the cortes of Lisbon, and had there distinguished himself above most of his colleagues, for the open and explicit manner in which he defended the interests and privileges of the land of his adoption. Subsequently, while in the Brazilian senate, he maintained his reputation as a skillful debater, and a sincere friend of liberal institutions. During the scenes connected with the abdication of the first Emperor, he acted an important part, and, as has already been stated, was appointed at the head of the provisional regency.

During one of my visits to the Provincial Assembly of S. Paulo, this gentleman made a long and interesting speech on the subject of the outbreak and disorders at Villa Franca.

The sessions of this legislative body are held in an apartment of the old college of the Jesuits, which has long since been appropriated to the uses of the government. My attendance upon its deliberations was not very frequent, although several of my visits were quite interesting. Probably no provincial legislature in the empire presented a greater array of learning, of experience, and of talent, than did this. At the period of which I am speaking, Martin Francisco de Andrada

occupied the presidential chair, while Senhores Antonio Carlos, Vergueiro, Alvares Machado, Raphael Tobias, the bishops of S. Paulo, of Cuyabá, and Moura, the bishop elect of Rio de Janeiro, with various other gentlemen of distinction, took part in the proceedings.

At the close of one of the sessions, I had the pleasure of meeting several of these gentlemen in a saloon, adjoining the hall of debates, and of hearing from them the warmest expressions of American feeling, and of a generous interest in the affairs of the United States.

Antonio Maria de Moura was considered the special representative of the ecclesiastical interest in this legislature. This individual had gained a great degree of notoriety during a few years previous. He had been nominated by the imperial government to fill the vacant bishopric of Rio de Janeiro. The pope of Rome was, for some reasons, displeased with the nomination, and accordingly refused to consecrate him. This circumstance gave occasion for long diplomatic negotiations, and for a time threatened to interrupt friendly relations between Brazil and the Holy See. For several years, questions, relating to this subject, were frequently and freely discussed before the National Assembly. During these debates, expressions were often used, not the most complimentary to his holiness, and facts of a startling character were brought to view. For example, a Rev. Padre, in speaking on the subject, alluded to a canonical objection to this candidate, which, he said, was very generally known, viz. the illegitimacy of his birth; "that, however, was a trifling matter, it having been dispensed with in the case of two of the actual bishops of the empire. But this gentleman had signed a report,

declaring against the forced celibacy of the clergy; and, when interrogated by his holiness on the subject, had refused to give explanations."*

The longer this subject was discussed, the wider the difference seemed to grow. The pope was unwilling to recede from his position, and the Brazilians resolved not to brook dictation from the pope.

The proposition to make the Brazilian church independent of his holiness, was more than once started, and it was finding increased favor with the people. But the question was regarded solely in its political bearings. Consequently it became an object for the government to settle it in the easiest way practicable. On the accession of a new ministry, measures were adopted to satisfy Moura, and to induce him to step out of the way. Accordingly, he was at length persuaded to waive his claim, and to resign an office which he could not be permitted to fill peaceably. The question was then easily disposed of. The government made another nomination which the pope approved; at the same time complimenting the rejected candidate with the title and dignities of bishop *in partibus infidelium.* At the time I met him, Padre Moura did not appear to be over thirty-five years of age. His demeanor was affable, and his conversation interesting. He was understood to be the confidential adviser and assistant of the old bishop of S. Paulo. He had been, for a series of years, engaged in political life, and will probably continue in similar engagements, since they will be in nowise inconsistent with the obligations of his office of bishop *in partibus.*

I had the honor of more than one interview with the

* See Jornal do Commercio, June 30, 1839.

ex-regent Feijo. The first was in company with an intimate friend of his, in the lower room of a large house, where he was staying as a guest, in the city of S. Paulo. There were no ceremonies. His reverence appeared to have been lying down in an adjoining alcove, and had hastily risen. His dress was not clerical. In fact, his garments were composed of light striped cotton, and appeared by no means new; while his beard was apparently quite too long for comfort in so warm a day. He was short and corpulent, about sixty years of age, but of a robust and healthful appearance. His countenance and cranium bore an intellectual stamp, and conveyed a benevolent expression, although there might have been something peculiar in the look of his eyes, which gave rise to the remark made to me before I saw him, that he had "the physiognomy of a cat." His conversation was free and very interesting. My friend mentioned to him, that I had made several inquiries respecting the customs of the clergy, and the state of education and religion in the country. He proceeded to comment upon these several topics, and expressed no little dissatisfaction with the actual state of things, particularly among the clergy. He said, "there was scarcely a priest in the whole province that did his duty as the church prescribed it, and especially with reference to catechizing children on the Lord's day."

He was on the eve of a journey to Itú and Campinas, and being asked when he would set out, replied, *dizem no Domingo*, "Sunday is talked of;" thus indicating, that even he himself had not too high a respect for the institution of the Sabbath-day. On another occasion I called on him at his own house, in Rio de Janeiro,

while he was in attendance upon the senate, of which he was a member, and for a long time president. It was in the morning, and I found him alone in his parlor, occupied with his breviary, doubtless as an aid to his morning devotions; while, at the same time, there lay on the table, by which he was sitting, a *faca de ponta*, or pointed knife, of the species already described, enclosed in a silver sheath. I presented him with copies of some tracts that we had just published in the Portuguese language, for circulation in the country. He received them courteously, and again entered into conversation respecting various plans for the religious amelioration of Brazil. He, however, seemed to have little faith, and less spirit, for making further exertions, having been repeatedly baffled in his cherished projects for improvement. So little encouragement, indeed, had he met with from his brethren, the clergy, that he was inclined to compare some of them to the dog in the manger, since they would neither do good themselves, nor allow others to do it.

Feijo is a remarkable man. Like many others, among the Brazilian clergy, he entered upon a political career in early life, and laid aside the practical duties of the priesthood. His abandonment of the cortes of Portugal, to which he had been elected in the reign of Don John VI., has already been mentioned.

After the establishment of the independent government of Brazil, he became a prominent member of the House of Deputies. During a debate in that body, he listened to what seems at first to have struck him as a very strange proposition, viz. "that the clergy of Brazil were not bound by the law of celibacy." Coming, however, as the statement did, from a gentleman of

great learning and probity, it secured his candid attention. Subsequent reflection, while meditating upon the means of reforming the clergy, and examining the annals of Christianity, convinced him not only that the proposition was correct, but also that the most fruitful source of all the evils that affected this important class of men, was a forced celibacy. Whereupon, as a member of the committee on ecclesiastical affairs, he offered to the house his views on the subject, in the form of a minority report.

In this report he proposed, "that since celibacy was neither enjoined upon the clergy by divine law nor apostolical institutions, but, on the contrary, was the source of immorality among them; therefore, the Assembly should revoke the laws that constrained it, and notify the pope of Rome of the necessity of revoking the ecclesiastical penalties against clerical matrimony; and in case these were not revoked within a given time, that they should be nullified."

As a matter of course, such a report, coming from an ecclesiastic of high standing, excited a great deal of attention. To the surprise of many, it was received with great favor by both priests and people. This circumstance, together with his own convictions of duty, prompted the author to develop his opinions at length, and in a systematical treatise. Thus originated his celebrated work on Clerical Celibacy. From the remarks of a competent critic on that work, we select the following: "It is really a novelty in the literary world. We can, in truth, say no less than this, that the book contains unquestionably the best argument ever advanced, in any Papal or Protestant country, against the constrained celibacy of priests and nuns

It sets forth all that a Protestant can say, and what a Roman Catholic priest, in spite of every early prejudice, is constrained to say, against a cruel and unnatural law, enacted against the immovable law of the almighty Creator."

The author is master in ancient, as well as in modern, Catholic lore; in canon law, and in the writings of the fathers; and we should be no less amazed than instructed, by seeing any one of his brother prelates in America, or in Europe, come out with any thing like a rational answer to "FEIJO'S DEMONSTRATION OF THE NECESSITY OF ABOLISHING CLERICAL CELIBACY."

Notwithstanding the violent attacks made upon him, in connection with this startling attempt at innovation, yet he was subsequently elevated to the highest offices in the gift of the nation. He was, successively, appointed minister of state, regent of the empire, and senator for life.

He was, moreover, elected by the imperial government as bishop of Mariana, a diocese which included the rich and important province of Minas Geraes. He however did not see fit to accept this dignity, but, on resigning his regency, returned to his plantation, a few miles from the city of S. Paulo, where he resided during my visit to that part of Brazil.

After that period his health declined, and a pension of four thousand milries per annum was conceded to him, in consideration of his distinguished services in the past. In 1843, he died.

CHAPTER XIX.

Lancasterian School.—Misericordiaof S. Paulo.—Ride to San Bernardo.—Ex-President of Matto Grosso.—Descent of the Serra.—Notice of Santos.—Visit to S. Vicente.—Return Voyage to Rio de Janeiro.

BEFORE taking leave of the city of S. Paulo, I visited the Hospital da Misericordia and the principal elementary school of the place. The school was decidedly the most flourishing that I saw in the empire. It registered one hundred and fifty-six boys as scholars, most of whom were white, but a sprinkling of mulattoes and coloured lads among them gave variety to the appearance of the company. The several classes answered the questions addressed to them in a sprightly and intelligent manner, giving evidence of good improvement. The Lancasterian system was in full operation. But the most pleasing circumstance I noticed was that cards, exhibiting extracts of Scripture, were used in teaching the children to read. Very appropriate lessons had been selected, according to the capacity of the little readers, and could not fail to exert a most happy influence over their heart as well as mind.

The Misericordia Hospital was beautifully located a little out of the city, on the road to Santos, in a fine airy position, which by an ill-judged measure was about to be exchanged for a less favourable position nearer the city, where a larger building was in preparation. The patients were eleven in number, two men and nine women. Of the latter the director in-

formed me that there was always a greater proportion. I left with him two copies of the New Testament, for the use of those patients who could read.

Besides this institution, there was on the other side of the town a Hospital dos Lazaros, containing twenty-six inmates, afflicted with those cutaneous diseases which in many instances approach the type of leprosy. These persons are not suffered to mingle with the people; yet they are impatient of restraint, and frequently manage to escape and establish themselves upon some highway, where they subsist on the alms of passers-by.

The time at length arrived when I was to leave S. Paulo, in company with several other travelers. We set out in the afternoon, with the intent of spending the night in San Bernardo. Being in advance of the rest, I made rather an interesting discursion to call at the estate of Donna Gertrudes, at Ypiranga. This estate was one of the richest and most productive belonging to the Donna. It furnished peaches, apples, and other more common fruits of the country, which being very near the city were easily and profitably disposed of. There was also made here a large quantity of *guaràpa*, the simple juice of the sugar-cane in a state of partial fermentation. It is a beverage much esteemed and much used in this portion of Brazil. Women, with large earthen jars of it upon their heads—or, when they sit down, by their sides—are constantly selling it in the streets. Notwithstanding the fame and the fruitfulness of this fazenda, the buildings upon it were very rude, and its state of cultivation decidedly indifferent, being such as would only be tolerated by a Portuguese feitor with slave laborers.

On resuming the highway as my companions appeared, I found that I had been sought for by a lady. The wife of mine host at S. Bernardo was on her way from S. Paulo homeward, accompanied by an escort of three mounted persons; and as she had not forgotten the social interview in which I became known to her family, she had, on overtaking the horsemen, made immediate inquiries for Senhor Daniel. This lady may have been fifty years old, but had all the sprightliness of youth. She wore a handsome pelisse bordered with ruffles, and a broad-brimed Chili hat, which finely shaded her large but well-formed visage. She was mounted with a lady's saddle and cushion upon one of the most elegant mules I ever beheld, and showed herself mistress of the art of riding, to which she had been accustomed from childhood. My animal was capable of maintaining the place with which I was honored at the right hand of the Senhora, and as she was at once social and not disposed to loiter, our course was neither slow nor dull towards San Bernardo. About midway we were met by her son, on a large black courser, who, immediately wheeling round, added to the interest and style of the party. We arrived at 7 o'clock in the evening, and as we alighted, were received in a truly cordial and pleasing manner by Senhor B., who appeared in a white poncho of Indian manufacture, highly ornamented. He received his guests with the greatest cordiality.

The interest of the evening was heightened by the company of the Illustrissimo e Excellentissimo Senhor Antonio Pedro d'Alencastro, ex-president of Matto Grosso, a gentleman whom I had met at the house of Senhor Raphael Tobias—and who was now, with a

family of six children, that had recently suffered the loss of their mother, on his way to Santos. He was a native of Rio Grande do Sul; tall, commanding in appearance, and of uncommonly pure and noble speech. His free communications respecting the province he had recently governed, were more satisfactory than any books to which I could find access. To them, and to the official reports of two of his immediate successors, I am indebted for many of the particulars given in the notice of that province found in another portion of this work.

Early next morning our company began preparations for descending the Serra; and, in due time, with mounted and loaded mules, we displayed a formidable train. The rout every where presented an aspect similar to that noticed on our ascent. Having arrived at the summit of the Serra, and enjoyed the vast and splendid view it commands of land and sea, I dismounted and walked down the mountain, embracing the opportunity to collect plants, and to examine the various and interesting botanical productions which are found at different altitudes. It was at the foot of this mountain that Burchell, the English botanist, resided for a length of time, in a solitary cabin, from which he made his excursions in search of what was beautiful and rare in the vegetable world. Large companies of German emigrants were at work upon the alterado leading from Cubatão to Santos.

During the day's travel I had been most of the time in company with a Brazilian, residing in Santos, whose house was located on the summit of a high hill at the extremity of the city, from which the whole extent of the town was completely overlooked. He pressed me

to ascend with him. As we arrived in advance of the rest of the company I did so, and from this most favorable position surveyed the town.

Santos is more distinguished for its commerce as the seaport of the province, than for beauty of location or elegance of construction. It is built after the old Portuguese style, with stone houses ranged along narrow, half-paved, and filthy streets. It contains three convents and a misericordia, which is the most ancient in the empire. It is the seat of an ancient college of the Jesuits, which, since the expulsion of that order, has served successively as a rendezvous for troops and a palace for presidents of the province, whenever they have chosen to occupy it.

