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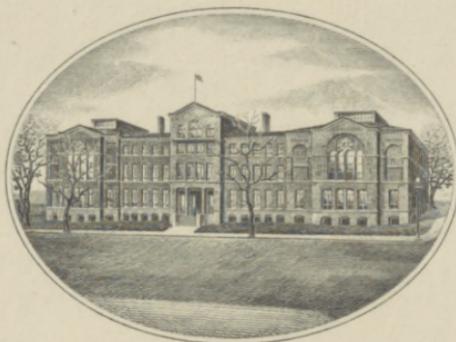


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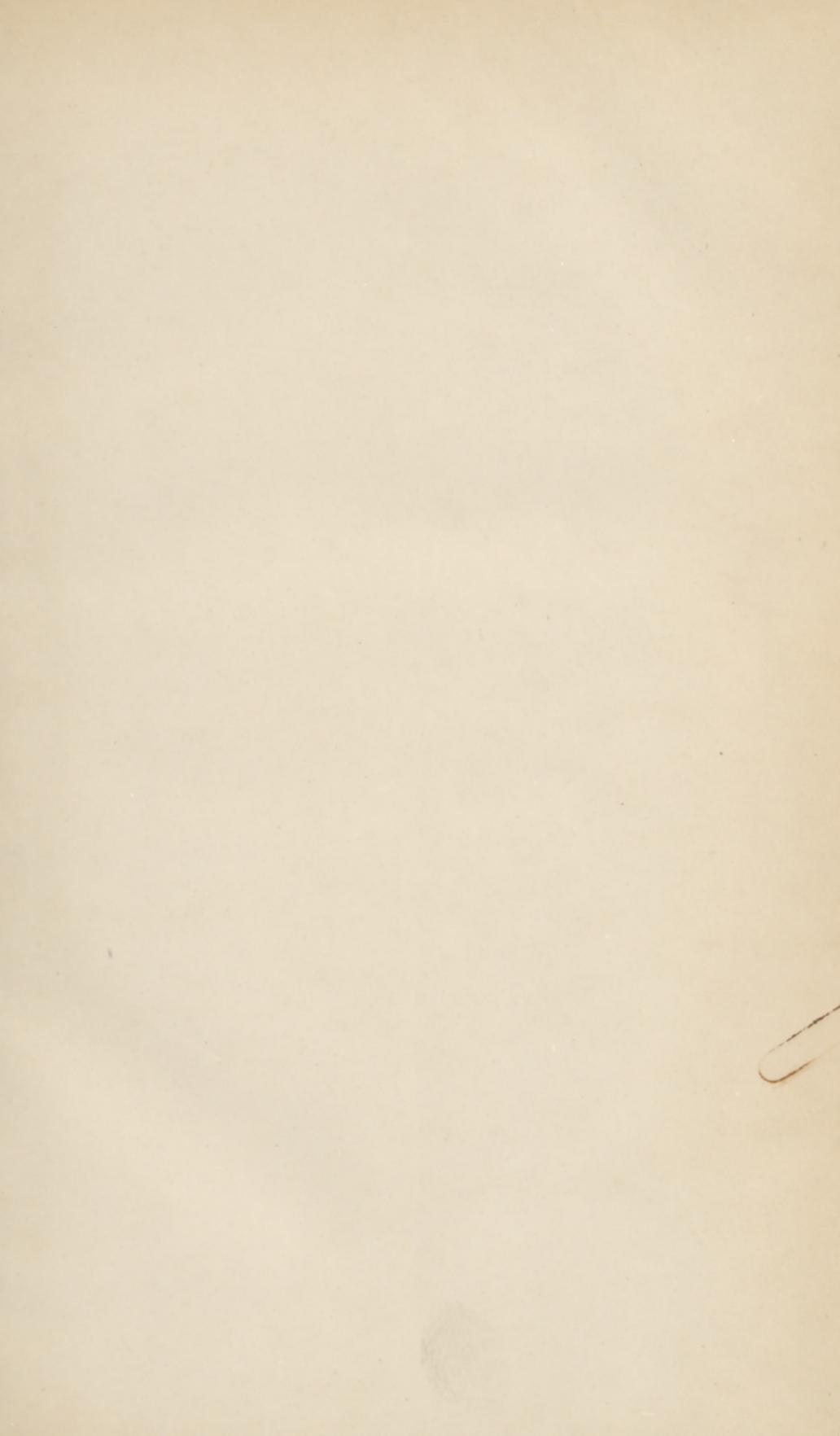
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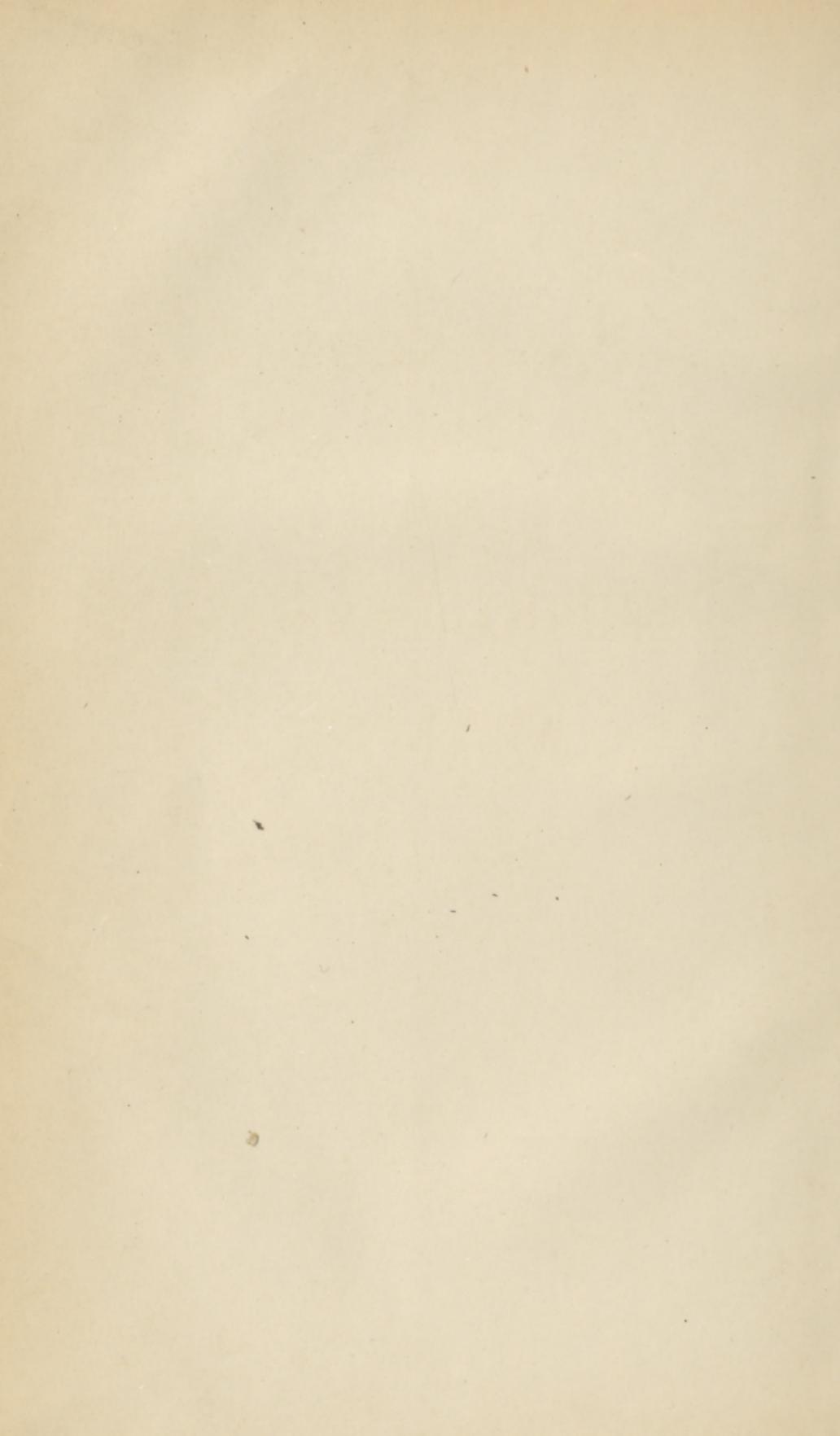
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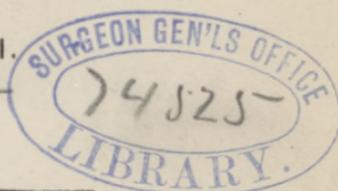
# BRAZILIAN BIOGRAPHICAL

## ANNUAL

BY

Joaquim Manoel de Macedo

VOLUME I.



RIO DE JANEIRO

TYPOGRAPHIA E LITHOGRAPHIA DO IMPERIAL INSTITUTO ARTISTICO

61 — Rua d'Ajuda, Chacara da Floresta — 61

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**HIGH COMMISSION**  
OF THE  
**NATIONAL EXHIBITION**  
OF  
**1875**

—  
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Commendador Joaquim Antonio d'Azevedo

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Written, at the invitation of the Illustrious High Commission of the National Exhibition of 1875, for the purpose of appearing in the Centennial Exhibition at Philadelphia, this work is the property of the said Commission and to its humble author belongs alone the responsibility of the errors and imperfections, which without doubt blemish it.

J. M. de Macedo.

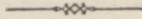
Rio de Janeiro, on the 15th of April 1876.

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## I OF JANUARY

SALVADOR CORREA DE SÁ E BENEVIDES



On the 1st of January, 1688, Salvador Corrêa de Sá e Benevides died in Lisbon, aged ninety-four; he was the first grand alcaide of Rio de Janeiro, a nobleman of the Royal Household, a knight commander of S. Salvador de Alagôas, and of S. John de Cassia of the order of Christ.

He was a son of Martin de Sá, and of Donna Victoria da Costa, and a grand-son of Salvador Corrêa de Sá, first capitão mór (governor) of the city of Rio de Janeiro, of which he was one of the founders. He was born in that same city and baptized in that parish of S. Sebastião in 1594.

He spent his life serving his country.

He first distinguished himself in 1512, when he safely conveyed to Portugal thirty vessels in spite of the Dutch pirates.

In 1625 he raised three hundred men in the captaincy of

S. Vicente, and embarked with them for Bahia to assist in the expulsion of the Dutch, who had taken the city of S. Salvador; he landed at Espirito-Santo and had an immediate opportunity of repulsing the Dutch, who had come in six vessels to sack the town; after this exploit he went on to Bahia where he arrived in April, in time to contribute to the expulsion of the invaders.

Having been appointed admiral of the South sea in 1634, he received orders to attack the rebels who were menacing Paraguay; he routed the Cakqui Indians, and took their terrible chief, D. Pedro Chamuiry, prisoner, returning as conqueror; he, however, received twelve wounds from arrows.

In 1637 he received the appointment of capitão-mór and governor of Rio de Janeiro; he had the good fortune to proclaim, in this captaincy, the restored king Don John IV of Portugal, evincing much prudence and energy; by conciliatory means he quelled the tumults of the colonists of Rio de Janeiro, who rose against the Jesuits, who had liberated the Indians, and dispelled the agitation of the Paulistas caused by the same motives; with these he was longer in obtaining the same results, but at last peace was restored.

In 1644 he was appointed general of the fleet whose duty it was to escort Brazilian merchant vessels; he was also commissioned to control the exploration of the mines, receiving at the same time the nomination of deputy of the ultramarine council. He delegated the other powers, in order to devote himself entirely to the first and most difficult of his functions: he made three voyages to Portugal, in that of 1645 he appeared with thirty-six sail before Recife, then occupied by the Dutch, and landed a detachment of troops at Tamandaré to assist the Pernambucanos, who had taken up arms against the Dutch supremacy.

Being for the second time named governor of the three captaincies of the South of Brazil, (Espírito Santo, Rio de Janeiro, and S. Vicente), and receiving orders to relieve Angola, he armed and manned ten ships at the people's expense, four at his own, and with five government galleons, set sail for Africa. Arriving at Quicombo he routed the Dutch who occupied the place, and forced them to capitulate ; he afterwards attacked the river Congo, and every where re-established the dominion of Portugal, receiving as a recompense for the expulsion of the Dutch from all the coast of Angola, *the permission to carry two Africans as supporters of his coat of arms.*

In 1658 he was again appointed to the government of the south of Brazil, independent in every respect of that of Bahia. In this, his third administration, he found the inspection of the mines a most difficult and ungrateful task, being moreover harassed by a revolt which broke out in Rio de Janeiro during his absence. His energy and prestige conquered and overcame these difficulties, and in 1661 he made over to his successor in the government, all the captaincies perfectly quiet, and the administration regularly established.

On his arrival in Lisbon, he met with ingratitude in lieu of recompense. In 1666 some consolation was afforded him by the grant of the title of Viscount of Asseca to his son Martin Corrêa de Sá ; he himself received nothing, or rather was the subject only of intrigues and oppression at Court.

When Affonso VI sent for him to ask his advice before his deposition on the 23d of September, 1667, Sá e Benevides, then seventy three years of age, proposed energetic and coercive measures, and offered his services to carry them out. In consequence of this advice, and owing to the favor

which he enjoyed at the Court of the unfortunate King, his son, the Viscount, was arrested and impeached.

On the death of his son, leaving his grand-children orphans, Sá e Benevides was restored to liberty, and reinstated in the war and ultramarine council, in which he had a seat.

