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givers of New York, who offered 5,000 dollars as the foundation of a building fund for mission churches.

This not only gave timely encouragement to the directors in prosecuting their new plans, but was properly regarded as a providential indication of the direction in which the work should be developed.

During the four years, from 1864 to 1867, in which the society has been engaged in reconstructing its system, eleven city mission documents, 290 newspaper articles, and numerous maps, circulars, and tables of statistics, have been prepared and given to the public.

And the annual reports for the same period, have not only furnished the members of the society with an exact account of the society's operations, but have also given a generous acknowledgment of the work of the churches and missions generally, with statements concerning the population, and directories of the churches, Sabbath schools, and benevolent institutions.

And there is scarcely a pastor, or an officer of any religious or public society in the city, who has not freely received of the material we have there gathered. Monthly Union missionary meetings have been instituted, to bring together all Christian workers of every name, and the initiative towards a congress or conference of missions, of which the Union Meeting is a feature, was first taken in our committee.

During the period of four years, the general receipts of the society increased from 18,100 dollars to 35,459 dollars, a gain of 95 per cent.

With the opening of the year 1866, the directors appointed a superintendent of missions, to organise and regulate missions, direct the missionary work of the society, and bring the special objects of the city mission more directly and prominently before the churches. As the result of these, and other preparatory measures, the city mission is now compactly organised for efficient service. It represents, as it has always done, a practical Christian union of all the evangelical denominations. It is duly incorporated by the State Legislature with all requisite power and privileges. The directors have entrusted to an executive committee of ministers and laymen the practical carrying out of all the details of the system. And it is believed that the management is in keeping with the character and aim of the society—Catholic, complete, simple, and economical.

Of the subscriptions to the building fund the sum of 50,000 dollars in cash, paid in, is represented in real estates improved for missionary purposes, which the society owns, entirely free and unincumbered. And the executive committee have just finished and opened a mission chapel which has been by competent judges pronounced to be one of the most commodious and attractive buildings of the kind. And the commission entertains the hope that this will prove to be the beginning of an era in city mission movements conspicuous for the liberality and zeal of the Christians of New York, and for the glorious upbuilding of the Redeemer's kingdom among the people. The following figures will furnish a compendious view of some of the leading results of the last year's operations:—

Results of Last Year.

46 missionaries; 14 mission stations; 35 rooms in tenement houses; 5,217 meetings; 116,522 missionary visits; 1,854 temperance pledges; 2,920 children and youth to public schools and Bible classes; 911 children to public schools; persuaded 14,484 persons to attend churches and mission stations; aided hundreds of destitute families; found good homes for orphans; secured employment for many friendless strangers; united in marriage several couples living in sin; induced many Sabbath-breakers to close their shops; reclaimed 226 backsliders; persuaded 682 persons to unite with churches; and with the aid of 393 voluntary visitors, distributed 1,700,881 tracts.

Temperance societies, sewing societies, and reading rooms have been instituted to promote the temporal welfare of the people, and thousands have been benefited. And tea meetings, popular lectures and musical concerts have been provided for their moral and social entertainment, and every plan which Christian ingenuity can devise for the benefit of the people, in every way, is being tried.

South America.

THE BOTOCUDO INDIANS IN BRAZIL.

*By Professor C. Fred. Hartt.**

STRETCHING along the Brazilian coast from Rio Janeiro to Bahia, and with a varying width, is a zone of forest country, usually flat and low near

* From the *American Church Missionary Register*.

the coast, but inland more or less mountainous. Farther inland lie plains, sertoes and serras, sparsely wooded or bare, and often exceedingly arid. Except on the shores of the sea and of the principal rivers, this country is still in its primeval state.

Previous to the discovery of America this wooded region was peopled by a number of Indian tribes, who had possession of the country down to the coast-line; but long ago, a powerful tribe, called the Tupís, gradually found its way northward along the coast, driving some of these Indians before them, while others retreated to the forests of the mountains, leaving the coast to their invaders. Some tribes of the Tupís settled on the coast and remained. On the arrival of the Portuguese, these were converted to Roman Catholicism, and their descendants still form a large percentage of the inhabitants of the coast, though they are much mixed with negro and European blood.

The general name given to the nation occupying the mountains is *Botocudo*. It is composed of several tribes, all of whom speak the same language, with, however, strong dialectic differences. Anciently, these tribes extended far north and south of their present limits, which are the Rio Doce on the south, and Ilhéos, in the province of Bahia, on the north. With the settlement of the coast by the Portuguese, and the extension of civilisation into the interior, began the inevitable war of extermination of the savages, who were systematically destroyed without mercy, so that the nation of the Botocudos has dwindled down to but a few thousands of individuals. This war against the wild Indian still continues, though it is now limited to an occasional attack on a village, and the merciless slaughtering of all its inhabitants—men, women, and children. One *Commandador*, a wealthy and influential planter on the coast, and an aged man, told me that during his residence in the country he had killed with his own hand, or had ordered to be killed by knife, gun, and *poison*, many hundreds of these poor creatures; and this he told me with the same coolness with which one might speak of the extirpation of a colony of rats!

The Botocudos are a strong, well-built race, of a yellowish skin-tint, not copper-coloured, and not very dark, and, as far as I have had the opportunity of observing, superior to many of our Eastern North-American Indian tribes. On the Rios Doce, Sao Matheos, and Mucury, I met with numbers of these savages perfectly wild and untamed, and I

was struck with their intelligence, curiosity, and liveliness of manner, as compared with the Micmacs and Malaseets of New Brunswick and Nova Scotia. When grouped together conversing they showed much animation, and frequently burst into fits of laughter.