Several foreign commercial houses are located here, doing a prosperous business; among which, is that of the American consul, from whom I received the kindest hospitalities. Santos is also the residence and native place of the Andrada family. It has been proposed to give it the name of BONIFACIA, in honor of José Bonifacio de Andrada, "the Franklin of Brazil."

From Santos I made an excursion, accompanied by a young artist, to San Vicente, the ancient port and capital of the province. The distance was about six miles, and the route simply a winding path, leading us through cultivated land and forests; being, like many public roads, here and there closed up by private gates. Having passed about two-thirds of the distance, we heard distinctly the roar of the ocean, which, however, we did not see, as our course lay in a direction parallel to the beach. At length, emerging from a thicket, we entered a narrow street, along which were ranged several old and forsaken houses. Five or

six rods brought us to the end of this street, and in fact to the central square of the villa. Fronting this opening was a church, and from it led two principal roads, one extending to an arm of the sea, about fifty rods distant, and the other to the *barra*, or entrance to the harbor, which lies in open view on the left. On the corner formed by these diverging roads stood a little old stone building, not very dissimilar to a country school-house in New England, but which was actually the Camara Municipal, containing in the basement a prison, with a solitary grated window. A few paces to the right there were two mounds of brick and mortar that once had been surmounted by large stone crosses. The shaft of one of these crosses still marked the site of the church of S. Antonio, which had fallen into a perfect ruin. Near this spot I conversed with two persons. One of them said he could not read, but informed me that there was a school in the place, whereupon I placed some tracts in his hand, with the request that he would bestow them on such persons as would like to read them. The *folhetes* were received with thankfulness, and we proceeded to the landing spot of the early settlers and of those who attacked them. The praya is extremely beautiful, but the mouth of the harbor is now so filled up that a canoe can scarcely pass at low water. It being ebb tide I found my way far out upon the rocks, and held for some time silent though not an uninteresting colloquy with the waters that dashed and foamed upon the strand.

S. Vicente was founded in 1530, by Martin Affonso de Souza. At the mouth of this harbor, in 1582, two English vessels, under the command of Edward Fenton. were attacked by a Spanish squadron. The

action occurred at evening, and was fought by moonlight. One of the Spanish vessels was sunk, and the English warped out and went to sea.

In 1591 S. Vicente was burnt by Cavendish, an English adventurer—a brief sketch of whose history, as given by Mr. Southey, may with propriety be here introduced, to show what kind of events were transpiring on this coast two hundred and fifty years ago.

This Cavendish, having wasted his paternal substance, thought to repair a ruined fortune by privateering; and during a former voyage, in which he sailed round the world, the ravages which he committed were such as long left a stain upon the character of the English nation. The plunder which he then made tempted him to a second expedition; but he had squandered his funds so prematurely, that he now set out without a sufficient stock of provisions. He consequently sent two of his squadron forward to attack the town of Santos, for the sake of storing himself there. The people were surprised at mass; only one man attempted resistance, and he was slain; the rest were kept prisoners in the church during the remainder of the day. While the vice-admiral and his men contented themselves with making good cheer upon what stores they found, the inhabitants took the opportunity not only to escape, but to carry away whatever was portable—so that when Cavendish arrived, eight or ten days afterward, he found a town without either inhabitants or provisions. Many Indians came to him and offered him their alliance, if he would destroy the Portuguese and keep the country to himself; these, however, where not views for a freebooter, and the natives would not expose themselves to the

vengeance of their former oppressors, by making any exertions to befriend a people from whom they perceived that it was in vain to expect protection.

The squadron remained here several weeks without attaining any object whatever, and departed at last, worse furnished in every respect than they came. They burnt S. Vicente, and proceeding to the Straits of Magellan, failed in their attempt to pass them, and were separated by stress of weather. Cavendish put back alone to the coast of Brazil, and landed five and twenty men about three leagues from Santos, with instructions to seize some provisions as speedily as they could, and bring them on board for the relief of their sick and starving comrades. Of this party, which consisted of the principal persons in the ship, not a man returned. The Indians collected and attacked them as they were preparing to re-embark. They cut off the whole, sparing only two, whom they carried prisoners to Santos, entering the town in triumph with the heads of the slain. Shortly afterwards Cavendish was joined by the Roebuck, one of his unfortunate squadron. The two vessels in company passed along the coast, ravaging in their progress houses and plantations, till at length a Portuguese prisoner undertook to carry both ships over the bar at Espirito Santo, a place which they especially desired to win, thinking that they should there find abundance of every thing. But this attempt was more disastrous than the former. His best men were cut off, and nothing whatever was gained. Dispirited by these well deserved reverses, Cavendish left the coast of Brazil, and died on his voyage homeward.

Although S. Vicente was again built up after having

been destroyed by Cavendish, yet its glory had departed in the transfer of its commerce to Santos, and its political distinction to S. Paulo.

We found, near the beach, a fountain of pure water, which gurgled out upon some half-destroyed stonework, and which was surrounded by a crowd of washerwomen engaged in beating garments upon the rocks. I drank from the fountain, while Mons. B. sketched the scene. Our return to Santos furnished an opportunity to collect some interesting plants, scattered along the path by which we came; and thus terminated one of the most pleasing excursions of my sojourn in the province of S. Paulo.

At Santos I visited a large sugar refinery, the only establishment of the kind I saw in Brazil. Of the vast quantities of sugar produced in the empire, nearly all is either consumed or exported in the same state in which it leaves the engenho. Much of it, however, is purely white, although always in a pulverized form.

I returned to Rio de Janeiro by the little, low, black steamer, Paquete do Norte, on board of which I found several acquaintances, whose company and conversation in the *idioma nacional*, rendered the return passage doubly interesting. The weather was fine, and we saw all the landing-places by daylight. We crossed the tropic of Capricorn without discovering it, and in forty-eight hours after getting under way we let go our anchor off Fort Villegagnon, to await the customary visits of the port officers.

Here, at daylight, occurred a rich scene for an amateur student of human nature. Among the crowd of deck passengers, a large proportion were found unprovided with passports. The visiting officers insisted on

having those dearly-bought papers, or preventing such as lacked them from going on shore. It was not so easy, however, to carry this point with a multitude, as it would have been with some single individual on board a foreign ship. Most of those who had no passports were Brazilians, and could with some propriety object to the vexatious and needless requirement of procuring a formal license to pass from one port to another within the bounds of their own country. They accordingly soon became as clamorous to go on shore, as were the black boatmen who began to gather around the steamer, for the privilege of carrying them. Finding it useless to insist on what was now clearly impracticable, the officer singled out the offenders, and sternly ordered them to go immediately and register their names at the police office; threatening, against neglect of their doing so within three days, both arrest and imprisonment. Having thus covered his retreat as well as he could, all parties were at liberty to disperse at their pleasure.

CHAPTER XX.

Missionary Efforts in San Paulo.—Early and Present Condition of the Province.—Hospitalities of a Padre.—Encouragements.—The People.—Proposition to the Provincial Assembly.—Response.—Result.

ALTHOUGH two hundred years had elapsed since the discovery and first settlement of that province, it is not known that a Protestant minister of the Gospel had ever visited it before. Although colonized with the ostensible purpose of converting the natives, and subsequently inhabited by scores of monks and priests, there is no probability that ever before a person had entered its domains, carrying copies of the word of life in the vernacular tongue, with the express intent of putting them in the hands of the people.

It is necessary to remind the reader, that throughout the entire continent to which reference is now made, public assemblies for the purpose of addresses and instruction are wholly unknown. The people often assemble at mass, and at religious festivals, and nearly as often at the theatre; but in neither place do they hear principles discussed or truth developed. The sermons in the former case are seldom much more than eulogiums on the virtues of a saint, with exhortations to follow his or her example. Indeed, the whole system of means by which, in Protestant countries, access is had to the public mind, is unpractised and unknown. The stranger, therefore, and especially the supposed heretic, who would labor for the promotion of true religion, must expect to avail himself of providential openings, rather than to rely on previously concerted

plans. The missionary, in such circumstances, learns a lesson of great practical importance to himself; to wit, that he should be grateful for any occasion, however small, of attempting to do good in the name of his Master. The romantic notions which some entertain of a mission field, may become chastened and humbled by contact with the cold reality of facts; but the Christian heart will not be rendered harder, nor genuine faith less susceptible of an entire reliance on God.

The unexpected friendship and aid of mine aged host at San Bernardo, already mentioned, was not a circumstance to be lightly esteemed. Scarcely less expected was the provision made for me at the city of S. Paulo, of letters of introduction, to gentlemen of the first respectability in the various places of the interior which I wished to visit. At one of those places, the individual to whom I was thus addressed, and by whom I was entertained, was a Roman Catholic priest; and it affords me unfeigned satisfaction to say, that the hospitality which I received under his roof, was just what the stranger in a strange land would desire.

When on reaching the town where he lived I first called at his house, the Padre had been absent about two weeks, but was then hourly expected to return. His nephew, a young gentleman in charge of the premises, insisted on my remaining, and directed my guide to a pasture for his mules. In a country where riding upon the saddle is almost the only way of traveling, it has become an act of politeness to invite the traveler, on his first arrival, to rest upon a bed or a sofa. This kindness having been accepted in the present instance, was in due time followed by a warm bath, and afterwards by an excellent, but a solitary

dinner. Before my repast was ended, a party of horsemen passed by the window, among whom was the Padre, for whom I was waiting. After reading the letter which I brought, he entered the room and bade me a cordial welcome. He had arrived in company with the ex-regent Feijo, with whom I had previously enjoyed an interview at the city of S. Paulo, and from whom he had received notices of me, as inquiring into the religious state of the country. My way was thus made easy to introduce the special topic of my mission. On showing me his library, a very respectable collection of books, he distinguished as his favorite work Calmet's Bible, in French, in twenty-six volumes. He had no Bible or Testament in Portuguese. I told him I had heard that an edition was about to be published at Rio, with notes and comments, under the patronage and sanction of the archbishop. This project had been set on foot in order to counteract the circulation of the editions of the Bible societies, but was never carried into effect. He knew nothing of it. He had heard, however, that Bibles in the vulgar tongue had been sent to Rio de Janeiro, as to other parts of the world, which could be procured gratis, or for a trifling consideration. Judge of the happy surprise with which I heard from his lips, that some of these Bibles had already appeared in this neighborhood, three hundred miles distant from our depository at Rio. His first remark was, that he did not know how much good would come from their perusal, on account of the bad example of their bishops and priests. I informed him frankly, that I was one of the persons engaged in distributing these Bibles, and endeavored to explain the motives of our enterprise, which he seemed to appreciate.

He said Catholicism was nearly abandoned here, and all the world over. I assured him that I saw abundant proofs of its existence and influence; but he seemed to consider these "the form without the power." Our conversation was here interrupted, but having an opportunity to renew it in the evening, I remarked, that knowing me to be a minister of religion, he had reason to suppose I would have more pleasure in conversing on that subject than upon any other.

I then told him I did not comprehend what he meant by saying, that Catholicism was nearly abandoned. He proceeded to explain, that there was scarcely any thing of the spirit of religion among either priests or people. He being only a *diacono*, had the privilege of criticising others. He was strong in the opinion that the laws enjoining clerical celibacy should be abolished, since the clergy were almost all *de facto* much worse than married, to the infinite scandal of religion—that such was their ignorance, that many of them ought to sit at the feet of their own people, to be instructed in the common doctrines of Christianity—that the spirit of infidelity had been of late rapidly spreading, and infecting the young, to the destruction of that external respect for religion, and fear of God, which used to be hereditary. Infidel books were common, especially Volney's Ruins. I asked whether things were growing better or worse. "Worse," he replied, "worse continually!" "What means are taken to render them better?" "None! We are waiting the interference of Providence." I told him there were many pious persons who would gladly come to their aid, if it were certain they would be permitted to do the work of the Lord. He thought they would be well received if they

brought the truth; meaning, probably, if they were Roman Catholics.

I asked him what report I should give to the religious world respecting Brazil. "Say that we are in darkness, behind the age, and almost abandoned." "But that you wish for light?" "That we wish for nothing. We are hoping in God, the father of lights."

I proceeded to ask him what was better calculated to counteract the influence of those infidel and demoralizing works he had referred to, than the word of God. "Nothing," was the reply. "How much good then is it possible you yourself might do, both to your country and to immortal souls, by devoting yourself to the true work of an evangelist?" He assented, and hoped that some day he should be engaged in it.

I had before placed in his hands two or three copies of the New Testament, to be given to persons who would receive profit from them, and which he had received with the greatest satisfaction. I now told him, that whenever he was disposed to enter upon the work of distributing the Scriptures, we could forward them to him in any quantity needed. He assured me that he would at any time be happy to take such a charge upon himself; that when the books were received, he would circulate them throughout all the neighboring country, and write an account of the manner of their disposal. We accordingly closed an arrangement, which subsequently proved highly efficient and interesting. When I showed him some tracts in Portuguese, he requested that a quantity of them should accompany the remission of Bibles. On my asking how the exregent, and others like him, would regard the circulation of the Scriptures among the people; he said they

would rejoice in it, and that the propriety of the enterprise would scarcely admit of discussion. "Then," said I, "when we are engaged in this work, we can have the satisfaction to know that we are doing what the better part of your own clergy approve." "Certainly," he replied, "you are doing what we ought to be doing ourselves."

Seldom have I spent a night more happily than the one which followed, although sleep was disposed to flee from my eyelids. I was overwhelmed with a sense of the goodness and providence of God, in thus directing my way to the very person out of hundreds best qualified, both in circumstances and disposition, to aid in promoting our great work. This fact was illustrated in the circumstance, that although I had a most cordial letter of introduction to the Vigario of the same village, which I left at his house, I did not see him at all, he happening to be out when I called. To use the expression of a gentleman acquainted with the circumstances, "he hid himself," as though fearing the consequences of an interview; and by not showing, at least, the customary civilities to a stranger, greatly offended the gentleman who had given me the letter. The Padre, whose kindness I experienced, had paused in his clerical course some years before, and was engaged in the legal profession, although he retained his title and character as a priest. In correspondence with this circumstance, there is scarcely any department of civil or political life in which priests are not often found. After the second night I was under the necessity of taking leave of him, in order to pursue my journey.