Oblivious of ingratitude and injustice, Sá e Benevides, when near ninety years of age, started, on hearing the news of the revolt of the petty king of Pata, on the east coast of Africa, against the power of Portugal, and offered his services to suppress the rebellion.

His friends reminded him of his advanced age.

« I should die content » he replied « if I fell on the battlefield, hearing the roll of musketry! »

Whilst yet strong, haughty, and of unflinching spirit, Salvador Corrêa de Sá e Benevides expired calm and full of faith.

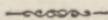
His name brings to mind one of the first and most distinguished heroes of Brazil.

His mortal remains were inhumed in the sacristy of the monastery (since extinct) of the bare-foot Carmelites, where also the bones of the celebrated Brazilian, Alexander de Gusmão, a worthy and brotherly neighbor, were deposited somewhat later.



## II OF JANUARY

### MARCILIO DIAS



This name was borne by a Hercules.

Contempt for life in the face of the greatest peril, the strength of Alcides, unsurpassed bravery which did not stop short of rashness, blindness to the number of the enemy, self-denial, for being a rough and simple seaman, he dreamt not of encouraging promotions, a sublime sense of the duty of a soldier in battle, breast of rock, arms of iron, soul of fire, and the nature of a hero, such were the distinguishing qualities of Marcilio Dias.

A poor and uncouth sailor, his parentage and birthplace are unknown; with his, probably, troubled infancy and youth no one is acquainted, but every one in the Brazilian fleet esteemed him for his strength, for his courage, and for his good conduct.

The date of his birth being unknown, it is but just that he should appear, on the 2d of January, 1865, before the mournful day of his heroic death, a day for him of dazzling glory.

It is well known that the Paraguayan war was preceded by reprisals, effected by a Brazilian army corps, that advanced from the province of S. Pedro do Rio Grande do Sul, and by the small squadron that under the command of the Bayard of the Brazilian navy, now Viscount Tamandaré, was stationed in the waters of Montevideo, whose government refused, in a provoking manner, to give satisfaction for the murders, robberies and savage attacks on Brazilian subjects, committed by the military forces of that government.

General Flores, a well-known and most influential man of the Oriental Republic of Uruguay, was in arms against the faction or party in power at Montevideo. The division of the Brazilian army under the command of the old and brave general, Menna Barreto, supported by the ships of the squadron and with the assistance of General Flores, laid siege to the fortified town of *Paysandú* in December, 1864, and, not obtaining a capitulation, attacked it.

The commander of *Paysandú* was Leandro Gomes, the most implacable enemy of the Brazilians, whose life, however, was saved through the generosity and humanity of the Brazilian conqueror.

For the assault of *Paysandú*, a portion of the crews of the Brazilians ships were landed, and among the attacking seamen was *Marcilio Dias*.

The place was strongly fortified, and caused lamentable losses to the batteries raised against it. Amongst others, a hero, then called the *Invulnerable* by the enemy,

Mariz e Barros, commanded a battery and directed the attack. Marcilio Dias was under his orders.

On the 2nd of January, 1865, Mariz e Barros ordered the attack on the enemy's trenches.

The fight was hot and terrible; in the midst of the smoke, of the roar of artillery, of the roll of musketry, and of the shouts of the combatants, the imposing figure of Marcilio Dias was seen advancing in front of the foremost.

The herculean sailor did not speak, he was a silent, headstrong lion; but he was a war engine carrying all before him, sowing destruction in his impetuous passage.

After many hours of sanguinary and furious combat, the cry of—victory!... was heard, when the homeric figure of the seaman Marcilio Dias was seen hoisting the Brazilian flag on the tower of the church of *Paysandú*.

With the names of the generals, and of the heroes of that glorious day, official dispatches extolled that of the rough sailor.

Marcilio Dias, laureated by the national gratitude, ignoring the glory in which his name was wrapped, reappeared on the 11th of June, 1865.

On the 11th of June he was an imperial sailor on board the steamer *Parnahyba*, the epic hell of blood and fire of the battle of Riachuelo.

On board this ship, attacked by the boarders of four Paraguayan steamers, Pedro Affonso, captain of the 1st battalion of infantry, Greenhalgh, and other officers had fallen, when the second in command, first lieutenant Felipe Firmino Rodrigues Chaves, gave the order to blow up the ship. Marcilio Dias, not despairing of victory, still fought on deck against numberless enemies, stumbling against the dead bodies of his comrades.

The reckless giant, opening a way through the ranks of

the Paraguayan multitude, left on either side enemies killed or wounded by his saber.

At last four of the most courageous Paraguayans stop and attack the Hercules, who had then been wounded.

Marcilio Dias fights against these odds and kills two, but terribly wounded, falls like some giant tree, or rather like an immense monument.

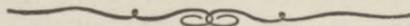
Dying, however, he yet hailed the *Amazonas* who ran down the enemy's vessels that had grappled the *Parnahyba*.

Brazil had gained the victory, Marcilio Dias, cut to pieces by the Paraguayan swords and axes, in the dying agonies heard the sound of the Brazilian hymns of victory.

He died on the 12th of June, calm and uncomplaining, without evincing any consolation from the renown he left. He expired as a modest, quiet, simple man who never feared death, and with the conviction that he had well done his duty.

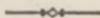
Marcilio Dias, a simple seaman, was twice a giant to have thus gained a place in his country's history in the midst of so many heroes of a higher social position.

In the Brazilian navy there is a ship of war which bears and perpetuates the name of Marcilio Dias.



### III OF JANUARY

MANOEL ANTONIO GALVÃO



Manoel Antonio Galvão, son of Jeronymo José Galvão and Donna Anna Maria Rosa, was born on the 3rd of January, 1791, in the city of S. Salvador da Bahia, the cradle of so many distinguished men.

It was intended that Manoel Antonio Galvão, after studying humanities, should enter into commerce, and having practised as a clerk in Lisbon, where he was sent, and in Bahia, to where he had returned, he went, to London and there remained three years in the counting-house of a merchant called Wilson. Having, however, changed his plans, he went to Coimbra in 1813, and took his degree of Doctor of Laws, at that university in the year 1819.

Having been appointed juiz de fóra (judge) of Goyaz in

1820, he there disagreed with the governor, and sided with the constitutional party.

Having been elected, by the province of Bahia, a deputy to the chamber called to revise the constitution, he was afterwards appointed ouvidor (superior judge) to Matto Grosso.

He rose through every step in the magistrature, and served in the casa da Supplicação (Supreme court of justice of Lisbon), in the court of appeal of Bahia, and was superannuated in the Supreme Court of Justice of Brazil.

He did not distinguish himself less in his parliamentary, political, and administrative career.

Bahia elected him as deputy in 1826, the first legislature, and afterwards in 1863, and of the triple list, presented by the electors of the same province, he was chosen a senator of the Empire by the present Emperor Don Pedro II.

Up to that date he had served as president of the following provinces: Of Alagoas in 1828, of Espirito Santo, immediately afterwards, and in 1831, of Minas Geraes, whence he passed, in the same year, to that of S. Pedro do Rio Grande do Sul, over which he presided for the second time from 1846 to February 1848.

In 1835 he was appointed envoy extraordinary and minister plenipotentiary of the Empire in England, whence he retired in 1839, having refused a diplomatic mission in the same character to Russia.

On the 1st of September, 1839, Manoel Antonio Galvão, who had but lately arrived in Rio de Janeiro, entered the cabinet, taking the portfolio of home affairs, in which he rendered good service, though the cabinet existed only for a few months.

In 1844 he was again in power, as minister of justice,

and he was one of the chief promoters of the pacification of the province of S. Pedro do Rio Grande do Sul, which had been in a state of revolt since 1835. Whilst in this ministry he had the honor of representing Louis Phillip, king of France, at the baptism of the Prince Don Affonso.

In 1845, having been appointed plenipotentiary of Brazil, to negotiate, in Rio de Janeiro, with the British minister, a treaty of commerce, he made a declaration to the English diplomate, that, to enter into negotiations, it was indispensable that the bill Aberdeen should first be revoked, as it was offensive to the dignity of the Empire.

Manoel Antonio Galvão was appointed a councilor of State in 1848, and, two years later, on the 21st of March, 1850, he died in Rio de Janeiro, in honorable poverty.

He left an unsullied and an illustrious name.

Gifted with admirable talents and a clear intellect, though, perhaps, not possessing vast or profound knowledge, he was a very sagacious statesman, and being endowed with quick and brilliant powers, he was ever ready for a witty epigram; he was a serious and penetrating observer of men; he studied facts; his good sense, his love of justice, his unblemished probity, and extreme good heartedness, were well known. This distinguished Brazilian always belonged to the liberal monarchical party.

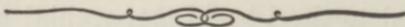
During his first ministry the place of public librarian of the capital became vacant; numerous candidates appeared, and pressing demands. The minister Galvão gave the same answer to every one: « This place will be given to a man who never flattered me, and who does not ask for it.» Canon Januario da Cunha Barboza, in every respect worthy of the place, was appointed.

Though a liberal, Galvão, as a deputy in the first legislature, avoided party discussions. Some time later, being

asked the reason of his forbearance, he replied: « I took my log out of the fire then, that I might not repent when the flame broke out. »

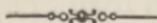
Manoel Antonio Galvão, a man of sound conscience, and incapable of misrepresenting the truth, furnished important information, which threw great light on the history of the events of March and April of the year 1831.

He used to say that on his way to take charge of the presidency of Minas-Geraes, he met on the road the Emperor Don Pedro I, who was returning from that province displeased and in a meditative mood, and that the Emperor told him, confidentially, that he had resolved on abdicating the crown of the Empire of Brazil.



## IV OF JANUARY

CASEMIRO JOSÉ MARQUES DE ABREU



The history of Brazilian literature is enriched with the names of some young poets prematurely dead, prodigious expectations nipped in the bud, brilliant stars extinguished and buried in the black clouds of death.

One of these was unquestionably Casemiro José Marques de Abreu, or, simply, Casemiro de Abreu, born on the 4th of January, 1837, in the municipal district of Barra de S. João, province of Rio de Janeiro.

The smiling days of infancy he passed in solicitude at his mother's side, Donna Luiza Joaquina das Neves, and he early began to shew his *taste* for poetry. This taste was a rising inspiration, a flame which could not be extinguished.

He had merely finished his primary education, when his father, José Joaquim Marques de Abreu, a Portuguese mer-

chant, went for him and took him to the boarding school of that excellent old Englishman, John Henry Freeze, in Nova Friburgo, requesting that he should be educated and prepared for a commercial career.

At that school, and at the age of fifteen, Casemiro de Abreu wrote his first poem — Ave Maria — a boy poet's song, full of gentleness.

At the age of fifteen a beautiful girl enraptured him, and during this almost childish love, but for that very reason pure, angelic, during that sweet first love, whose perfume remains in the heart for ever, Casemiro de Abreu made verses, and (the words are his), *some one then called him poet.*

The course of secondary instruction of the talented and diligent student, was almost immediately interrupted by the father, who took him from Freeze's school, and despite his prayers and the protests of his aversion to a commercial life, obliged the boy to follow him to the city of Rio de Janeiro, and there installed him in his counting house.

From that day forward, a distressing and lamentable difference of opinion arose between father and son. The father, well intentioned, but extremely severe, endeavored to crush his son's love of poetry, and to open for him the road to wealth through commerce. The son, deprived of books, and though spied that he might not write poetry, eluded the father, and, at night, when every one else slept, he watched and read works on poetry and literary critique, which he afterwards hid, and revenged himself on the *Debit* and *Credit*, writing verses for hours together.

The father discovered the innocent subterfuges of the poet son, and, irritated, expelled him from the office, and sent him to Portugal in November, 1853.

Another error committed!.... to kill the poetic genius of

Casemiro de Abreu the rough merchant lighted in the poet son's soul a longing for his country.

In Portugal, Casemiro de Abreu wrote the *Canções do exílio*, (Songs in exile) perhaps the most happily inspired of his writings.

*Nostalgia* attacked the young Brazilian, shortly after the first symptoms of tuberculoses became manifest. On hearing the news the father's severity relaxed and Casemiro de Abreu was allowed to return to his beloved and longed for country, whose gentle breezes, at first, appeared to restore his health. Illusion!....

Casemiro de Abreu went to his father's fazenda (estate,) on the banks of the Indaiassú stream, a subsidiary of the river S. João, a cherished and romantic *fazenda*, where in his school days, he was wont to spend the vacation; the place of his predilection, and that which had witnessed the charm of his first love. Illusion!....

The beautiful girl of the boy poet's love, slept, a pure maiden, in a funeral couch, under the shade of a cypress in the cemetery.

A month later, Casemiro de Abreu returned, an obedient martyr, to the business life which an obstinate father's will inflicted upon him.

The poet was nearly twenty years of age, and during two more years, respectful and submissive he yielded; but at night, taking advantage of the liberty allowed him, he joined a set of talented young poets, who still, fortunately, flourish, and in the improvised, and friendly Arcadia his heart and soul expanded in beautiful and tender songs.

On the 13th of June, 1858, Casemiro de Abreu was, at last, able to leave his father's counting house, and in September of the following year, his poetical compositions

with the title *Primaveras* (Spring) were published, and applauded by the press and by the public.