They go perfectly naked, wear the hair cut close, and sometimes shave it away all round for an inch or more with bamboo razors. They pierce the under lip of the child, and also the ear-laps, and insert plugs of wood, which, as the openings become gradually enlarged, are replaced by larger ones, until the lip of an adult Botocudo may be distended by a plug of a couple of inches in diameter, and resembling a flat barrel-cork. This custom is now going out of use, and it is only the elder individuals that are so disfigured. They colour the cheek red with annatto or urucú.

The different tribes have each a central village, as their members spend much of their time wandering about in the forest. In the villages they live in rude huts, but in the forest a few palm leaves are a sufficient shelter.

They subsist almost exclusively by the chase, in which they use a long bow, from which they shoot immense wooden-headed arrows with great skill.

Ordinarily, a man is contented with one wife, but he may have as many as he can support. There is no marriage ceremony, and the tie is broken as easily as it is contracted. As among other savage nations, the wife is a servant, and the Botocudo woman, in the terrible scars she bears on her face, body, and arms, bears testimony to the punishment of the knife inflicted by her savage husband. I have never seen an old Indian woman whose body was not more or less marked by scars, inches in length. There seems to be but little affection among the members of a family. When at a plantation in Sao Matheos, I saw a squaw with two little children, one a boy of three or four years, swollen and sickly from clay-eating, the other a child at the breast. She wished to sell the elder one, and I could have bought it for a hatchet. The babe suddenly died; she dug a little grave in the floor of the hut, buried it without the least signs of sorrow, and I saw her at her work as pleasant as usual the day after. At the same time I obtained the skull of an Indian. I was surprised to see the Indians, his own relatives, knowing whose the skull was, playing with it, setting it up on a table, and laughing at the ghastly face.

The religious ideas of the Botocudos appear to

be very simple, and to consist chiefly in a belief in the existence of a bad spirit, or many bad spirits, who dwell in the forest, and in whose power it is to do them harm. Baron Von Tschudi says that the Botocudos believe in a bad spirit, whom they call *Nian-ton*, and that they have no idea of a good spirit, or of a God; but for this I cannot vouch. So far as I can learn, they have no worship of any kind and no priests.

The language of the Botocudos is quite distinct from that of the Tupi or *lingoa geral*, which obtains among the tribes of the Amazonas. Little is known of the Botocudo language, and it has never been reduced to a grammatical form, at least as far as I can learn. Vocabularies are to be found in the works of Prince Max zu Neuwied, Baron Tschudi, and others.

The different villages of the Botocudos are frequently at war with one another; and during my journey through the Mucury in 1866, I found two at war with one another. There can be no doubt that they are cannibals, and eat the flesh of those they take in war. Of late years they have been quite peaceful, and there have been few attacks on the whites. On the Rio Doce, and also in the Mucury region, I saw many ruins of houses which had been burned by the Indians, and whose inhabitants had been murdered. At present they are not much feared, and in many places along the coast they come of their own accord to the *fazendas* or plantations to work; but they are not found to be very industrious, and soon go back again to the forest.

The Gospel has never been carried to the Botocudos, and very few have been converted to Christianity and civilised. Many have received baptism, but merely as a form, and usually for the sake of the present which may accompany the rite. The whole nation is sunk in heathenism.

The civilised Indians on the coast are all Catholics, and live in the same way as the poorer class of Portuguese descent. They are fishermen and small planters, but are generally noted for their sloth, their untrustworthiness, and general low moral *status*. They are much more superstitious than the Brazilian of Portuguese descent. They and the negroes have a black saint, St. Benedicto, whom they honour with drum-beating, dance, songs, processions, &c., and *rum-drinking*!

A worse priesthood than that of Brazil it would be difficult to find. The priests of Brazil are neither moral nor religious, and they exhibit none of the devotion and self-sacrifice which characterised the Jesuit missionaries. In every

village, as a rule, one sees a ruined, falling church, a sad sight; and an intimate acquaintance with the people will soon satisfy one that their religion has a very feeble hold on them. Free-thinking and infidelity are wide-spread, and in educated society French literature is producing a marked influence. Brazil is a magnificent field for the missionary work, a field from whose harvest the reaper's sickle has scarcely yet gathered into the garner a single sheaf. The Government tolerates all religions, and there is no fear of persecution. Would that the Bible and the true faith might be carried to all that beautiful land!

In this article I have spoken principally of the Botocudo tribe, because this is the only one which I have come in contact with. In the empire there are many other tribes still sunk in their native barbarism. Of the Amazonian tribes, those on the main river and the lower courses of its tributaries have been partially civilised, and are, in the main, nominally at least, Roman Catholics.

I cannot close this little article without calling the attention of the Christian world to the opportunity of doing good which is offered in the foreign colonies established in Brazil. I have found Dutch and German settlers in many places on the coast, and especially at Urucú and Philadelphia, in Minas Geraes, those who had received in Europe a certain education, who are now entirely deprived of the means of religious instruction, and who would be very grateful for good books.

THE CHILDREN'S CHURCH IN MADAGASCAR.—One of the Memorial Churches to be erected in the capital was subscribed for by the children of the London Missionary Society. It is to be erected at the north end of the city, on the ridge of Faravohitra. Here, in the second great persecution, in February, 1849, four Christian nobles, including a lady, were burned alive; and the bodies of fourteen others, who had been hurled over the lofty precipice, at Ampamarinana, were also consumed. In digging the foundation of the church, the ashes of one of these faithful martyrs were found.

The Faravohitra church, from its commanding position, will be a striking object at Antananarivo. The native Christians have begun to build a school-house in the immediate neighbourhood, and there is little doubt that by the time the church is finished, a respectable congregation will be ready to occupy it.