I found various occasions for giving tracts to persons with whom I met. In one instance, after having drank

a glass of milk, for which nothing would be taken in payment, I offered the man of the house a tract. He asked what it was for. I told him it was to be read, and explained its contents. He said, "I do not know how to read." I then requested him to keep it for my sake, and to cause his children, a number of whom were around him, to learn to read. He thanked me, and showed the *folhetinho* as an object of great curiosity.

At another village a young gentleman who had been educated in Germany, was often in my room, and rendered himself very agreeable by his frank and intelligent conversation. He represented this to be one of the most religious places in the country, having a large number of churches and priests, in proportion to the population. In one church, particularly, the priests were unusually strict; and, in the judgment of my informant, quite fanatical. They always wore their distinguishing habit, were correct in their moral deportment, required persons belonging to their circle to commune very often, and, moreover, discountenanced theatres. This latter circumstance was unusual; for, in addition to the clergy being often present at such amusements, there was even in that place the instance of a theatre attached to a church.

I introduced to this young gentleman the subject of circulating the Bible. He at once acknowledged the importance of the enterprise, and expressed great desires that it should go forward; saying that the Brazilians once understanding the objects of the friends of the Bible, could not but appreciate them in the most grateful manner. He proposed to converse with his friends, to see what could be done towards distributing

copies among them. I put two Testaments in his hands as specimens. The next morning he told me, that having exhibited them the evening previous to a company of young persons, there had arisen a universal demand for them, and many became highly urgent not to be overlooked in the distribution. He consequently repeated his assurance that the sacred books would be received with universal delight, and requested a number of copies to be sent to his address. I was told that here also many of the rising generation had very little respect for religion, through the influence of infidel writings, and of other causes. The apology for almost any license was, "I am a bad Catholic." The people generally assented to the dogmas of the Church, but seldom complied with its requirements, except when obliged to do so by their parents, or prompted by the immediate fear of death. The rules requiring abstinence from meats on Wednesdays and Fridays, also during Lent, had been abolished by a dispensation from the diocesan bishop for the last six years, and the provincial Assembly had just asked a repetition of the same favor. The decision of the bishop had not then transpired, but many of the people were expressing a disposition to live as they should list, be it either way.

Just previous to my visit to this place, a young man of a respectable family, having sunk his fortune in an attempted speculation on a newly arrived cargo of African slaves, had committed suicide. It was said to be the first instance of that crime ever known in the vicinity, and the result was, an unusual excitement among all classes. I may here observe, that suicide is exceedingly rare throughout the whole of Brazil; and there can be but little question that the rules of

the Church, depriving its victim of Christian burial, have exerted a good influence in investing the subject with a suitable horror and detestation. Would to heaven a similar influence had been exerted against other sins, equally damning, but more insidious. The very abomination of moral desolation could exist in the same community almost unrebuked; while the assassin himself would find many chances of protection and escape.

At a third village I was entertained by a merchant, of truly liberal ideas, and of unbounded hospitality. He also offered to co-operate with me in the circulation of the sacred volumes, not only in his own town, but also in the regions beyond.

Having accomplished a journey of about two hundred miles, under very favorable circumstances, I again reached the city of S. Paulo. I had not staid so long in various places as I should have been interested and happy to do, in compliance with urgent invitations. I had, however, important reasons for not indulging my pleasure in this respect. My mind had dwelt intensely upon the state of the country, as shown by facts communicated to me from various and unexceptionable sources. I had anxiously inquired how something for its good might be accomplished; whether there was any possibility of exceeding the slow and circumscribed limits of private personal communication of the truth. Hope, in answer, had sprung up in my mind, and was beginning to be cherished with fond expectation.

From the idea of distributing a couple of dozens of Testaments in several schools of the city, I was led to think of the practicability of introducing the same as

reading books in the schools of the whole province. This seemed the more desirable from the fact, universally affirmed, that there then prevailed an almost entire destitution of any books for such use in the schools. The Montpelier Catechism was more used for this purpose than any other book; but it had little efficacy in fixing religious principles upon a proper basis, to resist the undermining process of infidelity.

Encouraged by the uniform thankfulness of those individuals to whom I presented copies, and also by the judgment of all to whom I had thought proper to suggest the idea, I had finally resolved to offer to the government, in some approved form, a donation of Testaments, corresponding in magnitude to the wants of the province. Fortunately I had, in the secretary and senior professor of the University, a friend fully competent to counsel and aid in the prosecution of this enterprise. I laid the whole subject before him. He informed me that the proper method of securing the object would be by means of an order from the provincial Assembly, (if that body should see fit to pass one,) directing the teachers of schools to receive said books for use.

Early next morning he called with me to propose the subject to various prominent members of the legislative Assembly. We visited gentlemen belonging to both political parties; two priests, one a doctor in medicine, and the other a professor in the Academy of Laws; the bishop elect of Rio de Janeiro, who was confidential adviser of the old bishop of S. Paulo, the latter also belonging to the Assembly; and at length the Andradas. Each of these gentlemen entertained the proposition in the most respectful manner, and

expressed the opinion that it could not fail to be well received by the Assembly. The bishop, who was chairman of one of the committees to which it would naturally be referred, said he would spare no effort on his part to carry so laudable a design into effect. He, together with one of the padres referred to, had purchased copies of the Bible at the depository in Rio for their own use, and highly approved of the edition we circulated.

Our visit to the Andradas was peculiarly interesting. These venerable men, both crowned with hoary hairs, and almost worn out in the service of their country, received me with gratifying expressions of regard towards the United States, and assurances of entire reciprocity of feeling towards Christians who might not be of the Roman Church. They were acquainted with, and appreciated the efforts of the Bible societies; they moreover highly approved of the universal use of the Scriptures, especially of the New Testament. They pronounced the offer I was about to make to be not only unexceptionable, but truly generous; and said that nothing in their power should be wanting to carry it into full effect. Indeed, Martin Francisco, the president of the Assembly, on parting, said, that it gave him happiness to reflect that their province might be the first to set the example of introducing the word of God to its public schools. Senhor Antonio Carlos, at the same time, received some copies of the Testament as specimens of the translation, which, with the following document, as chairman of the committee on public instruction, he presented in course of the session for that day.

"*Proposition to the Honorable Legislature, the Provincial Assembly of the Imperial Province of S. Paulo.*

"Whereas, having visited this province as a stranger, and having received high satisfaction, not only in the observation of those natural advantages of climate, soil and productions, with which a benignant Providence has so eminently distinguished it; but also in the generous hospitality and esteemed acquaintance of various citizens; and,

"Whereas, in making some inquiries upon the subject of education, having been repeatedly informed of a great want of reading books in the primary schools, especially in the interior; and,

"Whereas, having relations with the American Bible Society, located in New York, the fundamental object of which is to distribute the word of God, without note or comment, in different parts of the world; and, whereas, the New Testament of our Lord and Saviour Jesus Christ is a choice specimen of style, as well on subjects historical as moral and religious, in addition to embodying the pure and sacred truths of our holy Christianity, the knowledge of which is of so high importance to every individual, both as a human being and as a member of society; and,

"Whereas, having the most unlimited confidence in the philanthropic benevolence of said Society, and in its willingness to co-operate for the good of this country, in common with all others, and especially in view of the happy relations existing between two prominent nations of the new world: therefore, I propose to guaranty on the part of the said American Bible Society, the free donation of copies of the New Testament, translated into Portuguese by the Padre Antonio

Pereira de Figueiredo, in sufficient number to furnish every primary school in the province with a library of one dozen; on the simple condition, that said copies shall be received as delivered at the Alfandega (Custom-house) of Rio de Janeiro, and caused to be distributed among, preserved in, and used by the said several schools, as books of general reading and instruction for the pupils of the same.

"With the most sincere desires for the moral and civil prosperity of the Imperial Province of San Paulo, the above proposition is humbly and respectfully submitted. "D. P. KIDDER.

"*City of San Paulo, Feb.* 15, 1839."

The same day I received a verbal message, saying that the Assembly had received the proposition with peculiar satisfaction, and referred it to the two committees on ecclesiastical affairs and on public instruction. The following official communication was subsequently received.

[TRANSLATION.]

"TO MR. KIDDER,—I inform you that the Legislative Assembly has received with especial satisfaction your offer of copies of the New Testament, translated by the Padre Antonio Pereira de Figueiredo, and that the Legislature will enter into a deliberation upon the subject, the result of which will be communicated to you.

"God preserve you!

"MIGUEL EUFRAZIO DE AZEVEDO MARQUEZ, *Sec.*

"*Palace of the Provincial Assembly,*
S. Paulo, Feb. 20, 1839."

Among other acquaintances formed at S. Paulo, was that of a clergyman, another professor in the Law University. His conversation was frank and interesting, and his views unusually liberal. He gave as emphatic an account as I had heard from any one, of the unhappy abandonment of all vital godliness, and of the unworthiness of many of the clergy. He approved of the enterprise of the Bible societies, and cheerfully consented to promote it within the circle of his influence by distributing Bibles and tracts, and reporting their utility. Exchanging addresses with this gentleman, I left him, entertaining a high estimation of his good intentions, and with ardent hopes that he might yet be greatly useful in the regeneration of his church, and in the salvation of his countrymen.

Thus were happily completed arrangements with persons of the first respectability and influence, in each principal place of the interior which I had visited, that they should distribute the word of God among their fellow citizens. All the copies that I brought were already disposed of, and there was a prospect that the day was not distant when it could be said that a Roman Catholic legislature had fully sanctioned the use of the Holy Scriptures in the public schools of their entire territory. I was told, on the best authority, that the committees of the Assembly were drafting a joint report, recommending compliance with the offer by means of an order on the treasury for the funds needed in payment of the duties and the expense of distribution.

Such circumstances as the results of this short visit, were so far beyond the most sanguine anticipation, that

on leaving I found it difficult to restrain my feelings of gratitude and delight for what mine eyes had seen and mine ears had heard.

In concluding this chapter, it becomes necessary to add, that owing to the agitations and intrigues common to most political bodies, action in reference to my proposition was delayed beyond the expectation of its friends. The last direct intelligence I had from the subject, was received in conversation with the president of the Assembly. I met this gentleman on his subsequent arrival at Rio de Janeiro to discharge his duties as a member of the House of Deputies. He informed me that such were the political animosities existing between the two parties into which the Assembly was divided, that very little business of any kind had been done during the session. The minority as a party, and individuals of the majority, favored the project, but under the circumstances, did not wish to urge immediate action upon it. Meantime, through some slanders circulated by an English Catholic priest residing at Rio, the suspicions of the old bishop were excited lest the translation was not actually what it purported to be, but had suffered alterations.

An examination was proposed, but either through inability or wilful neglect, was not attempted; and thus the superstitious humor of the old diocesan was counted among other things which caused delay. The president expressed a hope that on the next organization of the Assembly the proposal would be fully accepted.

I subsequently saw in a newspaper, that the committee to whom the subject had been referred, or probably its chairman, in direct contravention of his

voluntary promise to me, but in obedience to the old bishop's idle fears, had filed in the secretary's office a report unfavorable to the proposal. The proposition was probably never acted upon. To the credit of the province, it certainly was never formally rejected.

APPENDIX.

A.

It was not until the present work was in press, that the attention of the author was directed to the article on Brazil, in M'Culloch's Universal Gazetteer.

Convictions of the absolute necessity for a new book, upon the country in question, were never so strong in his mind as since the perusal of that article. In a work of such recent origin, of such high pretensions, and of such deserved reputation on other topics, it was not too much to expect a correct view, however brief it might be, of one of the largest empires in the world.

It was at once painful and surprising to find the article referred to, full of mistakes. It is hardly possible to conceive how so many errors could have been suffered to creep into so narrow a space. To attempt an enumeration of all them, would be a waste of time. To leave unnoticed some of the most glaring, would be an act of injustice to all who desire correct information; *e. g.*

1. Three Provinces are enumerated which have no existence in the empire, to wit, *Rio Negro*, *Minas Novas*, and *Fernando.*

2. Two of the actual provinces, *Santa Catharina* and *Rio Grande do Sul*, are not in the list at all.

3. "All its principal cities are on the coast. Its harbors 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.*"

The harbors of Rio de Janeiro and Bahia deserve the above compliment. But what great navigable rivers connect either of them with the interior, remain to be discovered. It is matter of notoriety, and of universal regret, that, notwithstanding the number and the vastness of the rivers flowing through the northern and western portions of the empire, and finally mingling their waters with the Amazon and the La Plata, there is not one besides the Amazon, emptying

into the Atlantic along the whole Brazilian coast, which is "navigable" any "considerable way" from its mouth inland. Hopes are entertained that the river Doce may be rendered navigable to steamboats, but great expense must first be incurred. No city or harbor of note exists at its mouth.

4. "The soil near the coast displays evidences of the *richest cultivation.*" "In the neighborhood of Rio Janeiro, it consists in a *great measure* of *plains.*"

These statements convey the most erroneous impressions, as every person having any knowledge of the coast, or of the neighborhood of Rio, must be fully aware. No part of Brazil has been, as yet, subjected to "the richest cultivation," and probably three-fifths of the whole sea-coast are, as yet, in a state of nature. If it is meant that the coast generally has been more cultivated than the great interior, it is in the main true, although it may be questioned, whether any part of the coast has been better cultivated than some portions of Minas Geraes. To speak of the soil in the neighborhood of Rio, consisting "in a *great measure* of plains," is still more obviously incorrect, as will appear from any authentic description or view of the place.

5. Under the head of RELIGION, it is stated that one of the *chief* sects at Rio is that of the Sebastianists. It is but just to say that this was never true. Individuals there are in that city, as well as in other parts of the empire, belonging to that sect, but they are no where numerous, and have not been during the present century.

6. Respecting POPULATION, it is stated on the authority of Balbi, that there are three hundred thousand converted Indians. Probably no intelligent Brazilian would estimate the number higher than ten thousand, making the most charitable allowances. Again, on the same authority, it is stated that the "independent Indians, European settlers," &c., (singular conjunction,) amount to one hundred and fifty thousand; whereas, there is reason to believe that the province of Pará alone contains that full number of savage Indians.

Mr. M'Culloch's view of literature, education, &c., would have been tolerably correct twelve or fifteen years ago, if we except the absurd and malicious statement, that "the book called 'the art of stealing' is found in nearly every house in Brazil!"