José Joaquim Marques de Abreu, against his will, but frightened at the progress of the pulmonary disease which was menacing his son, liberated or rather emancipated him from commercial slavery; he rejoiced, however, on hearing the praise which the *Primaveras* excited, and, rough as he was, sick and on his deathbed, he desired that the poetry of his son Casemiro should be read to him. He heard them, shedding tears in his *fazenda* on the Indaiassú, sent an express messenger for the poet whose presence he called for, and who arrived in time to be seen, to be clasped in the arms of, and be blessed by him. The father died in his son's arms, consoled in death by the glory of the poet.

A poet with no future, yet another illusion !...

Casemiro de Abreu returned to the city of Rio de Janeiro ; the implacable tuberculoses however progressed, devouring the lungs. The poet, sorrowful and dejected, still continued his songs, when becoming worse, he was sent by his medical attendants to ask a miracle from the climate of Nova-Friburgo.

There, having at least the consolation of his mother's presence, the poet still lived three months, till the 18th of October, 1850, when he expired so quietly that he appeared to have fallen into a sweet slumber.

He was then twenty-three years old, and left to his country's literature, his book of poetic canticles with the title of *Primaveras*.

The poetry of Casimiro de Abreu is full of sentiment, sweetness and melancholy, and undoubtedly gave promise, or assurance, of a great lyric poet.

A just critic will bear in mind, that the inspired youth was less than twenty years old, when he wrote the most beautiful and the sweetest of his verses, and among others the following, which, though perhaps not the best, can be transcribed here :

**Berço e tumulo**

NO ALBUM D'UMA MENINA

Trago-te flôres no meu canto amigo ;  
— Pobre grinalda com prazer tecida —  
E—todo amores—deposito um beijo  
Na fronte pura em que desponta a vida.

E' cedo ainda !—quando moça fores,  
E percorreres deste livro os cantos  
Talvez que eu durma solitario e mudo  
— Lyrio pendido a que ninguem deu prantos ! —

Então, meu anjo, compassiva e meiga  
Depõe-me um goivo sobre a cruz singella,  
E nesse ramo que o sepulchro implora  
Paga-me as rosas d'esta infancia bella.





## V OF JANUARY

MANOEL BOTELHO DE OLIVEIRA

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Manoel Botelho de Oliveira, born in Bahia in 1836, *capitão-mór*, a nobleman of the royal household, and graduated in jurisprudence in the University of Coimbra, died on this day of the year 1711.

Having returned to the city of S. Salvador, after taking his degree, he exercised the profession of a lawyer, earning general esteem and consideration, being for some time a member of the municipal council.

Being well informed, and a lover and connoisseur of the Latin, Italian and Spanish poets, besides the Portuguese, he also cultivated poetry; but he allowed the best years of his life to pass by without thinking of publishing his writings, and only in his old age, when nearly seventy years old, did he have them published.

In 1705, a volume in 4° of three hundred and forty pages, was published in Lisbon, containing the poetical works of Botelho de Oliveira, with the following very long title: *Musica do Parnaso, dividido em quatro côros de rimas portuguezas, castelhanas, italianas e latinas, com seu descante comico reduzido em duas comedias* (Music of Parnassus, divided into four choruses of Portuguese, Castilian, Italian and Latin rhymes, with its comic song reduced to two comedies).

Mr. Varnhagen, now Viscount Porto Seguro, writing the biography of this Brazilian, laments that he should have left for so late a date the publication and, naturally, the wish to correct his poetry, it being impossible that they should not suffer the effects of an abatement of the intellect, under the weight of so many years.

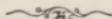
The *Musica do Parnazo* is a rare work, and but little sought after; but if it have no great poetical merit, it has that of being recommended by the Academy of Lisbon which declared the language of the part written in Portuguese to be classical.

Manoel Botelho de Oliveira deserves a historical reminiscence, not because he was *the first son of Brazil who made public the suavity of the metre*; but because he was, at least, *one of the first and oldest to whom this glory is due.*



## VI OF JANUARY

BALTHAZAR DA SILVA LISBOA



Balthazar da Silva Lisboa, was born on the 6th of January, 1761, in the city of S. Salvador, capital of the province of Bahia. His parents were Henrique da Silva Lisboa and Helena de Jesus e Silva.

This distinguished Brazilian studied humanities, and followed the course and took the degree of Doctor in Civil and Canonical Law, at the University of Coimbra, under the protection of the bishop Don Francisco de Lemos Pereira Coutinho, of Rio de Janeiro, his distinguished countryman.

After the examination, with which he was charged, of the coal mines of Buarcos and of the lead mines in the neighborhood of the town of Coja, in Portugal, writing a

favorable report on them, he returned to Brazil, having been appointed juiz de fóra of Rio de Janeiro.

Though commended by the viceroy Luiz de Vasconcellos, he disagreed with his successor, the Count of Rezende, because, there being great dearth of farina in the city and a monopoly of the article being tolerated, a number of vessels being loaded with it for exportation, Balthazar da Silva Lisboa, in the exercise of his duties as a magistrate, commenced an inquiry and ordered the cargos of the vessels to be examined, some cases of farina being discovered with the mark of one of the viceroy's aides de camp.

Having been discharged from the office of Juiz de Fóra, he left for Portugal in 1796, and was there absolved, by the Court of the Ultramarine Council, of the charge of revolutionary and republican, preferred by the enemies he had left in Rio de Janeiro.

Having been appointed ouvidor of the district of Ilhéos, in Brazil, and shortly afterwards judge preserver of the forest, he studied the culture and felling of timber, and wrote the *Physica dos bosgues dos ilhéos e a Descrição da comarca do mesmo nome* (Physics of the forests of Ilhéos, and Description of the district of the same name), which the Royal Academy of Sciences of Lisbon had printed in its collection.

As he was well known to have studied metallurgy, Balthazar da Silva Lisboa was charged with the examination of large quantities of iron found in the streams of Bendigó, at the headwaters of the River da Cachoeira, and of the coal mines found in 1813 at the river Cotegipe. Having complied with the request he presented a scientific report on the existence and conditions of the iron and coal in the places mentioned.

The Count of Arcos, governor and captain-general of

Bahia, charged this distinguished Brazilian with the removal of the Indian village from the parish of Almada to the place called Ferradas, and he, overcoming by gentle means the opposition of the Indians, gained his end with great fatigue and with the sacrifice of his health.

Being superannuated in the Finance Council, with full pay, he retired with his health impaired to the estate which he had purchased at the river Contas, but in 1821 he was persecuted for being opposed to the constitution of the Portuguese Córtes, though he had gone to the city of S. Salvador to take the oath, declaring, at the same time, it is true, that he did not think that it would promote the happiness of the nation.

In 1823 the municipal councils of Cachoeira do Rio das Contas and of Valença, represented against Balthazar da Silva Lisboa, as an enemy to the cause of the independence of the country, and the old and illustrious fugitive was able at last to embark on board an English brig, which conveyed him to Rio de Janeiro, where at first the Emperor Don Pedro I and the minister, José Bonifacio de Andrade, refused to receive him.

Balthazar da Silva Lisboa proved his innocence by documents; he, on the contrary, was an enthusiast of the independence. Every thing leads to the belief that the reason for the persecution he suffered, lay in his sentiments unfavorable to democratic ideas; if he was not an absolutist, he was at least a very backward liberal. An opinion is not a crime.

The Emperor\* and the minister José Bonifacio, at last did justice to the illustrious old man, to whom, some years later, Don Pedro I offered a chair as professor in the faculty of law created in S. Paulo, which he refused, alleging his old age, he being then nearly seventy years old.

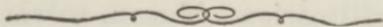
The distinguished old man, however, still worked assiduously, and in 1834 he published in the city to which he had retired, the *Annaes do Rio de Janeiro* (Annals of Rio de Janeiro), in seven volumes, a work of great merit.

When, in 1838, the Historical Geographical Institute of Brazil was founded, Balthazar da Silva Lisboa welcomed it with enthusiasm, and, as honorary member, presented it with a valuable manuscript of his own, *Bosquejo Historico de litteratura Portugueza, servindo de introdução a um corpo biographico dos mais distinctos Brazileiros e de muitos varões celebres por seus servicos ao Brazil* (Biographical sketch of Portuguese literature, being an introduction to a biographical body of the most distinguished Brazilians, and of many men celebrated for their services to Brazil).

Balthazar da Silva Lisboa died on the 14th of August, 1840. His name remains engraved amongst those of the most illustrious representatives of letters and sciences in Brazil during the first half of the 19th century.

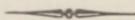
His knowledge in various branches of learning may be appreciated in the different tasks which he was commissioned by government to accomplish.

As his greatest encomium it is sufficient to say that he in no way demerited the glory of being the brother of the learned José da Silva Lisboa, Viscount of Cayrù.



## VII OF JANUARY

FRANCISCO JOSÉ FURTADO



Francisco José Furtado was born on the 13th of August, 1818, in the city of Oeiras, the, then, capital of the province of Piauhy; he was the legitimate son of a surgeon of the same name and of Donna Rosa da Costa Alvarenga, who belonged to one of the most distinguished families of Piauhy.

When only two years of age he lost his father, and his mother marrying a second time, again became a widow, her second husband having been atrociously murdered.

At the age of nine he removed to Caxias, in the province of Maranhão, his step father being then still alive, and there, in the birth place of Gonçalves Dias, he passed his preparatory studies, and in 1833 went to Olinda, where he immediately matriculated in the juridical academy.

In 1837 he received the news of the dreadful murder of

his excellent step father, and of the impunity of the assassins, infamous instruments of a potentate of the locality.

« This melancholy event » (says the learned Dr. Antonio Henriques Leal, in the biography of the worthy Furtado published in the Pantheon Maranhense) « contributed not a little to Furtado taking, so early, an active part in political discussions, and editing, during the fourth year of his studies, with other distinguished colleagues, the *Argos Olindense*. »

Several quarrels with his professors resulted from his editing this liberal periodical, and to avoid, at the examinations, the affront which one of his colleagues and co-editor had received, (says the same biographer), he went to S. Paulo, where he concluded his studies and took his degree of Bachelor of Laws in 1838.

In the following year he returned to the capital of Maranhão. The province was then in open revolt, which ravaged more particularly the territory of Caxias. Furtado's mother, however, was in the city of that name, and he did not hesitate to fly to her side. Caxias was besieged by the rebels and at last surrendered; the young bachelor and devoted son, was taken prisoner with many other inhabitants.

As the revolt continued, though the city was restored, Furtado did good service to the cause of government, and was rewarded, in 1840, with the appointment of municipal judge of Caxias, acting as district judge in 1841.

Being a liberal from his college days, he took his place in the party which, in the province, hoisted his political colors. He was elected president of the municipal council of Caxias, and shortly afterwards member of the provincial assembly; he also exercised different police functions, and in all of them he was always distinguished for his vast

and enlightened intellect, for his moderation, and for his great virtues.

He was elected a deputy, in 1847, to the General Assembly, for the legislature which commenced in 1848. He took his seat in May, and in the midst of the most notable parliamentary men, he, in his speeches, appeared as a substantial, grave, and profound orator. The liberal party, however, went out of power on the 29th of September, and the chamber of deputies, adjourned on the 5th of October, was dissolved on the 19th of February, 1849.

Furtado had been named district judge of Caxias by decree of the 20th of September, 1848 ; but as the political conservative reaction immediately commenced, he was, on the 19th of December of the same year, removed to the capital of Pará, where he remained until 1856. He there served as district judge, as judge of suits of the finance department, and as army judge.

In 1856 the cabinet of the Marquis of Paraná inaugurated the political principle, then called, of conciliation, and Dr. Furtado was transferred to the capital of Maranhão as special commercial judge ; but in October of the following year the model magistrate had to be tried in the administration, as president of the province of Amazonas.

It had been created only five years ; it had scarcely any revenue, it is at a great distance from the capital of the Empire, and it received no assistance from the central government. The province of Amazonas, therefore, so vast and with a population so sparse, could not be a field in which even the most consummate administrator could display his intelligence, activity, and energy.

Furtado governed the province unbiased by party spirit ; during his administration the municipal elections took place. He did not interfere in the contest ; the liberty of the vote

was perfect ; both winners and losers eulogizing the president.

Not commanding the means to do the good that he wished, he pointed out to the central government, the great and useful measures which it was necessary to take, and with respect to these, enlightened the provincial assembly in a report elaborated in a most masterly manner. The catechisation and civilization of the Indians, the creation of national colonies on the banks of the Madeira, the fluvial communication with the province of Matto Grosso and with Bolivia, the urgent repairs of ruined forts and the construction of others, were subjects which he studied and developed with practical appreciation, with attentive care, and with the penetration of a statesman.

In 1859, at his own request, he was exonerated from the presidency of the province of Amazonas, blessed by the different political parties, and returned to Maranhão, where he reassumed his charge of commercial judge.

In 1861 Furtado returned to the chamber, having been elected a deputy for the second district of the province of Maranhão. He was already known as a talented and powerful orator ; in the session of 1861, and in that of the following year he shone as a severe and eloquent doctrinal liberal.

On the 24th of May, 1862, he was called to the portfolio of the affairs of justice, in the ephemeral cabinet which the conservatives of the chamber threw out four days later, with a small majority. The winners, however, did not conquer power, which passed to the Marquis of Olinda, who prepared the triumph for the political party, of which the cabinet of the 24th of May was the prelude.

Furtado, the ex-minister, in the test exacted by the constitution, was unanimously re-elected. In 1863 the

crown dissolved the chamber, and he being again returned, was elected and served as president of the chamber of deputies from January to the 24th of July, 1864, when the Emperor chose him senator, from the triple list presented by the province of Maranhão.

The liberals and conservatives offered him a sumptuous farewell banquet, without the character of a political party manifestation; but evidently indicating his great personal merit.

Furtado, in the presidency of the chamber, had succeeded the learned councilor Zacharias de Goes e Vasconcellos, who had left it, being called to organize a ministry. On the 31st of August of the same year, he succeeded the same statesman in the government, organizing on that day the cabinet of which he was the head.

He went into power under very grave circumstances; he had inherited the difficulties of the reprisals provoked by the Oriental Republic of Uruguay. At the commencement of his ministry a terrible commercial crisis, caused by the failures of the principal banking houses, menaced Rio de Janeiro, and immediately afterwards the savage insults of the dictator of Paraguay, Francisco Solano Lopes, and the unavoidable war in vindication of the national honor, brought to the cabinet of the 31st of August, the Furtado cabinet, herculean labors, tortures of a martyr, the imposition of patriotic tributes, courageously, energetically paid, with the most decided civism, and glory which has only been equalled by the glory of the patriarchs of the independence of Brazil.

In the Uruguayan question the Furtado cabinet completed the political work commenced by the cabinet of councilor Zacharias, firmly and splendidly establishing the

power of the arms of the Empire in the brilliant victory of Paysandù.

Whilst the banking houses were falling, and during the afflictive writhings of commerce, he, with the vote of the council of State, took arbitrary measures, which, at all events, tranquilized the people and afforded time for the satisfaction of responsibilities, which the abnormal and stormy situation of the money market did not then permit, engendering despair, menacing imminent and immediate disaster to great commercial firms, which, in their ruins would have buried many others, though, perhaps, of less importance.

In the war with Paraguay, Furtado was the fortunate Pompey, who, striking the earth with his foot, raised the army that brought victory to Brazil.

On the 7th of January, 1865, this distinguished statesman signed the memorable decree which called to arms the *Voluntarios da Patria* (the country's volunteers), and, contrary to the expectations of many, from the provinces came numbers of those glorious batallions which became immortalized in the war for the vindication of national honor.

This great measure, which proved immense confidence in the patriotism of Brazilians, and which had such an extraordinary influence on the war, owing to the enthusiasm with which it was accepted, having been conceived, proposed, and executed by Furtado, marks a date, preferable to any other, for the article in which his name is registered in this book.

Whilst, with the *Voluntarios da Patria*, a numerous army was extemporized, the cabinet of the 31st of August, through the energetic action and activity of its minister of marine (Councillor Francisco Xavier Pinto

Lima), reorganized the navy. Of old and condemned ships new ones were made, which took part in the memorable battle of Riachuelo and contributed to the victory which crushed the naval force of Paraguay; the ministry determined the immediate and rapid construction of the first Brazilian iron clads in the naval arsenal of the capital, thus raising the navy to the necessary proportions for commencing the war, and maintaining the superiority of the Brazilian forces in the waters of the Paraná.

In politics and in the home administration, Furtado worthily developed his liberal programme. He efficiently guaranteed the liberty of free Africans, subject to the service of the State or of private individuals; protected the citizen from arbitrary imprisonment, and performed many other important services.

Disagreements among members of the party caused the fall of the cabinet of the 31st of August on the first day of the session of the chamber in May, 1865, owing to the ministerial candidate to the presidency of the chamber being defeated by the opposition by one vote.

If any member of the cabinet tried, very licitly, to obtain votes in parliament, Furtado strenuously refused to do so.

Having asked for, and obtained their dismissal, the ex-ministers were applauded by the population of the capital.

Leaving the ministry, Senator Furtado took the place due to him as one of the chiefs of the liberal party. From 1865 forward he was a moderate but stanch opposer of the progressista cabinets, and from 1868 to 1870 took and maintained the same position against the conservative cabinet.

He had been commercial judge of the capital, and

as such, in the intervals of the legislative sessions, he enhanced his reputation as a most just and profoundly learned magistrate. In 1869, however, a house failed in Maranhão, which, on the occasion of the sickness and death of his first wife, and of his removal with a large family to the capital, had lent him money, which amounted to a relatively large sum.

Councilor Senator Furtado, on receiving the news, immediately wrote to the administrators of the estate, assuring them that he would make every effort to pay his debit in the shortest possible time. With this object he asked for and obtained, in March, 1870, his superannuation as commercial judge, with the honors of a desembargador (judge of the court of appeal), and opened an office as an advocate.

His clients were numerous, but grieving and extenuated by work, the health of the illustrious councilor Furtado commenced to give way.

In April, 1870, having been invited to take charge of the celebrated suit discussed before the court of appeal of Rio de Janeiro, he gained it triumphantly, proffering an admirable and famous defense; but whilst yet in court he fainted, and being taken home by his friends, became worse, and on the 23d of June, 1870 died of *angina pectoris*.

He died poor, leaving eight children (six girls), all from his first marriage. Some faithful and devoted friends opened a subscription in the capital and in the provinces, which produced nearly forty-seven contos de reis, and his two sons received a good education, thanks to the pure and most praiseworthy friendship, proved beyond the tomb,

As an honorable and learned judge, Councilor Francisco

José Furtado may have had his equals, but he had no superiors.

In private life he was a man of virtue, delicate in his manners, generous, he was never exceeded in points of honor or probity, and he to a friend never refused a personal sacrifice.

In politics, he was a distinguished orator in parliament, and one of the chiefs of the liberal party.

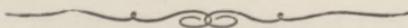
As a liberal doctrinal orator he always shone more from the force of logic, than from explosions of eloquence. He arrested attention and swayed his audience by the exhibition of science and by force of reasoning.

His speech in the senate defending the appeal to the crown from condemnation by the bishops *ex informata conscientia*, is a monument in the annals of that chamber.

In the last years of his life none of the liberal chiefs enjoyed more prestige than he in his political party.

The constitutional monarchy of Brazil, still more than the liberal party, suffered a great loss by the death of Francisco José Furtado, who was its strongest pillar, and the most convinced and devoted supporter of the representative system.

Councilor Francisco José Furtado died when his great political influence shone with the splendors of a midday sun.





## VIII OF JANUARY

JOSÉ DA NATIVIDADE SALDANHA



Born in Pernambuco on the 8th of September, 1796, of unknown parentage, José da Natividade Saldanha, enjoyed the careful protection, probably of his father; for the means did not fail him for studying preparatories and for taking a degree in the University of Coimbra.

In Pernambuco he left the fame of a brilliant intellect, and, in Coimbra, he in a short time gained that of great ingenuity and of a fine poetic talent.

He was yet in the third year of his studies in Coimbra when he had the courage to publish a volume of 136 pages with the title *POESIAS OFFERECIDAS AOS AMANTES DO BRAZIL* (Pieces of poetry offered to the lovers of Brazil), containing sonnets, odes, cantatas, dithyrambs, idyls, etc. His patriotism found vent in the book; in some of his odes

he exalts celebrated heroes of Pernambuco, who distinguished themselves in the war against the Dutch.

Like many others, like most of his colleagues of the University at that time, he was an ardent republican and an enthusiast of the independence of Brazil, against which provoking voices had been heard in the Portuguese Chamber since 1821.

The shout of Ypiranga on the 7th of September, 1822, the proclamation of the independence and of the Emperor, arrived in Portugal on the 12th of October following, and José da Natividade Saldanha, then in the third year of his studies, impelled by patriotic ardor, committed the, to himself, fatal error of deserting from the University. He left it, and in a state of great excitement returned to his native country.

He arrived at Pernambuco with republican ideas. It is a province of the Brazilian monarchy, and he found the liberals of the Empire enthusiasts of the Emperor.

The young republican and poet, burning in the lava of two volcanos, had not long to wait before he fell a victim to the eruption of one of them.

In November, 1823, the Emperor Don Pedro II, injudiciously advised, violently dissolved the Brazilian constituent (the chamber convoked to form the constitution), and through this act opened a deep abyss which separated him from the liberals.

Pernambuco gave the signal for revolutionary resistance in the great council of the 13th of December, 1823; which created an abnormal situation and a provisional government; repelling the authority of the president appointed by the Emperor.

José da Natividade Saldanha was one of the most strenuous partisans of this revolt, and was, by the Great

Council, elected secretary of the Council of the temporary government, and on the 8th of January, 1824, the result of the elections were taken for president, secretary (to which post he was elected), and the members of the council of the provisional government of the province, named by the electoral college of the districts of Olinda and Recife, convoked by that of the 13th of December, 1823.

It was the commencement, then scarcely dissimulated, of the republican revolt of Pernambuco in 1824.

On the 2nd of July, Manoel de Carvalho Paes de Andrade proclaimed the *Federation of the Equator*, inviting the northern provinces to adhere to it. The support on which he depended, however, failed, and he was even unable to overcome the reaction of *Barra Grande*, which had already appeared in Pernambuco.

On the 12th of September General Francisco de Lima e Silva entered, with the government troops, one of the suburbs of Recife and occupied it, whilst Manoel Carvalho, who had gone out to meet the republican forces which were retreating from the neighborhood of *Barra Grande*, found himself intercepted, and being unable to return to the city, embarked at night in a jangada and sought refuge on board the British corvette *Tweed*.

The revolution was crushed.

As soon as General Lima e Silva entered Recife, José da Natividade Saldanha managed to emigrate to the United States, and went to reside in Philadelphia with Colonel José de Barros Falcão, José Tavares Gomes da Fonseca, and others involved in the revolution, and did not again return to Pernambuco, leaving it as a farewell, an eulogy commencing :

« Segunda vez te deixo, oh patria amada ;  
« Lutando braço á braço com a desgraça !...

The military commissioners created in Pernambuco condemned him to death, and published notices authorizing any person to kill him.

From the United States, José da Natividade Saldanha went to Venezuela, where, in order to live, he enlisted as a soldier, obtaining the protection of General Abreu Lima, who was then serving there in the army and recommended him to General Escalona.

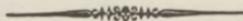
His fortunes afterwards improved; he obtained the credit of being a man of letters and became a professor of humanities in Bogotá.

In 1830, coming home late one stormy and rainy night, José da Natividade Saldanha was carried away by the water and fell into the *acequia*, or ditch, of the street along which he was passing and there died.

In the morning he was found drowned.

The information respecting the life of this unfortunate exile, is taken from brief manuscript notes left by General Abreu Lima, and agree perfectly with others which Councilor F. Lopes Netto, when Brazilian minister plenipotentiary in Bolivia, received in 1868 of the Consul-General of Venezuela, who had been a pupil of José da Natividade Saldanha. He spoke of his professor with enthusiasm, and was in Bogotá in 1830 when he met with his disastrous death.

It is said that José da Natividade Saldanha had a manuscript of two volumes of poetry which were lost.



## IX OF JANUARY

JOSÉ JOAQUIM DA ROCHA



José Joaquim da Rocha was born on the 19th of October, 1777, in the city of Marianna, province of Minas Geraes. He there commenced his studies, and his progress in humanities was such, that when only sixteen years old he was chosen by his school-master, Father Pascoal Bernardino de Mattos, a learned and famous Professor of Latin, to teach the respective class as his substitute.

As he married on the 25th of April, 1798, he did not go to Coimbra to obtain a degree, as he intended doing. In the captaincy of Minas Geraes he served several charges under government and offices of justice, with prudence and intelligent zeal. He became officer of the militia regiment of the city of Marianna, and ordnance captain of the next district, and was promoted to the post of

capitão mór for his services in settling the quarrels of many of the owners of auriferous lands, an object which he attained by conciliatory means, without violence or oppression.

In 1808 he removed from Minas Geraes to the city of Rio de Janeiro, and opened an office as an advocate, though he had taken no degree in laws, and in a short time acquired great reputation at the bar, owing to his great intellect and probity.

His gains as a lawyer were considerable, but he always served the poor and the unfortunate gratuitously.

In 1821 he adhered at once to the revolution in Portugal; became a district and provincial elector, and was elected substitute deputy to the cortes of Portugal.

It was, however, well for him that he had not to go to Lisbon. Capito-mr Jos Joaquim da Rocha gained his greatest glory in Rio de Janeiro in the years 1821 and 1822.

The name of the modest, but learned and illustrious patriot, capito mr Jos Joaquim da Rocha, is connected with the great 9th day of January, 1822. If he was not the chief, he was, at least, one of the most active and decided conspirators of the majestic and electrical revolution, then embraced by the prince regent, nine months later Don Pedro I, Emperor of independent Brazil.

The shout of Ypiranga on the 7th of September, 1822, unduly usurps from Rio de Janeiro, for the province of S. Paulo, the incontestable glory, based on positive facts, of the dangerous initiative of the independence of Brazil, and of the patriotic conspiracy to realize it.

Jos Bonifacio de Andrade e Silva was the minister and the great directing head of the events of 1822, from the 16th of January forward, for the proclamation of the independence of Brazil; but already in 1821, the initiators

of this great event, its champions, its devoted conspirators in Rio de Janeiro, were Nobrega, Januario, Ledo, father Sampaio, and others, but the most influential of all and the man who gave it the greatest impulse was capitão mór José Joaquim da Rocha.

José Joaquim da Rocha was one of the first, in 1821, to entertain the idea of the independence of Brazil, and, from the first decrees of the Portuguese *côrtes* decentralizing the Brazilian provinces, to conspire to realize it, in the *club* to which also belonged Nobrega, Paulo Barboza da Silva, Pedro Dias Paes Leme (afterwards Marquis of Quixaramobim), and others.