The radical defect of the whole article under observation, consists in its having been compiled from books that are either obsolete, or else that were never entitled to credit. It is to be presumed, that

any person writing upon the subject, would have consulted better authorities, had they been at hand. At the same time, it is hardly excusable that any individual should have been trusted to prepare an article for such a work, on the great empire of Brazil, who had not some personal knowledge of the country.

B.

CHRONOLOGICAL SUMMARY OF THE PRINCIPAL EVENTS THAT HAVE TRANSPIRED IN THE HISTORY OF BRAZIL.

A. D. 1500. The continent of South America discovered.

On the 26th of January, Vincent Yanez Pinzon, a companion of Columbus, and the first Spaniard who crossed the equator, landed at cape St. Augustine, and thence followed the coast northward as far as the mouth of the Oronoco.

" April 25th, Pedro Alvarez Cabral, commander of the second Portuguese fleet that doubled the Cape of Good Hope, discovered that portion of the Brazilian coast now called Espirito Santo.

" May 3d, he landed at Porto Seguro.

1516. The Bay of All Saints discovered and named by Christopher Jacques, commander of a Portuguese squadron.

1530. The unexplored territory of Brazil divided into Captaincies by the king of Portugal.

1531. On the first day of *January*, Martin Affonso de Souza entered the bay of Nitherohy, and supposing it to be a *river*, named it *Rio de Janeiro*. This Souza was the first Donatary who arrived on the coast. On the 22d of January he discovered the harbor of San Vicente, and there founded the first European colony.

1534. Other Captaincies were occupied by their several Donataries, to wit—

Santo Amaro, by Pedro Lopez de Souza, brother of Affonso.
Parahiba, by Pedro de Goez.
Espirito Santo, by Vasco Fernandez Continho.
Ilheos, by Jorge de Figueiredo Correa.
Porto Seguro, by Pedro de Campo Tourinho.

1535. Pernambuco, by Duarte Coelho Pereira.
Maranham, by João de Barros.

1548. Numbers of Jews, having been stripped by the Inquisition of Portugal, were banished to Brazil.

1549. Thomé de Souza, the first governor-general, founded the city of San Salvador, (Bahia.) Six Jesuits accompanied him—also three hundred colonists. Four hundred convicts were sent out in the same expedition.

1552. The first bishop appointed, to reside at Bahia.

1555. Villegagnon occupied the Bay of Rio de Janeiro with a colony of French Protestants, and built the fort which still bears his name, upon a small island in the harbor.

1560. Mem de Sá attacked the French, and drove them from the island to the main land.

1567. The French finally expelled by the Portuguese and Indians, after a continuous siege of about two years.

" The city of St. Sebastian founded.

1569. The French returned with four ships of war, but were beaten off.

1570. Of seventy Jesuits who accompanied Vasconcellos, the new captain-general, on his outward voyage, only one reached his destination, a part of the fleet having perished at sea; and one vessel, with thirty-nine Jesuits on board, having fallen into the hands of the French pirate Jacques Soria.

1572. The government of the colony of Brazil divided between two captains-general, resident severally at S. Salvador and Rio de Janeiro. The former had charge of the northern Captaincies, and the latter of the southern, extending to the La Plata.

1576. The government again reduced to the jurisprudence of one captain-general, residing at Bahia.

1580. Brazil, in connection with Portugal, brought under the dominion of Spain.

1590. A settlement made in Sergipe.

1591. Thomas Cavendish, an English adventurer, sacked and burnt the village of S. Vicente.

1593. James Lancaster, commanding a marauding expedition, fitted out of London, captured and plundered Pernambuco.

1594. The French established a colony at Maranham.

1599. Natal capital of Rio Grande do Norte founded.

1609. A settlement commenced at Ceará by Diogo de Menezes.

1615. The French having been expelled, Maranham reverted to the Portuguese, and became the centre of important movements in the north.
" The city of Belem, (Pará,) founded by Francisco Caldeira.
1624. The Dutch invaded Bahia.
1630. Second invasion of the Dutch, in which they took possession of the whole coast of Brazil, from the river of S. Francisco to Maranham. Pernambuco was their seat of government.
1637. Expedition of Pedro Teixeira, from Pará to Quito, by way of the river Amazon.
1639. The Jesuits expelled from the captaincy of S. Paulo by a spontaneous act of the magistrates and people.
1640. Portugal and her colonies freed from the Spanish yoke. The title of viceroy first conferred upon the marquis of Montalvão, governor-general of Brazil.
1646. The Dutch defeated in the battle of the Guararapés, near Pernambuco.
1651. First settlement of Santa Catharina.
1653. The Jesuits permitted to return to S. Paulo, upon express stipulations signed in S. Vicente. The king had twice ordered them to be restored, but without effect.
1654. The Dutch finally expelled from Pernambuco.
1661. They abandoned, by negotiation, all claim to Brazil.
1674. Settlement of Alagoas.
1676. The diocese of Bahia constituted an archbishopric.
1680. The colony of Sacramento founded at the mouth of the La Plata, as a barrier to the approach of the Spaniards.
1692. A colony from the Azores settled at Santa Catharina.
1693. Regular mining for gold commenced.
1697. Settlements made in Minas Geraes.
" Destruction of the famous republic of the Palmares.
1710. Assault of the French upon Rio de Janeiro under Du Clerc.
1711. Capture of that city by Du Guay Trouin, and ransom by its inhabitants.
1713. Northern limits of Brazil defined by the treaty of Utrecht.
1718. Settlements commenced in Piauhy.
1719. " " " Matto Grosso.
1728. " " " Goyaz.
1729. Discovery of the diamond mines in Serro Frio.
1737. Settlements commenced in Rio Grande do Sul.

1750. Treaty made with Spain, which recognized the Ponta de Castilhos-Grandes as the southern limits of Brazil.
1753. War upon the Jesuit missions of Uraguay.
1758–60. Forcible and complete expulsion of the Jesuits from Brazil.
1762. Loss of the Nova Colonia do Sacramento and the villa do Rio Grande.
1763. Transfer of the capital from Bahia to Rio de Janeiro.
1764. Restoration of the Nova Colonia.
1766. Rio Grande retaken from the Spanish.
1777. Island of Santa Catharina taken from Brazil by the Spanish, but restored by the treaty of S. Ildefonso.
1789. Conspiracy in Minas Geraes, headed by Tiradentes.
1801. War between the Spanish and Portuguese Reductions.
" Treaty of peace and boundaries.
1808. Arrival of the royal family of Portugal.
" Publication of the Carta Regia.
" Establishment at Rio of the first printing press in Brazil.
1811. Second printing press established at Bahia.
Remark.—These two were the only presses in use up to 1821.
1815. Brazil elevated to the rank of a kingdom.
1817. Revolt in Pernambuco.
1818. Acclamation and coronation of Don John VI.
1821. The constitution of the cortes of Portugal proclaimed and adopted at Rio.
" 24th April, Don John VI. returned to Portugal, leaving his son, Don Pedro, regent of Brazil.
1822. 7th September, Declaration of Independence.
" 12th October, Acclamation of Don Pedro as Emperor.
" 1st December, Coronation of Don Pedro I.
" " " Session of the Assembly convoked to draft a constitution.
1823. Montevideo united to Brazil, under title of the Cisplatine province.
" The new Constitution offered to the Brazilians by the Emperor.
1824. March 25.—Sworn to, throughout the empire.
" Revolt in Pernambuco. Confederation of the equator proclaimed and suppressed.
1825. Independence of Brazil recognized by Portugal, August 29.

1825. Battle of Sarandy lost in the south, October 13th.
" Birth of the imperial prince, Don Pedro II., December 2.
1826. On the death of king Don John VI. the emperor of Brazil, heir presumptive to the crown of Portugal, abdicated that crown to his eldest daughter D. Maria II.
1826. Final separation of Montevideo from Brazil, that province becoming the Cisplatine republic.
1831. Abdication of D. Pedro I., and acclamation of D. Pedro II.
1832. War of the Panellas for the restoration of the first Emperor.
1834. Reform of the constitution, creating provincial assemblies.
1835. Revolution broke out in Pará, January 7th.
" " " " Rio Grande do Sul, September 20.
" Diogo Antonio Feijo elected regent.
1836. Donna Januaria recognized as imperial princess and heiress to the throne.
1837. Feijo renounced the regency, September 19.
" Pedro Araujo Lima appointed regent pro tempore.
" Revolt in the city of Bahia, November 7.
1838. Restoration of Bahia, March 15.
" Death of Jozé Bonifacio de Andrada.
" Lima elected to the regency.
1839. Revolt in Maranham. Sack of Caixas.
" First steam voyage along the northern coast.
1840. Abolition of the regency and accession of Don Pedro II. to the full exercise of his prerogatives as Emperor.
1841. The Emperor's coronation, July 18.
" Organization of the council of state, November 21.
" Reform of the criminal code of the empire.
1842. Dissolution of the Camara dos Deputados by an imperial decree.
" Rebellion in S. Paulo, Minas Geraes, and other provinces.
1843. Imperial marriages.
1844. The treaty between Brazil and England signed in 1827, expired by limitation, November 11.
" General Assembly convoked to meet on the 1st of Jan. 1845.

C.

The city of Rio de Janeiro is ecclesiastically divided into eight Freguezias or parishes, viz.—

1. Santissimo Sacramento.
2. San Jozé.
3. Nossa Senhora da Candellaria.
4. Santa Anna.
5. Santa Rita.
6. San João Baptista.
7. Nossa Senhora da Gloria.
8. San Francisco Xavier.

LIST OF CHURCHES.

Capella Imperial.
Igreja do Santissimo Sacramento.—(Most Holy Sacrament.)
" de Nossa Senhora da Lampadoza.
" " São Jorge.
" " Santa Efigenia.
" " S. Gonçalo Garcia.
" " S. Domingos.
Capellinha da Conceição.
Igreja do Bom Jezus do Calvario.
" de Nossa Senhora do Rozario.
" " S. Francisco de Paula.
" " Nossa Senhora das Mercês.
" " " " do Parto.
" " S. Francisco da Penitencia.
" " São Jozé.
" " Nossa Senhora da Mizericordia.
" " São Sebastião.
" " S. Ignacio de Loyola.
" " Santa Luzia.
" do Seminario de S. Jozé.
Capellinha do Menino Deos.
Igreja da Candellaria.
" " Nossa Senhora Mai dos Homens.—(Mother of Men.)
" de São Pedro.
" da Nossa Senhora do Carmo.
" " Santa Cruz dos Militares.—(Soldiers' Holy Cross.)
" " Nossa Senhora da Lappa dos Mercadores.
" do Hospicio.
" " Santa Rita.
Capella do Bispo.
Igreja de San Joaquim.

Igreja de Nossa Senhora do Livramento.
" da Madre de Deos.—(Mother of God.)
" da Nossa Senhora da Saude.—(Of Health.)
" de San Francisco da Prainha.
" " Santa Anna.
" " São Diogo.
" " S. Antonio dos Pobres.—(Poor Man's St. Anthony.)
" " S. Francisco de Xavier.
" " S. Christovão.
" " Espirito Santo de Mata Porcos.—(Holy Spirit.)
" " Nossa Senhora da Copa Cabana.
" " " " da Gloria.
" " " " da Lappa do Desterro.

CONVENTS, WITH ONE OR MORE CHAPELS EACH.

S. Bento.	S. Antonio.
Santa Thereza.	Nossa Senhora d'Ajuda.

NOTE.—Besides these public edifices, there are various private chapels and altars, at which masses are occasionally said. The English reader of the above list, will bear in mind that Nossa Senhora uniformly signifies Our Lady the Virgin Mary,—and he will see what a variety of names are given her in one and the same city. He will readily decipher the names of the saints that have churches. The translations within brackets, will explain the more difficult terms to which they stand opposite.

D.

Extracts and specimens of letters received in connection with the enterprise of circulating the Bible in Brazil.

[TRANSLATIONS.]

Rio de Janeiro.

"REV. SIR,—I am a poor widow, and have not the means of purchasing books for my six children; I therefore beg of you the favor of sending me a few—and may God reward you.

I am &c.

MARIA DO R———o."

"Rev. Sir,—Knowing that on some occasions you have given away the New Testament, I, as the head of a family, ask the favor that, if it be possible, you would send me one, for which I shall be extremely thankful.

God grant to preserve your life many years. I am, with respect, your humble servant, J. F. d' C.

Rua do Hospicio."

"Rev. Sir,—Having seen the New Testament of our Lord Jesus Christ distributed by you, in order that the faith of the Gospel might be disseminated throughout the civilized world, and desiring myself to possess one, as a source of religious instruction, I take the liberty to ask if you would be kind enough to send me one. I can assure you that it shall never fall into the hands of any profane person who will abuse its sacred doctrines. I am a Christian, and have faith in God. Yours, &c.,

J. L. d' O———."

"Rev. Sir,—It is one of the first duties in the instruction of youth, to teach them from their early infancy the doctrines of our holy religion.

This duty I endeavor to discharge towards the pupils of my school; and having become acquainted with the philanthropy which you are practising in behalf of the American Bible Society of New York, by distributing, in this court of Rio de Janeiro that inestimable book, the New Testament of our Lord Jesus Christ, I have to ask of you the special favor to send by the bearer, one of my pupils, six copies, to be used in my school.

God preserve you, &c. &c.,

Collegio da ——— J. P. A.

Rua da Mizericordia."

"Rev. Sir,—Health and happiness to you and your excellent family. My friend, I received, on the 8th instant, a letter from one of my friends in the villa of Santa Anna do Pirahy, in which he begs me to procure him forty or fifty Holy Bibles, to be distributed among people who are desirous to read them, but who, at present, have no means of doing so for lack of copies.

If you would do my friend this favor, through me, I should be inexpressibly obliged to you.

Your sincere friend,

P. C. P."

"Rev. Sir,—The Secretary of the Municipal Chamber of Rio de Janeiro has the honor to ask you for three copies of the great work entitled the New Testament of our Lord Jesus Christ. Hoping to receive this favor, he remains

Your obliged, &c.