In another *club*, Father (afterwards canon) Januario, Ledo, Friar Sampaio, and various other patriots, worked for the same object.

They were not foreign to those secret counsels and anonymous proclamations, which in some days of the month of October, 1821, appeared stuck at the corners of the streets of Rio de Janeiro, inciting the people to declare for the independence, with the prince Don Pedro as Emperor of Brazil.

But up to the end of November the prince regent Don Pedro, heir presumptive to the crown, was loyal to the king Don John VI, his father. The Luzitanian party supported by the Portuguese troops of the garrison, and the Brazilians themselves, advanced liberals and republicans, who were devoted to the *côrtes* that represented the revolution of 1820, and with it, liberal principles, were all opposed to the cause of the independence.

The decrees of the *côrtes*, dated the 29th of September, 1821, one extinguishing the courts which the king had created in Rio de Janeiro, and the other ordering the prince Don Pedro to leave Brazil and to travel over the United States of North America, as well as France and England, appeared

in the beginning of December in the city of Rio de Janeiro, irritating all Brazilians and exciting the resentment of the prince.

Rocha immediately called a meeting of his club, and from it Paula Barboza went to Minas, and Pedro Dias Paes Leme to S. Paulo, in order to promote representations praying the prince Don Pedro to remain in Brazil.

The provincial junta of S. Paulo was the first to represent on the 24th of December.

The execution of these designs in the city of Rio de Janeiro was a much more difficult matter, in consequence of the numerous Portuguese garrison which was in the habit of sedulously enforcing its will.

The representation was drawn out, however, and that as many signatures as possible might be obtained, some young men, members of the principal families of the capital, and among these two sons of capitão mór José Joaquim da Rocha, undertook to stick at the corners of the streets advertisements and invitations, naming the houses in which that patriotic document could be signed.

Jorge de Avilez, commander of the Portuguese garrison, was on the alert, and numerous patrols watched the streets of the city. The soldiers, with the points of their bayonets, tore down the invitations; but it was in vain! no sooner had they turned their backs, than the young patriots put up new advertisements.

This took place on the 2d and 3d of January, and on the 7th, more than eight thousand signatures (a very large number for that time) had been affixed to the representation, which, on the 9th of January, was solemnly tendered by the senate to the prince Don Pedro, who answered, declaring that he *would remain in Brazil*.

The prince Don Pedro being, in this way, placed at the

head of the revolution, José Joaquim da Rocha falls into the shade; but, though modest, he works so hard and is so devoted, that on the 1st of December, 1822, Don Pedro, after the ceremony of his coronation as Constitutional Emperor of Brazil had been concluded, on entering the palace, seeing in the midst of the crowd one of the sons of the worthy Rocha, asked him in a loud voice :

« Where is your father, I have not seen him today ? »

« He is sick, Sire. »

« Well, go and tell him, that he has this day been named a dignitary of the Order of the Cross. »

Having been elected by the province of Minas Geraes a member of the Brazilian constituent, Rocha, though a moderate liberal, was, on the 12th of November, 1823, after the dissolution of that assembly, arrested on coming out of it, and exiled with the three Andradas, Montezuma, (afterwards Viscount of Jequitinhonha) and two of his sons.

In 1830 he returned from exile, and again commenced to work at the bar.

On the 12th of April, 1831, the provisional regency appointed José Joaquim da Rocha envoy extraordinary and minister plenipotentiary to the Court of Paris, and so much solicitude and delicacy did he display in this important mission, that when, in 1834, a question of a certain gravity arose in consequence of the nomination of Father Dr. Antonio Maria de Moura as bishop of Rio de Janeiro, between the Holy See and the Brazilian Government, capitão-mór José Joaquim da Rocha was appointed to the Court of Rome in the same character.

In his new mission he gave proofs of great tact and moderation, as well as of firmness, maintaining the ideas and the instructions of his government, until, having mo-

dified their politics, they gave him a successor in that high diplomatic charge.

In Paris as well as in Rome, capitão mór José Joaquim da Rocha, was always the protector and careful friend of all the Brazilian students and travelers who sought the intervention and the assistance of the Brazilian minister, and his generosity often dissipated apprehensions and pecuniary difficulties, which embarrassed them.

On returning to Rio de Janeiro in 1838 he found himself poor, rather in debt, old and care-worn; but opening once again his office, he worked arduously, he worked too much, paid his liabilities, and maintained his family in a dignified manner. He, however, lost his health, and felt painfully that he was also losing his sight.

In 1841 the Emperor Don Pedro II, on the day of his coronation remembered and distinguished the worthy Rocha, by conferring on him the title of councilor.

Shortly after, however, the patriot and one of the patriarchs of the independence, became totally blind. Even so he practised, hearing the suits read, and dictating to his clerks all that was needed to be said in the sometimes long and important cases entrusted to his care.

At last he could no longer work; besides being completely blind, disease prostrated him on his death-bed.

He was then seventy-one years of age, and extremely poor.

Though filial love and devotedness watched at his bedside, he was tormented in his blindness, in his old age, in his poverty, by the thought of the sufferings of his children.

Under these trying circumstances he received the most grateful consolation. The Brazilian Historical and Geographical Institute presented the government with a brief

but eloquent report of the important services rendered by the learned and worthy patriarch of the independence, and a few days later the imperial government published a decree granting councilor capitão mór José Joaquim da Rocha a pension of twelve hundred mil reis a year, to pass at his death to his widow and children.

The venerable Rocha, worthy blind old man, at death's door, shed copious tears when he heard what the Institute had done, and what the imperial government had decreed.

A few days later, on the 16th of July, 1848, councilor José Joaquim da Rocha departed this life.

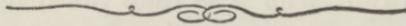
When the Emperor received the news of the death of the modest and venerable patriarch of the independence, he immediately ordered that the funeral expenses should be paid out of his private purse.

A commission of the Historical and Geographical Institute of Brazil accompanied the mortal remains of councilor Rocha to the tomb which received them, and saw a chaplet of *cizalpina* placed in front of the corpse by the respected and eloquent orator, who was then the learned M. Manoel de Araujo Porto Alegre, now Baron of Santo Angelo, who, in the funeral ceremony and the last farewell, closed his impressive discourse with the following monumental words :

« When I was in Rome, and received the benefits conferred by councilor Rocha, I heard him say these memorable words to the greatest Brazilian poet: «I shall not grudge the sacrifices and the enormous losses which I sustained from 1822 to 1830, if when I am laid in my grave a voice be raised which shall pronounce these words—INDEPENDENCE OR DEATH! *for these words contain the greatest and the happiest days of my life.* » And councilor Rocha shed tears.

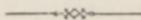
« Let, therefore, his request be complied with, and let

councilor Rocha receive this wreath of *Brazil*, in the name of his country, in the name of history. It is offered by the Institute, the Historial Institute, which will always honor the grateful memory of its deceased honorary member, the worthy José Joaquim da Rocha, who gave the first impulse to our independence. »



## X OF JANUARY

JOÃO FERNANDES VIEIRA



João Fernandes Vieira died on the 10th of January, 1861, in the city of Olinda. He died as he should have died. He sleeps the sleep of death in the capital of Pernambuco, where he had risen to the pinnacle of glory.

He was born in the island of Madeira, and arrived at Pernambuco, a poor but laborious immigrant, shortly before the Dutch invasion in 1630.

His enthusiastic panegyrist, Father Raphael de Jesus, in his *CASTRIOTO LUSITANO*, attributes to him acts of phantastic heroism in fort S. José, in the same year 1630, immediately after the commencement of the Dutch war. Doubts may be entertained of that dawn of heroism, precursor of that splendid sun which afterwards shone in a cloudless sky.

The glory of João Fernandes Vieira requires no imaginary or unfounded tales.

Vieira is an unknown personage in the first and second periods of the Dutch war.

In the first, he either did not serve, or passed ignored and unknown.

In the second, during the enlightened and intelligent administration of prince Maurice of Nassau, he, like many other Portuguese and Brazilians, submitted to the Dutch power. He entered into business, was fortunate, and became rich through his marriage with a distinguished and wealthy lady of Pernambuco. In 1644, though he had before him a most happy and tranquil future, he did not hesitate to risk his all on a very doubtful card.

It was in this game that his glory commenced to radiate: for Vieira patriotically risked all his wealth for the love of his country.

When, in 1644, Andre Vidal de Negreiros was ordered to go to Pernambuco with instructions from the governor-general of Brazil, Telles da Silva, to implant the germs of the conspiracy against the Dutch power, he found in João Fernandes Vieira the first and most devoted conspirator.

Though the object of the suspicions of the Dutch chiefs, (having been formally denounced as the chief of an imminent insurrection), Vieira did not retreat. He hastened the patriotic rebellion, uttered the shout of independence on the 13th of July, 1845, and on the 3d of August of the same year, having collected only about a thousand men, undisciplined and badly armed, with Captain Antonio Dias Cardozo who had seventy soldiers, awaited on Tabocas Hill, Colonel Hans, who, commanding eight hundred men of

regular troops was pursuing him, and who Vieira routed completely, after a hot fight.

Immediately after this victory, all Dutch Brazil took up arms, and João Fernandes Vieira distinguished himself in the midst of that brilliant circle of men called Negreiros, Henrique Dias, Camarão, Soares Moreno, Cardozo and others: he is not a military man, he does not take the command in chief; but he is an improviso general, and equals those commanders in ability and bravery.

On the 7th of October, 1645, he is proclaimed by the *people and nobility, by the clergy and the military* of Pernambuco—*governor of the independence*. In July of the following year he received three treacherous shots, one of the balls wounding him in the shoulder; as however he had reasons to believe that the instigators of the assassins were rivals envious of his high position, he was generous enough to quash the affair and forget the crime to avoid discord in the Brazilian camp.

The war continued, and Vieira, always active and energetic, never spared either his person or his money. It would be difficult to enumerate all the combats in which he took part, always displaying great courage.

In 1648 and 1649 he distinguished himself remarkably in the two battles of the *Guararapes*, under the command in chief of General Barreto de Menezes.

In these two sanguinary and memorable battles, gained by the army of Pernambuco, the Dutch power received its deathblow. The Dutch army no longer dared to leave the city of Recife, where, closely besieged, it continued to resist till 1654, when its chief signed, on the 26th of January, the capitulation of *campina do Taborda*, which closed the war, with the complete and glorious victory of the people of Pernambuco.

João Fernandes Vieira entered Recife on the 27th of January at the head of the vanguard of the independent army.

Don John IV, amongst other recompenses, gave Vieira the *fôro grande* (an honorary distinction to which a pension is annexed), named him a commander of the Order of Christ, also with a pension, and promoted him to the governorship of the *capitaincy* of Parahyba, until that of Angola became vacant ; in both of these he gave proofs of great administrative capacity.

Don John IV was well able to appreciate the services rendered by the heroes of the rebellion of Pernambuco ; because they carried on the war, limited, almost exclusively, to their own resources, and, in 1646, resisted the orders to the contrary, which had been wrested from that king as a cruel and imperious political necessity.

João Fernandes Vieira has every right to the title of a splendid hero, to whom a place of honor is due in the gallery of the most illustrious and worthy men of Brazil.



## XI OF JANUARY

LUIZ PEREIRA DA NOBREGA DE SOUZA COUTINHO

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Though one of the worthies of the independence, and a remarkable politician and patriot of 1822, much information is wanting respecting the life of the devoted, but retiring Brazilian, Luiz Pereira da Nobrega.

It is known that he was born in Angra dos Reis, province of Rio de Janeiro, that he entered the army, and that he was a captain of the line in the Moura regiment in the time of Don John, the prince regent, who appointed him colonel of the militia cavalry regiment of the district of Itapacorá. He was succeeded in that acting command by Fernando Carneiro, afterwards Count of Villa Nova. As, however, the privileges of that regiment gave its superior officers the honors of officers of the line, he entered the general staff of the army, with the same rank of colonel, and remained under orders at the Palace.

He was not a well-instructed man ; on the contrary, his information was limited ; but he was a man of strong will and capable of acts of energy.

In 1821 he belonged to, and was an assiduous attendant at the club of capitão mór José Joaquim da Rocha. He was an ardent and devoted co-operator in the work which prepared the events of the 9th of January, 1822, when the revolution for the independence broke out with the declaration of the prince regent, Don Pedro, that he *would remain in Brazil*, disobeying the decrees of the Lisbon côrtes, and of his father King John VI.

Two days later, on the 11th of January, General Avilez declared himself, and the *auxilliary division* which he commanded, and which was composed of disciplined Portuguese troops, against the decision of the prince regent, and occupied the Castle Hill, menacing the city.

Nobrega then lived in Misericordia Street, on the slope of the hill. His patriotic ideas were well-known, and so much had he done in favor of the representation taken before the prince on the 9th of January, that the Portuguese soldiers insulted him, throwing large stones down on his house.

Fearing for his family, he took them to the house of his freind, capitão mór José Joaquim da Rocha, and went immediately to Santa Anna field where the native soldiers and patriots had met.

The services which he rendered during all that day and the night of the 11th to the 12th of January, aiding in preparing the resistance, in arming the people, and in performing urgent and most delicate commissions, place him in the first rank of the worthies of that day and night of glorious devotedness to civism.

In July, 1822, he was named minister of war, ad in-

terim, and on the 1st of August he had the honor of signing the decree which declared that any troops sent from *Portugal* or any other nation without the previous consent of the prince regent, should be considered as enemies and treated as such.

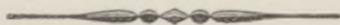
On the 28th of October, 1822, after the proclamation of the independence of Brazil and of the prince Don Pedro as Constitutional Emperor and Perpetual Defender of Brazil, the Andrada ministry, of which Nobrega was still minister of war, ad interim, resigned. But the two Andradas, José Bonifacio and Martim Francisco, returned to power on the 30th of the same month, and taking extraordinary and oppressive measures opened an inquiry respecting a conspiracy which was never proved. Nevertheless José Clemente, Father Januario da Cunha Barbosa, and the ex-minister of war were exiled to France.

Neither of these patriots of the independence, nor Joaquim Gonçalves Ledo, who in November also fled to Buenos Ayres, nor Nobrega, were elected deputies to the Brazilian *constituante* assembly.

When he returned home in 1824 he did not influence political affairs; but in 1826 the province of Rio de Janeiro elected him a deputy to the general assembly of the first ordinary legislature, and as soon as the chamber was installed he had the honor of being elected its president.

Luiz Pereira da Nobrega was no orator, neither could he distinguish himself in parliament. In the army he rose to the rank of lieutenant-general. He died in Rio de Janeiro.

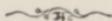
Luiz Pereira da Nobrega de Souza Coutinho was one of the worthies of the independence of Brazil, and rendered that cause such relevant services in 1822 as to deserve an honorable place in the history of Brazil.





## XII OF JANUARY

DONNA DAMIANA DA CUNHA



The back-woodsmen of S. Paulo, the discoverers of the vast territory which afterwards formed the province of Goyaz, one after the other had seen a century pass by, and with all their bravery had been unable to conquer and tame the savage tribe of the *Cayapó* Indians, who ruled the wild district of *Camapuan*

The intrepid and revengeful *Cayapós*, in their incursions, dared to penetrate to the north of the capitania of S. Paulo. They fought courageously with the *bandeiras* (companies or bands of S. Paulo back-woodsmen), and pillaged their caravans.

Luiz da Cunha Menezes, governor and captain-general of the capitania of Goyaz from 1778 to 1783, resolved on employing gentle, conciliatory, and humane measures

to civilize that energetic and warlike tribe, and in 1780 sent an intelligent common soldier, called Louis, at the head of fifty men of Goyaz and three Indians, in friendly search of the *Cayapós*.

After some months the soldier Louis returned with his adventurers to *Villa Boa* ( afterwards city of Goyaz ), bringing about forty *Cayapós* with the chief of the tribe, an old man still strong, and of an imposing aspect.

With the women, a daughter of the chief had come, leading a boy by the hand, carrying on her back, in a kind of net made of llianes, a beautiful little girl only a few months old.

The old man, flattered by the manner in which he was received, and by the favors bestowed on him by the *great captain* ( the governor ), resolved on remaining with the conquerors, and sent back his warriors, ordering them to bring the other *Cayapós*.

The little girl, grand-daughter of the chief, was baptized and received the name of *Damiana*, and as the governor was her god-father he gave her his surname of *da Cunha*.

The *Cayapós*, whose numbers were increased by new arrivals, were settled in the villages of *Maria* and *S. José*.

Donna Damiana da Cunha grew up and married a Brazilian in the village of *S. José*. Auguste de Saint Hilaire, who went to see her when in Goyaz, mentions her with interest and praise. She was a handsome woman, amiable, quick-witted, speaking well the Portuguese language, and, which is more important, enjoying great influence with the *Cayapós*.

Harmony and peace, however, did not last long : those savages again returned to a still more terrible war. For

not a few of those who deserted from the villages, after learning how to manage fire-arms, took those powerful instruments to their brothers in the woods.

Then, when the war raged most furiously, when the *Cayapós* attacked and burned dwellings, destroyed plantations, killed and pillaged the settlers, and were consequently pursued with equal cruelty, many of them dying in revengeful and horrible massacres, the virtuous Donna Damiana da Cunha, a poor and weak lady, commenced the task of Nobrega and Anchieta.

A heroine of fraternal love, an angel of charity, an apostle of faith, a tender and powerful element of civilization, Donna Damiana da Cunha undertook the great and glorious task of going into the woods to call the *Cayapós* to social life, to religion, and to the duties of labor.

This admirable and worthy lady, four times astonished the people of Goyaz with her triumphs, which cost her long and fatiguing journeys, exposing her life to the attacks of wild beasts, and to a thousand other dangers, and months of wearisome perseverance, which exhausted her strength.

She neither took soldiers or warriors with her: she only took a heart full of love, a soul replete with faith, and suspended over her breast the cross of the Redeemer.

In 1808, after having penetrated to the South, the solitudes of the Araguaya, Donna Damiana returned to the village of S. José with more than seventy *Cayapós* of both sexes, who were baptized.

A short time before 1820, she was preparing for a second journey, when she received the visit of the learned Saint Hilaire, who threw out some doubts with regard to the result of the undertaking. Donna Damiana answered: « The *Cayapós* respect me too much not to heed what

t say. » And the success of the second journey equalled that of the first.

In 1824 the noble lady-apostle again penetrated into the solitudes of Camapuan, and after seven months of toil and of saintly preaching, she conducted to the baptismal fount and to civilization one hundred and two *Cayapós* of both sexes.

She had done a great deal; she was wearied, abated, and weakened with ascending mountains, descending immense valleys, and facing dangers and death, and with the thousand privations she suffered in the deserts.

But towards the end of 1829 the *Cayapós* appeared in great numbers and very menacing, spreading destruction and death along their path.

The president of Goyaz, a province of Brazil since 1822, appealed to Donna Damiana da Cunha.

The angel dispelled the tempest: at her voice the *Cayapós* became pacified, and the self-denying heroine, forgetting the deep alteration in her health, received instructions from the president of the province, and went again, accompanied by her husband, Manoel Pereira da Cruz, and two Indians, man and woman, José and Maria, who were her constant attendants, as a herald of peace and friendship, to the civilizing conquest of her brother's untameable tribe.

On the 24th of May, 1830, for the fourth and last time, did she dive into the deserts, and at the end of eight months, returned to her village on the 12th of January, 1831.

It is a glorious but a sad date: the heroine of charity, of faith and of civilization returned home dying.

Broken down and sick, it was only through a heroic effort that she had resisted during eight months of inces-

sant work. Under these circumstances she could do but little. The *Cayapós* reclaimed through her influence were not numerous; Damiana, however, had completed the sacrifice of her life.

The Indians of the villag went out to meet her with dances and festive demonstrations; the president was awaiting her with all the authorities of the place.

Vain honors of this world! Donna Damiana da Cunha entered the village supported by the arms of her Indian brothers. The light of her eyes had nearly disappeared, and like to the seal of death was the marble pallor of her cheek.

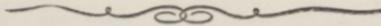
The 12th of January, 1831, announced the death pangs of the sainted woman.

The 12th of January, 1831, is the white and glorious shroud of Donna Damiana da Cunha.

She expired a few days later.

The last resting-place of this angelic missionary is now no longer known.

Let Donna Damiana da Cunha's epitaph in history be simply—*Woman apostle*.





## XIII OF JANUARY

VICENTE COELHO DE SEABRA



Exactly at the same time that Claudio Manoel da Costa, Alvarenga Peixoto, and probably Gonzaga (condemned with them), commenced to weave the thread of the unfortunate conspiracy of Minas Geraes, in 1788, Vicente Coelho de Seabra Silva Telles, whilst yet a student at the University of Coimbra, finished writing his *Elements of Chemistry*, in two volumes, of which he published the first in that same year after taking his scientific degree.

It was already no small matter that a mere student should have had the courage to publish a work; but more to his glory is the fact that it was the first book on the subject written in Portuguese after the great progress which chemistry owed to the French scholars who raised it so high in the last half of the eighteenth century.

But the student, who was to become a master, did not forget that he was a Brazilian. He dedicated his work to the *Rio de Janeiro Literary Society*, his love of Brazil transpiring in the dedication.

The second volume of the *Elements of Chemistry* was published in 1790. The part which treats of stones and mining works, specially of the gold mines of Brazil, with their respective nomenclature, deserves special commendation.

In April, 1789, the Academy of Sciences of Lisbon proclaimed Seabra their corresponding member.

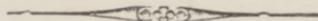
The illustrious Brazilian had then already published two more dissertations, one on *Fermentation in general*, and the other on *Heat*, which he offered to the learned José Bonifacio de Andrada e Silva, his countryman.

Besides these works, Vicente Coelho de Seabra wrote: *Memoria sobre a cultura do riccino ou da mamona em Portugal* (On the culture of the castor-oil plant, or palma-christi, in Portugal) with observations respecting the practise in Minas Geraes; and in 1801, printed in Lisbon, the *Nomenclatura chimica Portugueza, Franceza e Latina* (Portuguese, French and Latin Nomenclature of Chemistry), a work of great merit, the desinences proposed being those adopted to this day, with the exception of the modifications called for by the progress of science.

Towards the latter end of last century the University of Coimbra received Seabra as assistant professor of zoology, mineralogy, botany and agriculture; but shortly after, in March 1804, before completing his fortieth year, this distinguished Brazilian was by death taken away from science.

The works of Vicente Coelho de Seabra are now almost

unknown. This, however's is not surprining when neither the date of his birth nor the day of his death are known. His illustrious name is consigned here in memory of the 13th of January, the day on which the Royal Academy of Sciences of Lisbon conferred on him the diploma of effective member.





## XIV OF JANUARY

DON PAULO DE MOURA

AFTERWARDS FRIAR PAULO DE SANTA CATHARINA

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A native of the town, afterwards the city, of Olinda, in Pernambuco, where he was born in the last quarter of the 16th century, Paulo de Moura, a legitimate son of Don Francisco de Moura and of Donna Genebra Cavalcanti, was of noble descent, both on the father's and mother's side ; for his father belonged to the Portuguese nobility, and his mother, Donna Genebra, was the daughter of the Florentine noble Felipe Cavalcanti by his wife, a natural but legitimated daughter of Jeronymo de Albuquerque, brother-in-law of the first donee of Pernambuco, Duarte Coelho, and

of the Indian, Maria do Espirito Santo Arco Verde, whose father was the famous *Arco Verde* (Green Bow), *morubixaba*, or chief of the tribe of the *Tabayares* or *Tabayaras*.

Don Paulo de Moura, therefore, on the maternal side, descended from, and was a grand son of the Indian Maria do Espirito Santo Arco Verde, and a nephew of the Brazilian hero, Jeronymo de Albuquerque, Maranhão, brother of Donna Catharina de Albuquerque. His nobility, therefore, had no flaw ; for his Indian grandmother, being the daughter of a *morubixaba*, was a princess in the tribe of the *Tabayares*, and as such saved the life of Jeronymo de Albuquerque with whom she had fallen in love.

When only twenty years old he became enamored, and, his love being requited, he married Donna Brites de Mello, his cousin-german, daughter of João Gomes de Mello, the younger, and of Donna Margarida de Albuquerque, legitimate daughter of Donna Genebra Cavalcanti. Donna Maria de Mello was the issue of this marriage. D. Brites de Mello dying shortly after, left the impassioned husband in afflictive widowhood.

Wounded in his most tender love, sad and desponding, Don Paulo de Moura abandoned the world and retired to the monastery of Nossa Senhora das Neves, and there professed, taking the name of Friar Paulo de Santa Catharina.

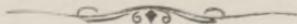
Whilst a friar in the seraphic order, he was always distinguished for his humility, and for the brotherly love with which he treated his companions. On the 14th of January, 1717, in the chapter held at Santo Antonio of Lisbon he was elected custodian of Brazil, and performed the duties of the charge with as much zeal as prudence. His memory is revered by all.

Donna Maria de Mello, the daughter of Don Paulo de

Moura, married Francisco de Mendonça Furtado, grand alcaide of Mourão, knight commander of Villa Franca do Hira, and governor of Mazagão. From this marriage was born D. Mayor Luiza de Mendonça, who married João de Almada de Mello, commissary-general of the Beira cavalry, grand alcaide of Palmella, and owner of the entail of Olivaes and Souto d'El-Rei: they had issue Donna Thereza Luiza de Mendonça who married Manoel de Carvalho de Athayde, a gentleman of the royal household, commander of the order of Christ, and captain of cavalry in the war of succession in Spain. Of this marriage was born Sebastião José de Carvalho e Mello, afterwards Count of Oeiras, and Marquis of Pombal, the great minister of Don José I.

Don Paulo de Moura, grandson of the Indian Maria do Espirito Santo Arco Verde, was, therefore, third grandfather of the Marquis of Pombal, who was, therefore, sixth grandson of that Indian of the *Tabayara* tribe.

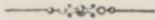
This information is found in the *Novo Orbe Seraphico*, of Friar Antonio de Santo Maria Jaboatão. From Donna Maria de Mello forward, it accords perfectly with the Portuguese Nobiliarchy. From Donna Maria Mello backward to Maria do Espirito Santo Arco Verde, there can be no doubt; for, besides the valuable testimony of Jaboatão, who was a contemporary and companion of Friar Paulo de Santa Catharina, the marriage of the Florentine Felipe de Cavalcanti with Donna Catharina de Albuquerque, legitimate daughter of Jeronymo de Albuquerque, and of the Indian Maria do Espirito Santo Arco Verde, is a positive and well-known fact.