L. J. de G."

"Rev. Sir,—Some time since a friend of mine sent me a letter, entreating me to call upon you and obtain, at your hands, forty or fifty Holy Bibles. This friend of mine is a priest, living in the villa of Paranaguá, where he has a primary school, in which he is anxious to inculcate the true principles of the Christian religion. Having heard of the charities which you practise in distributing those blessed Bibles, he comes, through me, to place himself at your feet, in order to receive a supply. He assures me, sir, that you are a religious man, anxious to do good to all men, and specially to the rising generation. Hence I shall await your liberality with perfect confidence, and, on the first occasion, shall come in person to present you my sincere thanks. * * * *

J. d'A. B.

Rua de S. Christovão."

"Rev. Sir,—J. M. d'C., resident in Rua das Mangueiras, No. —, solicits, in the most respectful and earnest manner, of the gentlemen who are engaged in distributing the Scriptures, the especial favor of sending him two copies—one for himself, and the other for a friend residing two leagues out of the city. Two days since I received a request from Ubatuba, a villa of the province of S. Paulo, that I would send them eighteen or nineteen New Testaments; and, since I am unable to respond favorably, unless you shall enable me to do so, I hope that, for the sake of the welfare and public instruction of that villa, you will put it in my power to send the desired Testaments.

Yours, &c. &c.

P. C. P."

"Rev. Sir,—Having learned that you are distributing the New Testament, I have to request that you would send by the bearer twenty volumes for the use of students in the Normal school of the province of Rio de Janeiro, and fifty for the school in Nitherohy

J. C. A———o."

N. B.—The following letters from gentlemen in distant provinces, together with other articles in this appendix, will be better comprehended after the reader shall have perused my sketches of those provinces. They are inserted here for the sake of the connection.

S. PAULO.

"I received your esteemed letter, accompanying the Bible which you did me the especial favor to send, and for which I feel much obliged. * * * * * *

I wish you health and every degree of happiness,—remaining, with due consideration and esteem, &c. &c. &c.

F. M. B——."

"Having received the supply of Scriptures which you sent me, it is proper for me to inform you that I have distributed them in the manner which appeared to me best, giving them either to persons who were anxious to be nourished with the bread of God's word, or to those who, in the darkness of ignorance, have hitherto scarcely had any knowledge of the truths and promises of Christianity.

Believing that you are anxious to spread more and more the knowledge of Christ, you will do no small service to your cause by sending me at least one hundred New Testaments, and as many of the Old as possible. The only reason I have not distributed more is, I have not had them. They have been applied for from neighboring towns. * * *

M. A. R. d'C. C."

"Yesterday I received the box you sent me, containing Bibles and Testaments in Portuguese. I shall distribute them among persons who will receive benefit from their perusal; and who, regarding them as the word of God, will make use of them, not for disputes and contention, but to enlighten their faith and to govern their life.

The tracts accompanying them are very suitable to excite serious thoughts upon the life to come. These I shall put in the hands of teachers, who will give them to their children to read.

It is in childhood, when the heart is free from vicious influences, that these truths take deepest root, so that they are never wholly eradicated. Besides, childhood is favorably disposed to religion, and easily instructed in the things of God.

May He, for whose glory you labor, give you, at last, the reward of the good servant.

Wishing you much health and happiness, I am, with special regard, yours, &c.

V. P. d' M."

CEARA.

"The reception of your letter of —— caused me much pleasure, as it informed me of your safe arrival at the capital, and of your continued remembrances.

I cannot say whether the religious books which you propose to send will find purchasers or not. Gratuitously furnished, all will be glad of them; but for money, I do not know how it will be. Nevertheless, I will with pleasure take it upon myself to make the experiment. Not only this, but any thing else in which I can serve you, I shall be happy to do—since I am, with particular esteem and respect, &c. &c. ***** "

PERNAMBUCO.

"Desiring to render in Pernambuco every service in my power to that worthy institution the American Bible Society, I avail myself of this occasion to inquire to whom I shall address my correspondence, and to request you to present to that Society the assurance of my attachment and fraternal regard.

J. S. d'A———."

"Much sorrow and disquietude of spirit, together with the persecutions I have suffered on account of the blessed Gospel, for the propagation of which I have labored with much sincerity and heartfelt pleasure, have deprived me hitherto of the satisfaction of addressing you. * * * * * * *

I can inform you that upon the soil of these northern provinces of Brazil, the thorns and briars which hitherto have covered the face of it, and choked the good seed of the gospel, have considerably diminished. The Lord of the vineyard has yet to collect here (perhaps at the cost of much toil and suffering of his servants) a timely and plentiful harvest.

As it respects myself, I have been laboring to the extent of my ability, in the face of contradictions and persecutions. These have

in no way disheartened me in fulfilling my duty towards God and my neighbor.

I received through Senhor *** ***** *** **** the American Bible Society's diploma of life membership, which I prize most highly. * * * * * * * *

Your faithful and sincere friend, A. J. de S."

NOTE.—The preceding letters are designed to serve as a specimen of the style and spirit of the communications received by Mr. Spaulding and myself upon this subject. It is needless to say that they might be multiplied, and also rendered more interesting by a statement of facts, respecting some of the individuals from whom they were received. But, without comment, they speak for themselves, and fully illustrate remarks made in different parts of this work.

E.

OFFICES OF THE SAINTS, ACCORDING TO POPULAR SUPERSTITIONS IN BRAZIL.

[*The following is faithfully translated from a document prepared by a Brazilian Padre in* 1839.]

S. Gonçalo d'Amarante, Patron of matrimony, especially on the part of young ladies; hence much honored by festivals and dances.

S. Amaro, Patron of broken, mutilated, and wounded limbs.

The five Franciscan Martyrs of Morocco, Protectors against fevers, agues, and pleurisy.

St. Sebastian, Protector against pestilence and contagion.

S. Braz, Protector against affections of the throat.

S. Apolonia, Protectress against toothache.

St. Lazarus, Protector against elephantiasis and contagious diseases.

St. Margaret of Cortona, Patroness of child-birth.

St. Augustine, Patron of good memory and a talent for study.

Nossa Senhora da Conceição, Patroness of academical and professional studies, and also of young ladies who desire good husbands.

Santa Luzia, Protectress against pains and diseases of the eyes.

S. Antonio, Advocate for things lost, and various other matters.

St. Jerome, Protector against thunder and lightning.
Santa Barbara, Protectress against thunder, lightning, and tempests.
St. Simon the Stylite, Protector against the same.
S. Jozé, Patron of well married, good, and faithful husbands.
Santa Anna, Santa Delfina, and St. Elizarius, Patrons of the same.
St. Benedict, Protector against the bite of snakes and venomous reptiles.
St. Cornelius, Advocate of those husbands who desire their wives to live virtuously.
St. Lawrence, Protector against storms and whirlwinds.
S. Tude, Protector against bad coughs.
St. Bartholomew, Protector against madness and demoniacal possessions.
St. Michael, Advocate of those persons who are particularly devout on Mondays of each week.
St. Thomas d'Aquinas, Patron of good memory, &c.
S. Hermenegildo, Protector against storms and tempests.
S. Maçario, Advocate of those who desire their wives to be virtuous and faithful.
S. Francisco de Paula, Patron of charity and good-will to our neighbor.
S. Pedro Gonsalves, Patron of sailors.
S. João Nepomuceno, Patron of good confessors, those who do not betray the secrets of the confessional.
S. João, Patron of the well-educated clergy.
S. Onofre, Advocate to enable females to ascertain the true character of their beaux.
S. Miguel dos Santos, Protector against cancers and tumors.
S. Liborio, Protector against the gravel.
S. Servulo, Protector against paralysis.

In explanation of the above, it is only necessary to add the remark of Von Martius respecting another saint: "St. Thomas keeps all dangerous vermin away from those who *pray* to him." The idea of a patron, protector or advocate, is one who can aid or relieve when applied to for the mentioned purpose.

F.

MONASTICISM.

Throughout this work references are repeatedly made to the appropriation of monastic edifices to secular uses.

The following tables exhibit a condensed view of the facts relating to this subject, and show the manner and the extent to which the Brazilian government has found it convenient to avail itself of the advantages of monkery.

The term convent the reader will fully comprehend. Hospicio signifies a small convent, generally the residence of missionary monks. The Jesuits denominated their convents Collegios or Colleges.

Present uses of the buildings erected by the Jesuits, who were expelled from Brazil in 1758.

	Edifice.	*Location.*	*Used for*
1.	Jesuits' College	Santos	Military Hospital and President's Palace.
2.	" "	S. Paulo	Government Palace.
3.	" "	Rio de Janeiro	Academy of Medicine, Military Hospital.
4.	" "	" "	Lazarus Hospital.
5.	" "	Victoria Esp. S.	Government Palace.
6.	" Hospicio	Benevento	Municipal Chamber, Vicar's House.
7.	" "	Almeida	Vicar's House.
8.	" College	Ilheos	Municipal Chamber.
9.	" "	Bahia	Military Hospital, Public Library.
10.	" "	Pernambuco	Government Palace, Post Office, &c.
11.	" "	Olinda	Theological Seminary.
12.	" "	Parahiba	Government Palace.
13.	" Hospicio	Villa Viçoza Ceará	Vicar's House.
14.	" "	Maranham	Military Hospital.
15.	" College	"	Government Palace, Municipal Chamber.
16.	" "	Pará	Eccl. Seminary, Misericordia, &c.

N. B. Besides these edifices, all the other possessions of the Jesuits, including vast landed estates, were confiscated.

Appropriation of buildings belonging to other monastic orders, most of which still exist in Brazil.

It is presumed that this table would be considerably enlarged if all the facts in the case were collected.

Place.	*Edifice.*	*Used for*
S. Paulo	Convent of the Franciscans	Law University.
Rio de Janeiro	" Barefooted Carmelites	Attached to Imp'l Palace.
Bahia	" " "	Ecclesiastical Seminary.
"	Hospicio of the Augustinians	Lyceum.
"	" Almoners of the Holy Land	Private Hospital.
"	" Monks of St. Philip Neri	Orphan House.
Pernambuco	" Capuchins	Foundling Hospital.
"	" Almoners of the Holy Land	Barracks for Troops.
"	Convent of Slippered Carmelites	Public Hospital.
"	" Monks of St. Philip Neri	Custom-House.
Olinda	" Benedictines	Academy of Laws.
"	" Barefooted Carmelites	Orphan Seminary.
Parahiba	" Carmelites	Quarters for Troops.
"	" Franciscans	Lyceum and Barracks.
Maranham	" S. Antonio	Eccl. Seminary.
"	" Carmelites	Lyceum.
"	Hospicio "	Lazaretto.

Place.	*Edifice.*	*Used for*
Pará	Convent of Mercenarios	Military Hospital and Custom-House
"	" S. Boa Ventura	Naval Arsenal.
"	" S. Jozé	Hospital.
"	" Slippered Carmelites	Palace of the Assembly and Military Library.
"	" Capuchins	Quarters for Troops.
Gurupá	Hospicio "	Seminary.

If to the twenty-three monastic edifices enumerated in the above table, we add the sixteen constructed by the Jesuits, we shall have thirty-nine, a number in all probability greater than that of all the monasteries or nunneries now occupied as such in the whole empire.

These facts speak for themselves. The course of monasticism in Brazil is downward, and it can never again rise above its present state, to say nothing of equaling its splendid and costly demonstrations in early days.

G.

CLIMATE.

The climate of Brazil is remarkably mild and regular. Throughout the northern portions of the empire there are uniformly two seasons in the year, the wet and the dry. The wet commences about the first of January, and the dry about the first of July. There sometimes occurs the variation of about a month, in its commencing earlier or continuing later. At Rio de Janeiro there cannot be said to be any regular rainy season. It would be difficult to fix on the months in which most rain may be expected. During the rains there is generally but little wind, and the temperature changes but slightly throughout the day. In dry weather the mornings and evenings are always cool, and the heat of the day is almost invariably mitigated by a strong sea-breeze.

The south-east trade winds sweep the whole coast. From March to September, during what is called the southerly monsoon, the prevailing directions of the wind are from east-by-north to east-south-east. During the northerly monsoon, from September to March, the winds are from north-by-east to north-east-by-east.

METEOROLOGICAL TABLE KEPT AT RIO DE JANEIRO 1838–1839.

	FAHRENHEIT'S THERMOM. MEAN TEMPERATURE.					WEATHER. NO. OF DAYS.		
	S. ris.	M.	S. set.	Max.	Min.	Clear.	Cloudy.	Rain.
July, -	63	78	73	84	58	14	7	10
August, -	61	78	67	85	54	17	9	5
September,	65	81	68	92	58	23	4	3
October, -	71	87	76	102	62	15	11	5
November, -	71	86	76	96	62	11	13	6
December,	75	90	80	102	70	20	7	4
January, -	75	95	81	101	72	12	15	4
February, -	74	95	76	108	71	16	6	6
March, - -	73	88	76	93	65	13	12	6
April, - -	71	87	75	95	63	16	5	9
May, - -	64	80	74	88	60	18	6	7
June, - -	63	77	71	83	58	25	2	3
The Year, -	69	85	74.5	108	54	200	97	68

SUMMARY OF THERMOMETRICAL OBSERVATIONS MADE IN THE NORTHERN CITIES.

	Lat.	Long.	Mean Tem.	Max.	Min.
Bahia, - -	13° S.	38° 32′W.	80° Far.	86	74
Pernambuco, -	8° 6′	35° 1′	80°	86	70
Maranham, -	2° 31′	44° 16′	81°	86	76
Pará, - -	1° 21′	48° 28′	84°	93	75

H.

TABLE exhibiting the scientific and common names of the most remarkable PLANTS indigenous to Brazil, with condensed observations upon their medical qualities and common uses.

[*Abridged from a work by* LOUIS RIEDEL, *Botanist, Rio de Janeiro.*]

ROOTS.