## XV OF JANUARY

BARTHOLOMEU ANTONIO CORDOVIŁ

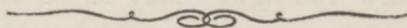


Bartholomeu Antonio Cordovil was born in 1746 in Rio de Janeiro. He saw the light of day on the eve of the second half of the 18th century, in which poets and artists of the great Portuguese colony in America without compact, and naturally, commenced to shew in their works the character, subjects, ornaments and the inspired impetus of Brazilianism.

Bartholomeu Cordovil obtained what education he could in Rio de Janeiro, and with but little instruction he flourished and shone as a poet of vivid talent and consummate taste. His verses were much applauded, and they attained celebrity.

The greater part of the poetical compositions of Cordovil are lost; but, thanks to canon Januario da Cunha Barboza and other devoted preservers of literary treasures

likely to be forgotten through careless negligence of valuable manuscripts, several pieces of his poetry were printed in the *Parnaso Brasileiro*, now rather rare. In these, and specially, as authorized critics aver, in the *dittyrambo ás nimphas goyannas* (Dithyramb to the Nymphs of Goyaz), the splendid talent, and the charming and fertile fancy of the poet are manifest. He died on the 15th of January, 1810.



## XVI OF JANUARY

### JERONYMO FRANCISCO COELHO

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In the city of Laguna, province of Santa Catharina, Jeronymo Francisco Coelho was born on the 30th of September, 1806. He was the legitimate son of Major Antonio Francisco Coelho, and of Donna Francisca Lena do Espirito Santo Coelho.

When three years old he came with his parents to Rio de Janeiro, and on attaining his seventh year accompanied his father, who had been appointed to the command of a battalion of infantry and inspector of the troops in the province of Ceará. He there enlisted, as a cadet, in the artillery company on the 17th of December, 1813.

In 1815 he returned to Rio de Janeiro and was discharged from the service. As, when only nine years old, he revealed remarkable intelligence, his uncle, Dr. João Francisco Coelho, adopted him that he might enter a lit-

erary career. In that same year, however, the hopeful boy lost both his father and his uncle, and was left in extreme poverty under the sole protection of his mother, who spared no sacrifice on his behalf.

On the 18th of February, 1818, he again enlisted in a regiment of artillery, and ardently studied Latin, French, English, and rational and moral philosophy in the military academy. He became a distinguished student; gained the first prize two years, and finally took his degrees in mathematics and engineering.

By competitive and public examinations he rose in rank, so that, in 1824, when only eighteen years old, he became captain.

The prohibition of promotions in the army, and its disorganization in 1831, delayed his military career.

In 1834, he was transferred to the corps of engineers, and only in 1837 was he promoted to the rank of major. Thenceforward, however, new promotions raised him to the rank of a brigadier-general on the 14th of March, 1855.

The high capacity of Jeronymo Coelho, however, was availed of in politics and in the administration. The province of Santa Catharina gave him a seat in the provincial assembly from 1835 to 1837, and in the chamber of deputies from 1838 to 1847, and also in the legislature which commenced in 1857, of which he did not see the end.

In parliament he was always a liberal; but never refused his vote to measures indispensable to the regular course of government, even when his adversaries were in power.

As an orator he was fluent, clear, logical, and sometimes energetic, but he was never intemperate.

On the 2nd of February, 1844, he entered the cabine

organized by the Viscount of Macahe, as minister of war. He debated brilliantly with the conservative opposition in the chamber until its dissolution.

In that ministry he had the glory of drawing up the instructions of the 18th of December, 1844, which put an end to the rebellion of the province of Rio Grande do Sul, which had been raging since 1835.

In 1848 Jeronymo Coelho was appointed president of the province of Pará, where he acquired fame through his tolerant, economical, and wise administration. He did not interfere in the election for deputies, which then took place, except to maintain the liberty of the vote. He also opposed with patriotic energy the occupation of Amapá, for the second time resolved on by the French of Cayenne.

In 1850 he left the presidency of Pará, and, in Rio de Janeiro, he served successively as director of the gunpowder manufactory, as director of the war arsenal, and as director of the army school of practise.

In March, 1856, he was appointed president of the province of S. Pedro do Rio Grande do Sul, where he rendered relevant services, the most important of which was systematizing and giving an impulse to public works, and to roads which he ordered to be opened.

An arduous task which he undertook must not be forgotten: he was appointed chief of the corps of engineers charged with measuring and making out the twenty-five leagues of land which formed the complement of the dowry of the Most Serene Princess of Joinville. These lands are in the solitudes of S. Francisco, in the province of Santa Catharina. After five months of most fatiguing toil Jeronymo Coelho renounced his ordinary pay

and valuable extraordinary gratifications granted to the other members of the commission.

In 1857 having been again elected by his province, he took his seat as deputy, and on the 4th of March, as minister of war, entered the cabinet of which the Marquis of Olinda was chief.

Though his strength was failing, and though already suffering from a painful disease which was mining his life, Jeronymo Coelho, during the sessions, unflinchingly faced the numerous and vehement conservative opposition.

With this effort he became extenuated. In the following year he ventured to continue the debate; but shortly found it impossible to keep in the field, and he retired from the ministry. During six months medical science made every effort to save him, but at last despaired.

As a last resource, Jeronymo Coelho went to breathe the pure and healthy air of Nova Friburgo. It was too late; after much suffering he died serene and resigned on the 16th of January, 1860.

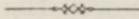
His intelligence was as brilliant as his heart was good; frank, faithful, honorable and disinterested. He died, as he always lived, in poverty.

He was a member of the council of H. M. the Emperor, a chamberlain in the Imperial Household, commander of the order of S. Bento de Aviz, and of the Imperial order of the Rose; a brigadier-general in the army, member of the supreme military council, and deputy to the general legislative assembly.



## XVII OF JANUARY

JOAQUIM AUGUSTO RIBEIRO



João Caetano dos Santos, the prodigious Brazilian dramatic actor, was not a great artist, but he was a great genius, and, without doubt, for this reason he died without leaving a school; the art necessary to create it was wanting.

Nevertheless, the splendor of his triumphs served as an incentive which led many young Brazilians to the boards flushed with the proud aspiration of having him for a master. Unfortunately, however, João Caetano could not transmit to them the flame of his genius, nor initiate them in the delicate and profound secrets or precepts of dramatic art which he guessed when acting. He could not however teach them in school, not having himself sufficient instruction nor the necessary studies of its principles and rules.

Nearly all the pupils of João Caetano remained in most obscure mediocrity, and from this sad condition, only the few, the very few, escaped who, through the efforts of their own intelligence, advanced beyond the close precincts of the most limited instruction in the trivial and practical notions of acting. João Caetano could not impart that which he had not to give: severe and instructed art; he could not transmit to others the riches of the treasure in which he abounded, his genius, which achieved wonders.

Among the young enthusiasts of the great dramatic actor, who entered his company of the theatre of S. Pedro de Alcantara, was Joaquim Augusto Ribeiro.

Born in the city of Rio de Janeiro on the 6th of June, 1825, Joaquim Augusto was the son of João Thiago de Souza, an adoptive Brazilian, and of Donna Marianna Joaquina de Jesus.

Poor, and having but very little more than a primary education; but talented, and given to reading poetry and drama in the Portuguese language. Being an admirer of João Caetano, he took a fancy to the theatre; he wished to be an actor and to appear on the boards. The Brazilian Talma received him with but doubtful hopes, and almost through mere condescension.

Joaquim Augusto in reality did offer himself in very unfavorable physical conditions for an actor. It is true that he had an agreeable and handsome face, an elegant figure, fine and eloquent eyes; but he was rather deaf, spoke with difficulty almost bordering on stammering, and had an ungracious walk, which made him appear, if he in reality was not, a little lame.

Nature, indeed, appeared to have closed the doors of

the theatre to Joaquim Augusto, but João Caetano, who was not exacting, opened them for him.

Joaquim Augusto was a man of strong will, remarkably intelligent, and indefatigable at his work.

He took dramatic art seriously to heart; he studied it and taught himself. Conscious of the physical defects which thwarted his aspirations to distinction in the profession which he had adopted, he toiled with admirable patience and perseverance to correct them, and gradually he gained applause and the name of — artist.

He appeared on the boards before he was twenty years old. In 1851 he created the role of José, in the comedy *Fantasma Branco* — and later on others followed, much applauded by the press.

Leaving João Caetano, he acted in the capital and in different provinces of the Empire. When he had gained considerable instruction in his profession, and when he had, in a great measure, overcome or dissimulated his physical deficiencies, he went to Portugal. He acted in the cities of Oporto and Lisbon, gaining applause, and eulogical criticism, and honorable appreciation of his artistic merit from literary men and authorized judges, and returned to his country, to attain new triumphs.

In the city of Rio de Janeiro he was the chief of the *Gymnasio Dramatico* theatre, the most legitimate, though, at the end of a few months of splendor, the unfortunate representative, of dramatic art.

Almost simultaneously with João Caetano, who had returned from Europe, having in Paris been present at the representation of the drama — *Prestigiateur*, Joaquim Augusto, who was lessee of the *Gymnasio*, announced the representation of the same drama translated into Portuguese.

It was like a duel between two paladins, on the same field, and with arms supposed to be equal.

The two men exhibited themselves in the contest as they were. They courageously and nobly submitted to comparison, and to the judgment of the more enlightened public of the capital of the Empire.

João Caetano showed eruptions of genius which Joaquim Augusto was far from attaining.

Joaquim Augusto, on the other hand, displayed so much art as to have often exceeded João Caetano.

This was, undoubtedly, the most brilliant and the proudest triumph of Joaquim Augusto.

To contend with João Caetano and not be vanquished, was a glory to which, until then, no other dramatic actor had aspired in the Brazilian theatres.

Joaquim Augusto Ribeiro again returned to the principal provinces of the Empire, conspicuous everywhere for his remarkable talent and deep study of art.

On returning to Rio de Janeiro, he had the great displeasure of witnessing the shameful decadence of the national dramatic theatre in the capital of the Empire.

Joaquim Augusto Ribeiro died on the 17th of January, 1873, at Engenho-Novo, in the district of the capital.

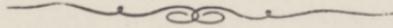
After João Caetano dos Santos, he was a dramatic actor of the highest and most justly acquired reputation of his time, and his is the glory of having been one of the first interpreters of the school called *realistic*.

High comedy and the drama were the fields in which he culled his best flowers.

As lessee or as partner in undertakings of this nature, Joaquim Augusto Ribeiro always encouraged na-

tive dramatic literature, giving preference to the dramas and comedies of Brazilian authors.

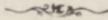
A distinguished and patriotic artist, he honored himself with two titles, which recommend his memory to the gratitude of Brazil:--a patriot and an artist.





## XVIII OF JANUARY

ANGELO MONIZ DA SILVA FERRAZ



Angelo Moniz da Silva Ferraz died suddenly on the 18th of January, 1867, in the beautiful and picturesque city of Petropolis, shortly after his fiftieth birthday. A few days before he had been created Baron of Uruguayana, and had not had time even to avail himself legally of the honorable distinction conferred on him.

Having distinguished himself in parliament, his name as a paladin of debate was simply—Ferraz—: it ought to be preserved.

Having taken his degree in the faculty of law of Olin-da, Ferraz, a talented and diligent native of Bahia, was elected a deputy by the province, which had already tried and applauded him in the provincial assembly.

Ferraz took his seat in the chamber of deputies in the

legislature which commenced in 1843. He distinguished himself as a speaker for his close logic, and sometimes for his impetuous eloquence. In a political assembly, in which there was no opposition, being unanimously ministerial, he must have toiled hard to have attained distinction, being then a young and new member.

That chamber being dissolved, he was again returned by his province in 1845. He led the opposition consisting only of three or four deputies, received the celebrated name of *chief of the patrol*, and confirmed his reputation as a most able parliamentary speaker.

In the following legislature he abandoned the conservative party to which he had belonged, to support the liberal cabinet of the wise and virtuous Paula e Souza, a profound idealist, and a weak and discouraged statesman, who allowed his opponents to snatch power from him.

In that catastrophe of the liberal party, Ferraz made a remarkable speech, closing with a strain of false judgment, which, nevertheless, aroused the enthusiasm of the vanquished now in the opposition. Before sitting down he exclaimed: «Some suicides are glorious!» and the cheers drowned the voice of the glorifier of the least justifiable of political suicides.

Ferraz was then inspector of the custom-house of Rio de Janeiro, the first of the Empire, and there left the name of a very intelligent, active and enlightened administrator.

Seeing the confusion into which political parties had fallen, he became, as it were, independent of political leagues. He was appointed president of the province of Rio Grande do Sul, and being again sent to parliament, he voted at first with the conservative ministry, and

immediately afterwards, nearly alone, or rather abandoned by pusillanimous and unfaithful companions who had combined an alliance, he energetically opposed the cabinet of the Marquis of Paraná, the man of strong will, and who then commanded almost irresistibly.

During these contests Ferraz, who had been elected in the triple list by the province of Bahia, was by the Emperor chosen senator in 1856.

Three years later, during the heat of parliamentary debates on systems of political economy, being called upon to form a ministry, he became president of the council and minister of finance.

In 1865 he became minister of war in the cabinet organized by the Marquis of Olinda, and during the war with Paraguay displayed great activity.

A Paraguayan army having in that year invaded the province of S. Pedro do Rio Grande do Sul, Ferraz, as minister of war, had the honor of accompanying H. M. the Emperor Don Pedro II, who, leaving the capital of the Empire, went to the field of battle in the invaded province to exult with the country over the victory of Uruguayana, where the Paraguayan General Estigarribia surrendered a prisoner with all the forces under his command.