Scientific Name and Author.	*Family.*	*Trivial name in Brazil.*	*Observations.*
Aristolochia ringens *Swartz*	Aristolochiæ	Mil-homens	Antidote to the bite of serpents—nauseous, bitter.
" cymbifera *Martius*		Jarrinha	
" macroura *Gomez*			
Piper umbellatum *Lin.*	Piperaceæ	Caapéba	Aromatic—sudorific.
" reticulatum *Lin.*		Periparóba	
Cisampelos pareira *Lin.*	Memisperm.	Pareira brava	Anti-febrile.
" ovalifolia *Dec.*		Butua	
" ebracteata *St. Hilaire*			
Chiococca racemosa *Lin.*	Rubiaceæ	Caninana	Drastic—used for dropsy.
" anguifuga *Mart.*			
" densifolia *Mart.*		Raiz-preta	

Scientific Name and Author.		*Family.*	*Trivial name in Brazil.*	*Observations.*
Simaba feruginea	*St.Hilaire*	Simarubeæ	Columbo	Powerfully anti-febrile—used in diarrhœa.
" columbo	*Riedel*		Calunga	
" humilis				
Dorstenia brasilensis	*Lamark*	Urticeæ	Caa-apia	Aromatic—astringent.
" arifolia	*Lam.*			
" opifera	*Mart.*			
Ipomea operculata	*Mart.*	Convolv.	Batata de purga	Equiv't to jalap.
Cephælis ipecacuanha	*Richard*	Rubiaceæ	Ipecacuanha	Emetics. The number of kindred pla's is very great.
Ionidium "	*Ventenat*		Poia	
Psychotria emetica	*Lin.*			
Ferraria purgans	*Mart.*	Irideæ	Rhubarbo do campo	Carthartic.
" cathartica	"			
Smilax officinalis	*Humboldt*	Smilaceæ	Salsaparilha	Exported from northern provinces.
" syphilitica	*Kunth*			
" glauca	*Mart.*			
Bignonia Quyra	*Riedel*	Bignonaceæ	Cipo-guyra	Drastic.
Peteveria alliacea	*Lin.*	Chenopodiæ	Guiné	Anti-paralytic.
Adenorhopium elipt.	*Pohl*	Euphorbiaciæ	Raiz de Teiú	Antidote to the bite of snakes.
Ocotea cymbarum	*Kunth*	Laurineæ	Sassafras	

WOOD AND BARKS.

Cæsalpinia braziliensis	*Swartz*	Leguminosæ	Paú Brazil	A precious dye wood.
Broussonetia tinctoria	*Kunth*	Artocarp	Taijúva	" "
Melanoxylon brauna	*Schott*	Legum.	Braúna	Large timber.
Acacia jurema	*Mart.*	"	Angico Barbatimao	Bark thick and astringent.
Persea caryophyllacea	*Mart.*	Laurin.	Cravo de Maranham	Resembles the clove.
Calyptranthes aromatica	*St.Hil.*	Myrtac.	Cravo da Terra	Aromatic.
Cryptocaria pretiosa	*Mart.*	Laurin.	Casca preciosa	Flavor peculiarly thick and rich.
Drimys granatensis	*Lin.*	Magnol.	Casca para tudo	Remedy for colic.
Geoffraea vermifuga	*Mart.*	Legum.	Angelim	Anthelmintic.
Sebipira major	*Mart.*	"	Sebipira	Bark astringent, wood bitter and oily; used in colics.
Simaruba versicolor	*St.Hil.*	Simarub.	Parahiba	Highly anti-febrile.
Esenbeckia febrifuga	*Mart.*	Rutaceæ	Larangeira do mato	Closely allied to Cinchona.
Ticorea febrifuga	*St.Hil.*	"	Tres folhas brancas	
Hortia braziliensis	"	"	Quina	
Cinchona bergeniana	*Mart.*	Rubiaceæ	Quina	Numerous other species prevail. None equal to the Peruvian.
" lambertiana	"			
" macronemia	"			
Vallezia Ruiz e Pavao	*Nov.Sp.*	Apocyneæ	Pau Pereira	Highly medicinal.
Bignonia chrysantha	*Jacquin*	Bignon.	Ipé	Cathartic.

LEAVES AND HERBS.

Cassine Gongonha	*Mart.*	Rhamn.	Matte	Common tea.
Erythroxylon coca	*Lamark*	Erythrox.	Padú	Chewed like tobacco.
Lantana pseudo-thea	*St.Hil.*	Verben.	Chápedesina	Aromatic sudorific.
Cassia cathartica	*Mart.*	Legumin.	Senna	
Eupatorium ayapana	*Ventenat*	Eupat.	Ayapana	Remedy for cholera morbus.
Jacarandá braziliana	*Persoon*	Bignon.	Caaroba	Rosewood. Leaves cathartic many species.
Tetracera oblongata	*Decac*	Dillen.	Cipó de Corijó	
Palicurea diuretica	*Mart.*	Rubiac.	Douradinha.	Anti-syphilitic.
Callopisma perfoliatum	*Mart.*	Gentian.	Centaurea	Febrifuge.
Paullinia pinnata	*Lin.*	Sapind.	Timbó	Narcotic.
Bignonia chica	*Humb.*	Bignon.	Carajurú	Strong coloring matter.

FRUITS, GUMS, RESINS, BALSAMS, AND OILS.

Paulinia sorbilis	*Mart.*	Sapindæ.	Guaraná.	Article of commerce.
Xylopa grandiflora	*St.Hil.*	Anonaceæ	Pimento da terra	Resembles pepper.

Scientific Name and Author.		*Family.*	*Trivial name in Brazil.*	*Observations.*
Cathartocarpus brazil.	*Lam.*	Legum.	Canna fistula	Bark astringent, fruit purgative.
Anacardium occidentale	*Lin.*	Terebin.	Cajú	Yields valuable fruit, oil, and gum.
Anda Gomesii	*St.Hil.*	Euphorb.	Anda-açú	Powerfully drastic.
Feuillea trilobata	*Sprengel*	Cucurbit.	Japotá.	Valuable oil.
Xylocarpus carapa	*Schreber*	Meliæ.	Andiroba	" "
Bertholletia excelsa	*Humb.*	Lecythid.	Tucari or Castanha de Maranham	Nuts, oil, &c.
Myristica Bicuiba	*Schott*	Myrist.	Bicuiba	Aromatic oil.
Ocotea puchury major	*Mart.*	Laurin.	Pichurim	Volatile oil resembling that of the nutmeg.
Dipterix odorota	*Wild.*	Legum.	Cumary	Produces a highly aromatic bean.
Siphonia elastica	*Rich.*	Euphorb.	Seringeira	India rubber tree.
Artocarpus integrifolia	*Lin.*	Artocarp.	Jaca	Inflamable oil. These all yield thick, milky secretions, resembling gum elastic.
Sapium ilicifolium	*Wild.*	Euphor.	Caxim	
Callophora utilis	*Mart.*	Apocyn.	Sorveira	
Hancornia speciosa	*Gomez*	"	Mangaba	
Vismia baccifera	*Mart.*	Hypericineæ	Caaopia	Yields an orange-colored gum, used as a wax, and also as a purgative.
" parviflora	"	"	Lacre	
Copaifera officinalis	*Lin.*	Legumin.	Capaiba	Not less than ten species of this balsaminous plant are known in Brazil.
" Lansgdorfii	*Desfont.*	"	"	
" coriacea	*Mart.*	"	"	
Styrax ferrugineum	*Mart.*	Styracin.	Estoraque	Balsam.
Hymenaea courbaril	*Lin.*	Legumin.	Jatoba	Gum copal.
" stilbocarpa	*Hayne*	"	"	
Amyris ambrosiaca	*Lin.*	Amyrid.	Almecegeira	Pitch.

PALMS.

A distinguished botanist has remarked, that "THE PALMS constitute the most interesting race in the whole vegetable kingdom, whether we consider the majestic aspect of their towering stems, crowned by a gigantic foliage,—the character of grandeur which they impress upon the landscape of the countries they inhabit,—their immense value to mankind, as affording food, raiment, and numerous objects of economical importance,—or, finally, the prodigious development of those organs by which their race is propagated." *

Brazil may be denominated the Empire of Palms. Nearly one hundred species are already known and described as natives of Brazil, while the whole number known to botanists throughout the world does not exceed two hundred.

They grow in every altitude, from the deep valley to the mountain top. They inhabit every locality, from the ocean beach to the depths of the impenetrable forest. Not a few of them make glad the barren and solitary desert by their cheerful and beauteous aspect, while their size varies from the diameter of half an inch to that of three and even five feet. It will be sufficient for our present

* Lindley.

purpose to record the common and scientific names of a few of the most important.

Cocos oleracea,	*Mart.*	Guariróba.
Cocos flexuosa,	*Mart.*	Cocó de Quaresma.
Cocos botryophora,	*Mart.*	Patióba.
Bactris marajá,	*Mart.*	Tucum.
" setosa,	*Mart.*	Tucum bravo.
Attalea funifera,	*Mart.*	Piaçaba.
Oenocarpus distichus,	*Mart.*	Bacabá.
Euterpe oleracea,	*Mart.*	Palmito.
" edulis,	*Mart.*	Assai.
Diplothemium littorale,	*Mart.*	Guiri.
Astrocarium ayri,	*Mart.*	Ayri.
Acrocomia selerocarpa,	*Mart.*	Macaubá.
Coryphera cerifera,	*Linn.*	Carnauba.
Mauritia vinifera,		Buriti.
Manicaria saccifera,	*Mart.*	Uvúoçu.

I.

POPULATION.

I have found it impossible to collect satisfactory statistics respecting the population of Brazil, for the reason that nothing like an accurate census of the country has ever been taken. The provincial and ministerial reports allude to the subject every year, but they seldom contain any thing important or new, unless it be conjectures, or some vague statements of the number of deaths and baptisms in certain parishes. As a means of enabling the reader to form some idea of this subject, I subjoin an exhibit of the most recent estimates I have been able to find in the numerous documents I have consulted upon the topic in question.

Some writers have taken the liberty to enlarge detailed estimates like the following, by adding a conjectural amount of from one to two millions for slaves supposed to be overlooked. By this means the aggregate population was, years ago, made to appear much greater than this table indicates. I do not feel at liberty to resort to any such conjectures, knowing that the usual custom in Brazil is to count the slave population with the free, unless a special distinction is made between the two classes.

I will not say that Brazil does not contain over five millions of people; but I should prefer seeing the results of an official census, or at least the estimates of intelligent public officers, showing where so many people could be found, before stating that they existed. If I had no other motive for caution on this point, the egregious mistakes of others would be a sufficient admonition. About forty years ago Mr. John Mawe asserted that the city of S. Paulo contained "full fifteen thousand souls, perhaps near twenty thousand." That city has been improving and doubtless growing ever since; but when I visited it in 1839, these were the official estimates:

S. Paulo City proper, -	5,668
Suburb of Santa Iphigenia,	3,064
Suburb of Bom Jesus do Braz,	659
	9,391

Provinces.	Free Inhabitants.	Slave Population.	Whole Population.
Rio Grande do Sul,	-	-	160,000
Santa Catharina,*	53,707	12,511	66,228
San Paulo, - -	-	-	326,902
Rio de Janeiro,* -	196,926	239,557	436,483
City of Rio de Janeiro,	-	-	180,000
Minas Geraes, -	-	-	760,000
Goyaz, - -	-	-	97,592
Matto Grosso, -	-	-	40,000
Espirito Santo, -	-	-	46,000
Bahia, - - -	-	-	650,000
Sergipe, - -	-	-	120,000
Alagoas, - -	-	-	120,000
Pernambuco, -	-	-	320,000
Parahiba, - -	-	-	100,000
Rio Grande do Norte,	-	-	40,000
Ceará, - - -	-	-	180,000
Piauhy, - -	-	-	60,000
Maranham,* -	105,119	111,905	217,024
Pará,* - -	-	-	250,000
	-	-	
	-	-	4,170,229

* Official statements.

J.

COMMERCE.

I. IMPORTS INTO RIO DE JANEIRO.

FROM	1830-40. MILREIS.	1842-43. MILREIS.
Great Britain,	15,092,553	13,697,638
United States,	1,799,686	4,028,471
France,	4,314,362	3,985,972
Portugal,	2,652,598	1,912,077
Uruguay,	1,577,217	1,552,640
Argentine Rep.		932,092
Hanse Towns,	1,596,316	1,430,875
Spain,	765,413	618,249
Brazilian Ports,	680,115	1,062,205
Other places,	982,437	2,045,460
	29,450,697$	31,265,679$

NOTE.—The *rei* originally answered to the mill of our currency. *Milreis* signifies a thousand reis. The silver coin denominated milreis is nearly equivalent to a dollar. Gold and silver currency having now disappeared from Brazil, the paper milreis issued by the Bank of Brazil fluctuate in value according to the rates of exchange. The present value of the milreis is about fifty cents.

II. EXPORTS FROM RIO DE JANEIRO.

To	1841-42.	1842-43.
Great Britain,	3,910,194	3,920,629
United States,	6,044,960	6,005,131
France,	1,430,040	1,118,036
Portugal,	1,194,174	1,205,100
Uruguay,	1,011,035	655,242
Argentine Rep.	453,893	704,206
Belgium,	789,527	928,471
Hanse Towns,	3,404,660	3,360,956
Austrian Ports,	1,770,146	2,050,075
Denmark,	567,621	544,290
Sweden,	797,502	469,097
Genoa,	444,909	389,963
Holland,	188,055	34,923
Uncertain,	1,707,530	834,190
	23,614,246$	22,220,309$

III. ARTICLES EXPORTED FROM RIO DE JANEIRO DURING THE FINANCIAL YEAR 1841–2.

Articles.	Value in Milreis.	Articles.	Value in Milreis.
Coffee,	18,002,288	Objects of Nat. History,	7,883
Sugar,	878,857	Sole Leather,	71,473
Gold Dust,	832,971	Beans,	6,535
Hides, dry,	824,283	Honey,	6,250
" salted,	92,069	Mats,	6,116
Coin,	660,316	Cotton,	5,978
Tobacco,	360,016	Rusk,	4,232
Rum,	220,682	Cacao,	3,970
Rice,	141,509	Snuff,	3,485
Woods, (precious)	129,307	Carne Secca,	3,192
Mandioc Flour,	85,429	Pea-nuts,	1,709
Sweetmeats,	77,197	Potatoes,	1,626
Tapioca,	42,220	Arrow Root,	1,625
Horns,	26,044	Wool,	1,306
Birds and Quadrupeds,	23,050	Cheese,	1,137
Bacon,	17,111	Soap,	788
Biscuit,	16,641	Glue,	550
Ipecacuana,	13,355	Precious Stones,	459
Corn,	13,212	Hoofs,	320
Gum,	12,919	Powder,	260
Cigars,	12,630	Chocolate,	125
Fire-wood,	10,373	Tea,	103
Wooden Shoes,	9,383	Indigo,	19
Wax,	7,728	Sundries,	48,119
		Total,	23,614,246$

VESSELS EMPLOYED IN EXPORTING THE ABOVE.

	No.	Tonnage.		No.	Tonnage.
American,	113	38,289	Brazilian,	49	9,051
British,	114	32,353	Neapolitan,	6	2,322
Buenos Ayrean,	3	341	Norwegian,	2	578
Austrian,	14	5,756	Oldenburgh,	1	247
Belgian,	7	2,321	Montevidean,	10	1,441
Bremen,	12	3,282	Portuguese,	37	10,721
Chilian,	1	397	Prussian,	4	1,272
Denmark,	52	16,941	Russian,	1	526
Dutch,	2	477	Sardinian,	35	6,480
French,	20	7,084	Spanish,	17	4,394
Hamburghese,	26	9,285	Swedish,	42	15,655
Lubec,	1	360		569	169,575

IV. PRODUCTS EXPORTED FROM RIO DE JANEIRO.

	COFFEE.	SUGARS.	HIDES.	RICE.	TAPIOCA.
	Bags of 160 *lbs.*	*Cases.*	*Number.*	*Bags.*	*Bbls.*
1841,	1,013,915	10,465	152,543	18,788	3,082
1842,	1,199,731	15,460	198,082	16,191	3,893
1843,	1,189,523	9,433	345,070	12,187	4,685

NOTE.—Various other articles of commerce should be added, to make this table complete.

V. BAGS OF COFFEE, 160 LBS. EACH, EXPORTED FROM RIO DE JANEIRO.

	1841.	1842.	1843.
Antwerp,	34,316	78,793	50,224
Bremen,	32,746	12,342	26,890
Cape of Good Hope,	8,108	18,637	12,134
Channel,	62,779	194,920	80,318
Denmark,	47,640	32,021	36,773
France,	56,318	27,203	20,797
Hamburg,	197,560	183,586	184,523
Holland,	4,755	9,141	382
Mediterranean,	24,595	76,934	102,850
Portugal,	12,964	43,643	14,044
Spain,	——	——	5,126
Sweden,	26,514	31,324	21,461
Trieste,	62,202	111,607	73,501
United States,	431,222	351,522	548,011
Venice,	10,158	2,550	9,050
Other countries,	1,988	5,008	3,439
	1,013,915	1,179,731	1,189,523

VI. CASES OF SUGAR EXPORTED FROM RIO DE JANEIRO.

	1841.	1842.	1843.
Cape of Good Hope,	413	448	101
British Channel,	1,317	1,904	821
Hanse Towns,	655	97	101½
Holland,	——	——	363½
Mediterranean,	1,183	1,669	408
Portugal,	2,384	2,637	1,497
River La Plata,	1,968	4,994	3,117
Sweden,	171	619	90
Trieste,	1,886	2,302	2,203
Valparaiso,	——	179	439
Venice,	428	319	——
Other countries,	60	471	292
	10,465	15,460	9,433

VII. HIDES EXPORTED FROM RIO DE JANEIRO.

	1841.	1842.	1843.
Antwerp,	900	5,075	17,220
British Channel,	3,652	25,290	25,384
Denmark,	1,101	4,054	6,149
France,	29,426	23,985	24,109
Hanse Towns,	9,767	11,817	32,034
Holland,	——	——	800
Mediterranean,	22,311	37,623	97,502
Portugal,	64,759	55,511	92,049
Spain,	5,224	——	7,515
Sweden,	4,543	14,761	8,800
Trieste,	10,666	16,684	17,514
United States,	199	3,282	15,925
Other countries,	——	——	69
	152,548	198,082	345,070

VIII. COMMERCE BETWEEN BRAZIL AND THE UNITED STATES.

[*Translation.*]

The commerce between Brazil and the United States consists chiefly in the exchange of useful productions, the consumption of which is constantly on the increase. This circumstance gives reason to expect that the commerce between the two countries will continue to expand in the future as it has done heretofore, in proportion to their mutual increase of population.

It will be seen from the following tables, that the importations from Brazil to the United States have increased in twenty-one years from the value of $605,126 to $5,948,814 per annum. During the same period the exports from the United States to Brazil have increased from $1,381,760 to $2,601,502.

The principal articles of importation from Brazil to the United States are coffee, sugar, and hides. The principal exports to Brazil are flour and cotton manufactures. Numerous other articles are constantly exchanged between the two countries for their mutual convenience and benefit, but not in great quantities.

Brazil has already become one of the greatest coffee-growing countries of the world. It supplies the United States with more than half of their annual importations of that article. Nearly all the commerce between the two nations is done by vessels belonging to the United States. The aggregate tonnage employed in 1841–42 in conveying exports to Brazil, was 38,778. That employed in making importations, was 37,058. Besides this, numbers of American

vessels are employed in the commerce between Brazil and other nations.

The treaty between Brazil and the United States was negotiated in 1828, and expired in 1840. It was of great advantage to both the contracting parties; and although it has not formally been renewed, its spirit is still in force.

TABLE showing the comparative value of Imports and Exports to and from the United States.

Years.	Imports.	Exports.	Years.	Imports.	Exports.
1821	$ 605,126	$1,381,760	1832	$3,890,845	$2,054,794
1822	1,486,567	1,463,929	1833	5,089,693	3,272,101
1823	1,214,810	1,341,390	1834	4,729,969	2,059,351
1824	2,074,119	2,301,904	1835	5,574,466	2,608,656
1825	2,166,707	2,393,754	1836	7,210,190	3,094,936
1826	2,156,678	2,300,349	1837	4,991,893	1,743,209
1827	2,060,971	1,863,806	1838	3,191,238	2,657,194
1828	3,097,752	1,988,705	1839	5,292,955	2,637,485
1829	2,535,467	1,929,927	1840	4,927,296	2,506,574
1830	2,491,460	1,843,238	1841	6,302,653	3,517,273
1831	2,375,829	2,076,095	1842	5,948,814	2,601,502

K.

FINANCE OF THE EMPIRE.

A. *Funded Debt of Brazil, June* 1843.

	£	Milreis.
Foreign, - - -	6,187,050	35,141,666
Internal, - - -	7,775,427	43,196,820
Total,	13,962,477	78,338,486

B. *Official Estimate for the Expenditures of the Brazilian Government during the financial year* 1845–46.

	Milreis.	Reis.
Department of the Empire, - -	2,736,117	
" Justice, - - -	1,592,371$	346
" Foreign Affairs, -	519,132	000
" the Navy, - - -	3,037,212	415
" War, - - -	8,395,786	330
" Finance, - - -	11,614,303	452
Total,	27,894,922$	543

C. *Items of Expense in Department of the Empire.*

	Milreis.
Stipend of His Majesty the Emperor,	800,000
" Her " the Empress,	96,000
" the Princesses,	30,000
" the Duchess Braganza, widow of Don Pedro I.	50,000
Teachers, &c. in the Imperial Family,	8,400
Council of State,	28,000
Presidents of Provinces,	92,500
The Senate,	215,300
House of Deputies,	279,729
Post Office and Steam Packets,	622,000
Secretaryship of State,	34,400
Imperial Cabinet,	1,900
Law Universities,	75,480
Medical Schools,	85,035
Academy of Fine Arts,	10,896
Museum,	5,000
Commercial Junta,	15,047
Public Archives,	6,220
Post Offices,	12,000
Colonization,	10,000
Canals, Roads, and Bridges,	40,000
Scientific Surveys,	6,000
Catechism of Indians,	16,000
Incidental Expenses,	25,000
Municipality of Rio de Janeiro—Primary Schools,	34,506
Public Library,	8,614
Botanical Garden,	10,422
Passeio Publico,	3,426
Vaccine,	3,220
Historical Institute,	2,000
Imperial Academy of Medicine,	1,600
Public Works,	106,622

D. *Estimate of Revenue for the year* 1845–6.

Duties on Imports,	10,466,500
Maritime Dispatches,	733,000
Duties on Exports,	2,992,000
Interior,	2,334,600
Extraordinary sources,	663,900
Municipal Taxes,	768,000
Special Imposts for cancelling interest on public debt,	2,602,000
	20,500,000

E. *Revenue.*

RECEIPTS FROM THE PROVINCES, 1841–2.

	Duties on Imports. Alfandega.	" " *Exports.* Consulado.
Rio de Janeiro,	7,437,256$	1,837,764$
Bahia,	1,621,773	455,530
Pernambuco,	1,582,671	397,140
Maranham,	598,142	163,631
Pará,	250,136	90,427
Rio Grande do Sul,	300,551	267,154
S. Paulo,	75,715	62,270
Parahiba,	17,441	38,955
Ceará,	69,565	18,733
Santa Catharina,	38,969	17,697
Alagoas,	28,682	36,065
Sergipe,	11,072	35,953
Rio Grande do Norte,	1,457	58
Espirito Santo,	4,410	1,310
Piauhy,	(2,187)	(453)
	12,037,840$	3,422,687$

L.

DIPLOMACY.

The Brazilian government maintains Ministers Resident or Extraordinary in each of the following countries:

Austria,	Naples,
Belgium,	Portugal,
France,	Rome and Tuscany,
England,	Buenos Ayres,
Spain,	United States.

In the following countries it is represented by Chargés d'Affaires.

Russia, Turin and Parma, Sweden, Norway, Denmark, Bolivia, Uraguay, Paraguay, Chili, Peru, Venezuela, Hanseatic Towns.

The above-mentioned governments are represented at Rio de Janeiro by diplomatics of a corresponding grade.

M.

THE ARMY.

The standing army of Brazil numbers 24,244 officers and soldiers, composed as follows:

Troops of the line, - - -	17,095
Volunteers and recruits, - - -	1,769
National Guards in service, - -	5,380

The troops of the line in 1844, were distributed in the provinces, as follows:—

Rio de Janeiro, -	2,453	Pernambuco, - -	731
Bahia, - - -	620	Parahiba, - - -	124
Sergipe, - -	118	Rio Grande do Norte,	86
Alagoas, - - -	81	Ceará, - - - -	381
Matto Grosso, -	879	Piauhy, - - -	302
Goyaz, - - -	234	Maranham, - - -	843
Rio Grande do Sul,	7,758	Pará, - - -	1,128
S. Catharina, - -	131	Minas Geraes - -	625
S. Paulo, - -	601		
			17,095

N.

THE NAVY.

Brazilian Naval Force, 1844.

VESSELS IN COMMISSION.				Vessels in ordinary.	Vessels condemned.
	No.	Men.	Guns.		
Ship of the line, - -				1	
Frigates, - - - - -	1	163	34	2	2
Corvettes, - - - -	5	808	102	1	1
Brigs, - - - - - -	4	273	44		
Brigs and Schooners, -	7	376	76		2
Patachos, - - - - -	4	177	26		
Schooners, - - - -	9	277	32	1	
Yachts, - - - - -	10	249	11		
Cutter, - - - - -	1	23	1		
Gunboats, - - - - -	13	142	12		
Steamers, - - - -	6	214	12	2	
Transports, - - - -	7	128			
	67	2,830	350	7	5

Naval Officers, 1844.

Admiral,	1
Vice-Admirals,	2
Commanders of Squadrons,	4
Commanders of Divisions,	8
Post Captains,	16
Captains,	30
Commanders,	60
First Lieutenants,	160
Second Lieutenants,	240
Students in the Naval Academy,	67

O.

THE JUDICIARY.

The department of Civil Justice is administered by the following officers:

1. Justices of the Peace, elected by the people.
2. Municipal Judges,
3. Judges of Orphans,
4. Judges of Common Law,
5. Judges of the Supreme Court,

} Appointed by the crown.

P.

IMPERIAL FAMILY.

The crown of Brazil is hereditary in the line of direct succession.

EMPEROR—DON PEDRO II. d'Alcantara, born Dec. 2, 1825.
" " " acclaimed, April 7, 1831.
" " " declared of age, July 23, 1840.
" " " crowned, July 18, 1841.

EMPRESS—DONNA THEREZA CHRISTINA, sister to the King of the Two Sicilies.

Emperor's Sisters—DONNA JANUARIA, heiress presumptive, born 1822. Married to the Prince D. Luiz Conde d'Aquilla, 1843. DONNA FRANCISCA, born in 1824. Married to the Prince de Joinville, 1843.

Members of the Imperial Family now in Portugal.

Donna Maria da Gloria, Queen. Born at Rio de Janeiro, 1819. Married to the Prince D. Fernando Augusto Saxe-Coburg Gotha.

Ex-Empress of Brazil, the Duchess of Braganza, Donna Amelia Augusta, widow of Don Pedro I.; born in 1812.

Daughter of the above, and half-sister of the present Emperor of Brazil, Donna Maria Amelia: born in 1831.

Q.

MARRIAGE OF THE PRINCE DE JOINVILLE TO HER IMPERIAL HIGHNESS DONNA FRANCISCA.

The limits of the text in the appropriate place forbidding the insertion of the following details, they are subjoined here for the benefit of those interested to peruse them.

On the 19th of April the Baron Langsdorff, ambassador from the King of the French, had his formal reception by the Emperor, to ask the hand of the Princess Francisca Carolina for the Prince de Joinville.

The Baron said:—

"Sire,—I present myself, in the name of the King, my august sovereign, to ask the hand of her imperial highness the Princess Donna Francisca, your Majesty's sister, for Monsiegneur the Prince de Joinville.

"Nothing could be more grateful to the heart of the King than a union which will draw more closely the ties of family that already link together the two dynasties, and the ties of friendship that unite the two nations. I venture to hope that your Majesty's feelings are the same. Having been permitted to enter that family sanctuary within which monarchs lay aside the pomp which now surrounds your Majesty, I have found there, Sire, those private virtues, those tender and sweet affections, which France admires also in the august house that governs herself. In parting from a brother whose love has watched over her youth with so much solicitude, and from a beloved sister whose virtues secure to her universal affection and respect, the Princess Francisca will take her place in the midst of that royal family so closely united and so devoted to each other. Her happiness will only be transferred to another scene, and will

receive, in its reliance on a husband whose name has already become known throughout the world, guarantees of that permanence to which the charming virtues of her imperial highness so eminently entitle her."

The Emperor replied:—

"I consent with all my heart to that alliance, which is so pleasing to me, and in which the Brazilians will so cordially rejoice.

"My sister, to whom you will now address yourself, will assuredly confirm this my answer; for we are persuaded that she will find in the affection of the royal family of France, a sweet solace for the regrets she must needs feel in leaving the country that gave her birth."

The Baron then addressed the Princess in these words:—

"Madam—The happiness of Monsiegneur the Prince de Joinville would not be complete without your gracious confirmation of the reply which the Emperor, your august brother, has just given me. It is from yourself also, that his royal highness desires to obtain your hand. More fortunate than most princes, he has been permitted to see and appreciate for himself those eminent qualities which distinguish your imperial highness. Your heart, Madam, will thank him for having desired that it should be so.

"You will not come as a stranger, Madam, into the bosom of that new family which impatiently awaits you. You will find there the tenderness of a mother who already loves you as her daughter, and who will show you, by the most touching examples, what superiority and lustre private virtues can add to the most exalted station."

The Princess then replied as follows:

"Monsieur Minister—I am happy in confirming the answer of my august brother. I am persuaded that the affection of the royal family of France will soften the regrets that I must feel in leaving my country, and a beloved brother and sister."

At the close of the ceremony the Baron proceeded on board the frigate Belle Poule, where he communicated to the Prince de Joinville the answers of the Emperor and Princess. All the French vessels in the harbor then hoisted the Brazilian flag and fired a salute of twenty-one guns, which was answered from the batteries and the Brazilian brig-of-war The Third of May.

The remaining particulars are contained in the Baron Langsdorff's official report of the transaction, as transcribed in the Register of the doings of the Royal Family of France.

CONTRACT OF MARRIAGE.

In the year 1843, on Monday the first day of the month of May, at the hour of noon, in the city of Rio de Janeiro, empire of Brazil, we, Emile, Baron of Langsdorff, envoy extraordinary and minister plenipotentiary of the King, near his Majesty the Emperor of Brazil, commander of the royal order of the Legion of Honor, performing the functions of an officer of state, presented ourself, in obedience to the orders which his royal highness my lord the Prince de Joinville had conveyed to us on the part of the King, accompanied by Joseph Leonce de St. George, secretary of the legation of the King, and by Theodore Taunay, Chancellor, chevalier of the royal order of the Legion of Honor, in one of the apartments in the imperial palace of St. Christopher, to that use assigned by his Majesty the Emperor of Brazil:

Being there, we proceeded to execute the contract of marriage between the very high and very powerful Prince François-Ferdinand-Philippe-Louis-Marie d'Orleans, Prince de Joinville, born at Neuilly on the 14th of August, 1818, son of the very high, very powerful, and very excellent Prince Louis Philippe, the first of that name, King of the French, and of the very high, very powerful, and very excellent Princess Marie-Amelie, Queen of the French, on the one part:

And the very high and very powerful Princess Françoise-Caroline-Jeanne-Charlotte-Leopoldine-Romaine-Xaviere de-Paula-Michelle-Gabrielle-Raphaelle Gonzaga, Princess of Brazil, born at Rio de Janeiro on the 2d of August, 1824, daughter of the late very high, very powerful, and very excellent Prince Don Pedro d'Alcantara, of Braganza and Bourbon, first Emperor of Brazil, who died on the 24th of September, 1834, and of the late very high, very powerful, and very excellent Princess Caroline-Joseph-Leopoldine, Archduchess of Austria, Empress of Brazil, who died on the 11th of December, 1826, on the other part:

And to this effect, in the presence of the very high, very powerful, and very excellent Prince Don Pedro the Second, Emperor of Brazil, brother and guardian of the Princess bride; in the presence also, of the very high, and very powerful Princess Donna Januaria,

Imperial Princess, heiress presumptive to the crown, and sister to the Princess bride.

And also in the presence of the witnesses designated by his Majesty the Emperor of Brazil, and his Royal Highness the Prince de Joinville, to wit:—for his Royal Highness the Prince de Joinville, bridegroom, Louis-Jean-Pierre Nonay, captain in the navy, chevalier of the royal order of the Legion of Honor, commanding the *Ville de Marseille,* and Philippe-Victor Touchard, lieutenant in the navy, chevalier of the royal order of the Legion of Honor, aid (*officier d'ordonnance*) to his Royal Highness the Prince de Joinville; and for her Imperial Highness the Princess bride, Jozé da Costa Carvalho, Viscount of Monte alegre, senator of the empire, president of the Senate, counsellor of state, officer of the imperial order of the Southern Cross, and Pierre d'Araujo Lima, Vicompte d'Olinda, a grandee of the empire, senator of the empire, counsellor of state, officer of the imperial order of the Southern Cross, commander of the order of Christ:

We put to the high contracting parties the question following:—

Very high and very powerful Prince François-Ferdinand-Phillippe-Louis-Marie d'Orleans, Prince de Joinville, do you declare that you take in marriage the very high and very powerful Princess Françoise-Caroline–Jeanne–Charlotte–Leopoldine–Romaine–Xaviere-de-Paula-Michelle-Gabrielle-Raphaelle Gonzaga, Princess of Brazil, here present? And to this question his royal highness answered, " I do."

Very high and very powerful Princess Françoise-Caroline-Jeanne-Charlotte-Leopoldine-Romaine-Xaviere-de-Paula-Michelle-Gabrielle-Raphaelle Gonzaga, Princess of Brazil, do you declare that you take in marriage the very high and very powerful Prince François-Ferdinand-Phillippe-Louis-Marie d'Orleans, Prince de Joinville, here present? And to this her Imperial Highness answered, " I do."

Upon which we said,

By order of the King, and in the name of the law, we declare that the very high and very powerful Prince François-Ferdinand-Phillippe-Louis-Marie d'Orleans, Prince de Joinville, and the very high and very powerful Princess Françoise-Caroline-Jeanne-Charlotte-Leopoldine–Romaine–Xaviere–de–Paula–Michelle–Gabrielle–Raphaelle Gonzaga, Princess of Brazil, are united in marriage.

Of all which we have drawn up this record, to be transmitted to

the Chancellor of France, President of the Chamber of Peers, and transcribed in the registers of state of the royal house; and with us have signed the same, after the reading thereof.

(Signed to the original,)

François d'Orleans.
Don Pedro II. Françoise d'Orleans.
P. D. Januaria.

L. Nonay, V. Touchard, Vicompte de Monte alegre, Vicompte d'Olinda, Baron E. de Langsdorff, L. de St. George, Th. Taunay.

R.

SUCCESSION OF MINISTERS SINCE THE ABDICATION OF DON PEDRO I.

I. *Under the Provisional Regency.*

April 7th, 1831.

Empire—Visconde de Goyanna.
War—Jozé Manoel de Moraes.
Marine—Marechal de Campos.
Justice—Jozé Manoel d'Almeida.
Foreign Affairs—Manoel Jozé de Souza França.
Finance—Francisco Carneiro de Campos.

II. *Under the Permanent Regency.*

June 17th, 1831.

Empire—Nicholau de Pereira de Campos Vergueiro.
Finance—Martin Francisco de Andrada.
Other departments as above.

July 16th, 1831.

Empire—Jozé Linho de Coutinho.
Justice—Diogo Antonio Feijo.
Finance—Bernardo Pereira de Vasconcellos.
War—Manoel de Fonseca Lima.
Marine—Jozé Manoel d'Almeida.
Foreign Affairs—Francisco Carneiro de Campos.

August 3d, 1832.

Justice and Foreign Affairs, *ad int.*—Pedro Araujo Lima.

Finance and Empire, *ad int.*—Francisco de Paula Cavalcanti d'Albuquerque.
War and Marine, *ad int.*—Bento Barrozo Pereira.

September 13th, 1832.

Empire—N. P. de C. Vergueiro.
Foreign Affairs—Bento da Silva Lisboa.
Justice—Honorio Hermeto Carneiro Leão.
War and Marine, *ad int.*—Antero Jozé Ferreira de Brito.
Finance—Candido Jozé d'Araujo Vianna.

June, 1833.

Empire—Aureliano de Souza Oliveira Coutinho.

1835.

Empire—Manoel Alves Branco.

1836.

Empire—Limpo de Abréo.

November 3d, 1836.

Empire—Gustavo Adolfo d'Aguiar Pantoja.

1837.

Empire—Francisco Gé d'Acaiaba de Montezuma.

September 19, 1837.

Justice—Bernardo Pereira de Vasconcellos.
Finance—Miguel Calmon du Pin e Almeida.
Foreign Affairs—Antonio Peregrino Maciel Monteiro.

April 19, 1839.

Justice—Fr. de Paula d'Almeida Albuquerque.
Foreign Affairs—Candido Baptista d' Oliveira.
Marine—Jacinto Roque de Senna Pereira.

1840.

Foreign Affairs—C. M. Lopez da Gama.

III. *Under the Emperor Don Pedro II.*

July 24th, 1840.

Empire—Antonio Carlos Ribeiro d'Andrada Machado e Silva.
Finance—Martin Francisco Ribeiro d'Andrada.
Foreign Affairs—Aureliano de Souza Oliveira Coutinho.

Justice—Antonio Paulino Limpo d'Abreo.
Marine—Antonio Fr. Paula Hollanda Cavalcanti.
War—Francisco de Paula Cavalcanti d'Albuquerque.

March 23d, 1841.

Empire—Candido Jozé d'Araujo Vianna.
Finance—Miguel Calmon du Pin e Almeida.
Marine—Marquez de Paranaguá.
Justice—Paulino Jozé Soares de Souza.
War—Jozé Clemento Pereira.
Foreign Affairs—Aureliano de Souza Oliveira Coutinho.

January 20th, 1843.

Empire—Jozé Antonio da Silva Maia.
Finance—Joaquim Francisco Vianna.
Marine—Joaquim Jozé Rodrigues Torres.
Foreign Affairs—Paulino Jozé Soares de Souza.
War—Salvador Jozé Maciel.
Justice—Honorio Hermeto Carneiro Leão.

1844.

Empire—Jozé Carlos Pereira d'Almeida Torres.
Justice—Manoel Antonio Galvão.
Foreign Affairs—Ernesto Ferreira França.
Marine—Antonio Fran. Hollanda Cavalcanti.
War—Jeronimo Francisco Coelho.
Finance—Manoel Alves Branco.

S.

COUNCIL OF STATE.

Members of the old Council of State.

Marquez de Paranaguá.
Marquez de Maricá.
Conde de Lages.
Marquez de Baependy.
Conde de Valença.
Visconde de São Leopoldo.

Members of the new Council of State nominated after the coronation of Don Pedro II.

MEMBERS ORDINARY.

Visconde de Olinda.
" de Abrantes.
Senator Honorio Hermeto Carneiro Leão.
" Bernardo Pereira de Vasconcellos.
" Manoel Alves Branco.
" Caetano Maria Lopez da Gama.
" Jozé Antonio da Silva Maia.
General Francisco Cordeiro da Silva Torres.

MEMBERS EXTRAORDINARY.

General Jozé Joaquim de Lima e Silva.
Senator Jozé Carlos Pereira d'Almeida Torres.
Bishop of Anemuria.
Visconde de Monte alegre.
Jozé Cezario de Miranda Ribeiro.

T.

NOBILITY.

There are in Brazil eighty-eight titles of nobility, to wit:

Twenty of Marquises,	Seven of Counts,
Twenty-nine of Viscounts,	Thirty-two of Barons.

Titles of nobility are not hereditary. Sometimes the Emperor concedes to a son the title of his father, when his services rendered to the country are considered of sufficient importance to merit such a favor.

The following titles were conceded after the coronation of D. Pedro I.

Conde de Iguassú	to Pedro Caldeira Brant.
" " Parapuhy	" Bento Antonio Vahia.
Visconde de Olinda	" Pedro de Araujo Lima.
" " Abrantes	" Miguel Calmon du Pin e Almeida.
" " Monte alegre	" Jozé da Costa Carvalho.
" " Paranahiba	" Manoel de Souza Martins.

Visconde do Rio Comprido	to Jozé de Oliveira Barboza.
" de São Salvador	" Jozé Alexandre Carneiro Leão.
Barão de Antonina	" João da Silva Machado.
" " Boa Vista	" Francisco do Rego Barros.
" do Bom Fim	" Jozé Francisco de Mesquita.
" da Cajahiba	" Alexandre Gomez de Argola Ferrão.
" de Caxias	" Luiz Alvez de Lima.
" dos Fiaes	" Luiz Paulo de Araujo Bastos.
" de Itamaracá	" Thomaz Antonio Maciel Monteiro.
" " Jaguary	" Domingos de Castro Antiqueira.
" " Passé	" Antonio da Rocha Pita Argolo.
" " de Pirahy	" Jozé Gonsalves de Moraes.
" do Pontal	" Manoel Ignacio de Mello e Souza.
" de Sabará	" Manoel Antonio Pacheco.
" " São Gabriel	" João de Deos Maia Barreto.
" " Santa Luzia	" Manoel Ribeiro Vianna.
" " Suasúna	" Francisco de Paula Cavalcanti d'Albuquerque.

U.

This Appendix was commenced by a brief notice of the errors contained in M'Culloch's article on Brazil. It is with sincere regret that the author feels called upon to conclude it by remarking, that the notices of Brazil, contained in the first volume of that new and costly work entitled the "Narrative of the United States Exploring Expedition," are also disfigured with numerous errors of the most glaring kind.

Without assuming the mortification which an American must necessarily feel in pointing out those errors in detail, it will be sufficient to indicate the following, in authentication of this statement.

1. The article now in question commences thus: "San Salvador, better known as Rio de Janeiro." *Rem.* San Salvador is the old name of Bahia, a city six hundred miles distant from Rio de Janeiro!

2. The article proceeds to represent the slaves and negro population as constituting the subject of principal interest connected with the capital of Brazil! Corresponding to this, it devotes ample

space to the Africans seen in Rio, and to the curious marks found upon the faces of different tribes; while it passes over the government, institutions, and great men of the country, either without notice, or with bare allusions in the course of some sweeping remarks of a most illiberal character. How highly the Brazilian government will feel itself complimented, by having such a notice of its capital distributed among the nations of the world at the expense of the United States, may be imagined.

3. In a tabular statement of the population of Brazil, not less than SIX NAMES of PROVINCES are spelled wrong.

END OF VOL. I.