So diligent, solicitous, and energetic was Ferraz as minister of war, that when, in August, 1866, a new ministry was formed, in which councilor Zacharias de Goes e Vasconcellos was president of the council and minister of finance, he had to continue in the cabinet, with the same portfolio until a few months later, when being much abated by a disease of the heart which so much arduous toil had aggravated, he left the ministry and went to Petropolis to die.





## XIX OF JANUARY

TRAJANO GALVÃO DE CARVALHO



The mind of Trajano Galvão de Carvalho was full of inspirations, he however had no aspirings of ambition. He had a fine talent but it was impaired by listlessness; it was like beautiful music played in solitude. Nature made him a poet, but he left only one book, or a limited collection of pieces of poetry, many of incontestable merit and which promised more brilliant and masterly compositions, when death overtook him at the age of thirty-four.

Trajano was born on the 12th of January, 1830, in Barcellos, near the town of Nossa Senhora de Nazareth, on the banks of the river Mearim, in the province of Maranhão. His parents were Francisco Joaquim de Carvalho e Donna Lourença Virginia Galvão.

Losing his father when still an infant, he was adopted

by his godfather and paternal uncle Raymundo Alexandre de Carvalho, whose wife, his godmother, Donna Maria Cecilia Bayma de Carvalho, lavished upon him the cares of a loving mother until he was eight years old, when his step-father and his mother, took him to Portugal.

When fourteen years old Trajano had finished the preparatory studies necessary to matriculate in the faculties of law of Brazil, and his step-father sent him, in 1845, to S. Paulo to graduate in laws.

Not arriving in time to matriculate in the Academy, he delayed passing the examinations and continued to study the preparatory subjects. As, however, he was an excellent flute-player, he, poor *freshman*, was constantly figuring in the serenades of the *veterans*, hence the undeserved name of a lazy student which he acquired and which terrified him so much that three years passed without his being able to muster sufficient courage to go up for his examinations.

In 1849, owing to the persistent advice of the distinguished Dr. Antonio Henrique Leal, also a native of Maranhão, who was then studying medicine in Rio de Janeiro, Trajano went to Pernambuco, where he passed the preparatory examinations and matriculated in the faculty of laws of Olinda. He passed the first and second years with very good notes; but in his third year, an epigram, a poetic trick, applauded by the students, cost him a bad note in his examination. This stain so hurt his feelings, that, going to pass the vacation in Maranhão, he went to his god-father's estate on the Upper Mearim, and there remained. He, however, continued to read and to study, until, in 1854, his cousin, Raymundo de Carvalho, who was studying in Pernambuco, prevailed on him to return.

Trajano at last took his degree of Batchelor of Law

returned to the Upper Mearim and married his cousin and companion from childhood, Donna Maria Gertrudes de Carvalho ; and having a great inclination for a rural life, he refused to enter into competition for a chair in the Lyceum of the capital of Maranhão, declined the appointment of public prosecutor in the circuit of the Upper Mearim, and did not even accept the place of his step-father's attorney which was offered him, not only with the usual commission, but with a house and domestic service free.

Trajano, however, was not losing his time ; the hours which he could spare from the administration of the estate he employed in the study of good books, and in the culture of poetry. In 1863 his friends obtained his consent to the publication of nearly all his poetic productions in a volume with the title : AS TRES LYRAS (The Three Lyres).

Trajano Galvão de Carvalho died in the midst of his cherished solitude on the 14th of July, 1864.

Besides his book — AS TRES LYRAS — Trajano wrote in prose the *critical opinion* which is found in the first edition of the POSTILLAS DE GRAMMATICA of F. Sotero dos Reis' and two humoristic articles published in the *Diario do Maranhão* and the *Progresso*.

In his poetical works he displays the spirit of a close and subtle observer of scenes and customs, which he paints with the true local colors. His language is correct without affectation ; his metre is natural. He was a witty critic, and an inspired patriot.





## XX OF JANUARY

### MEM DE SÁ

Though a Portuguese by birth and of noble descent, Mem de Sá was a Brazilian, or belongs principally to the history of Brazil in consequence of the services he rendered, of the tomb in which his mortal remains were laid, and of the branch of his family which became Brazilian.

Having been appointed governor-general of Brazil (he was the third), Mem de Sá arrived at the city of S. Salvador da Bahia, and, in 1558, succeeded Duarte da Costa in that charge, which he exercised uninterruptedly till 1572, when he delivered it to his successor, dying shortly after, being buried in the Jesuit church in the city of S. Salvador, as is seen by the epitaph on his tomb.

In his long administration of nearly 15 year, Mem de Sá had to overcome immense difficulties of different kinds :

the war against the Indians in the capitánias of Porto Seguro and Ilhéos, where his son Fernando de Sá died, the terrible conjuration of the *Tamoyos* in the capitania of S. Vicente, in which his principal auxiliaries and negotiators of peace were the enlightened Jesuits Nobrega and Anchieta; the plague and the famine which devastated the capitania of Bahia, and unpeopled the settlements of the friendly Indians, who died of small pox or fled in terror to the woods. Colonists, however, continued to arrive, order was preserved in the administration, and the empire of the law, still more difficult to maintain in sparse colonies, and in numerous distant villages inhabited by numbers of criminals and men of dissolute habits.

The governor-general did a great deal towards the peaceful and humane conquest of the Indians who settled in villages, being their efficient and official protector; justly confiding in the miracles of the Cross which the Jesuits with apostolic faith carried into the midst of the savages in the depths of their forests.

But, in this continuous, severe and arduous toil of nearly fifteen years, the most conspicuous labor of Mem de Sá was the military undertaking which he commenced, and which he had the glory of bringing to a brilliant close on the 20th of January, 1567.

It is necessary to summarize in dates a long history :

In 1555 Nicolas Durand Villegaignon, a vice-admiral of Britany and a Knight of Malta, under the protection of Admiral Coligny, arrived in the bay of Rio de Janeiro, with an expedition of French Calvinists, and occupied and fortified a small island, to which he gave the name of his protector, but which perpetuates and preserves to this day his own—*Villegaignon*.

The king of France, who persecuted the Calvinists in his

European kingdom, applauded the French occupation of Rio de Janeiro, despite its Calvinism, and assisted an important auxiliary force which was sent from France in 1556, under the command of Bois le Conte, and which arrived at its destination in the following year.

In 1558, Villegaignon, having oppressed his companions, lost their confidence, and after many disputes and disagreements he returned to France, repudiated Calvinism and enlisted in the party of the Duke of Guise. But the French colony remained in Rio de Janeiro, and such was their confidence that they had already determined on the names of *Antarctic France* and *Henriville* for the lands of the approaching conquest, and for the capital which they intended founding.

In 1560 Mem de Sá received orders from Lisbon to expel the French from Rio de Janeiro, and, on embarking to execute them, he answered the Queen regent Donna Catharina :

*« I immediately prepared in the best way I could, which was the worst in which a governor could do it. »*

In truth, his army consisted of 120 Portuguese and 140 auxiliary Indians. With these few men, however, he took the island defended by 150 French and a thousand *Tamoyos*.

Being routed, the French and Indians fled to the near continent. The forces of Mem de Sá being insufficient to occupy the island permanently, he destroyed the fort and retired.

The French returned to the island, fortified it in a more efficient manner, and, on the continent nearly in front, they established their camp and the defenses of *Urucumirim*.

In 1564, Estacio de Sá, a nephew of the governor, arrived

in Bahia commanding two galleons, and bringing orders to his uncle to assist him with all the forces of the colony to expel the French from Rio de Janeiro, and to found there a city.

It was almost impossible to follow the orders of the Portuguese government, as the colony had no force. Mem de Sá, however, gave what aid he could to his nephew, who receiving, at the capitania of Espirito Santo the heroic *morubixaba Ararygboia*, with his hords, and some auxiliaries from S. Vicente, enters the bay of Rio de Janeiro in March, 1566, lands near the *Sugar Loaf* and, between this mountain and the hill of S. João, fortifies a position and lays the foundation of the future city to which he gives the name of *S. Sebastião*; because Sebastião was the name of the king of Portugal.

The year 1566 passed in repeated and fruitless skirmishes between the Portuguese and the French, who, though such enemies, were very near each other. In November, however, Mem de Sá being informed by Anchieta, who had gone to Bahia to take holy orders, of the perilous position of Estacio de Sá, called out volunteers, took up arms, went for more combatants to Espirito Santo and S. Vicente, and arriving in Rio de Janeiro on the 18th of January, 1567, encouraged the Portuguese who were on the verge of despair for want of ammunition and provisions.

Mem de Sá could not submit to remaining on the defensive; but consented to wait one day, for the 20th of January was the day of the feast of S. Sebastian, the tutelary saint of the newly founded city.

On the 20th of January Mem de Sá celebrated the feast of S. Sebastian by attacking the French. The fight was terrible; *Uruçú-mirim* was the first and most difficult camp to assault and take; then Villegaignon and some other for-

tified points were taken through the bravery of the men commanded by the governor-general.

The greater part of the French fell in the fight; the rest were terrified, and fled into the forest at the mercy of the Tamoyos. Not a single Frenchman remained on the island, or on the continent of the bay of Rio de Janeiro.

Estacio de Sá, wounded in the face by an arrow, died a few days later.

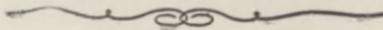
In the service of Brazil, in that of the colony and dominions of Portugal, Mem de Sá lost a nephew, having previously lost a son.

He adopted Brazil for his country, the land on which the blood of those he loved had been spilt.

Mem de Sá then founded the city of S. Sebastião do Rio de Janeiro, changing the seat from the place which Estacio de Sá had chosen, between the *Sugar Loaf* and the hill of S. João, to the hill then called *S. Januario* and now *Castello*, from which it descended and gradually increased, until it attained the size which now allows fancy to picture its future greatness.

As soon as the city was founded and regularity had been introduced in the administration, Mem de Sá left as governor of the place another of his nephews, Salvador Corrêa de Sá, who proved himself worthy of his uncle.

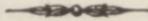
Mem de Sá, having distinguished himself by so many and such important services rendered to the colonization and to the nascent civilization of Brazil, being also the glorious founder of the city which is the capital of the Empire of Brazil, can never be forgotten without the most culpable ingratitude of Brazilians who owe veneration and homage to his illustrious name.





## XXI OF JANUARY

### HENRIQUE LUIZ DE NIEMEYER BELLEGARDE



When the royal family of Portugal transmigrated to Brazil, the ship that conveyed the prince regent, afterwards King John VI, brought also the captain of marine artillery Candido Roberto Jorge Bellegarde and his wife Donna Maria de Niemeyer Bellegarde and their two sons, then very young, who were to become distinguished and serviceable Brazilians.

The younger, Henrique Luiz de Niemeyer Bellegarde, then five years old, was born in Lisbon, on the 12th of October, 1802.

Henrique Bellegarde having been carefully educated, enlisted when yet exceedingly young in the corps of artillery

volunteers, and entered as a student of mathematics in the military school created in Rio de Janeiro. When fifteen years old he was promoted to be an officer; in 1820 he was a first-lieutenant, and in the following year became adjutant-captain to the governor and captain-general of Moçambique, Lieutenant-General João Manoel da Silva.

On returning to Brazil in 1822 he adhered to the cause of the independence and finished in a brilliant manner his studies at the military school. Being then an engineer, he immediately served his adopted country in a professional capacity, being employed on the fortifications which were then being constructed to protect the capital from the expected Portuguese invasion.

In 1825 he went to study in Europe, by order of the government, and in the three years which he remained in France, he graduated as bachelor of belles-lettres, and received the diploma of geographical engineer, and obtained besides very honorable certificates from the school of *Ponts et chaussées* which he also attended.

In 1828 Henrique Bellegarde was charged with different commissions in Rio de Janeiro, and was promoted to the rank of major of engineers, and in 1831 he obtained just praise on publishing his *RESUMO DA HISTORIA DO BRAZIL*, of which he published a second edition in 1834.

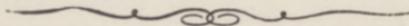
From 1831 to 1838 the enlightened intelligence and admirable activity of Henrique Bellegarde were displayed in important works. He dropped the author's pen, and went in his professional capacity to erect the Cabo Frio light-house, improving the entrance of the bay at the same cape, and placing on the points of the rocks thick iron rings, both of which works recommend his memory to navigators.

The bridges in the city of Campos and at Itajurú; the canals of Ururahy and Maricá and other works commenced or projected are sufficient to attest the capacity of the engineer, and his activity and diligence after his labors in Cabo Frio.

Such severe work can not be done with impunity.

Henrique Luiz de Niemeyer Bellegarde died of pernicious fever in Cabo Frio on the 21st of January, 1839.

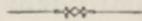
Death overtook him in his thirty-seventh year, when the most brilliant future awaited him.





## XXII OF JANUARY

MARTIN AFFONSO DE SOUZA



The 22nd of January, 1532, is the famous date of the first, though rude, attempt at civilization on the soil of, till then wild, Brazil.

To Don Manoel, King of Portugal, Brazil only owed unprofitable explorations. Having been discovered in 1500, Brazil was at first considered (one can hardly believe it) a sterile and unproductive country, serving only as a calling place for vessels on their voyage to Asia. Later on the country was better appreciated, but the East Indies absorbed the ambition and the glory of the Portuguese.

The rivalry and the distrust of the Spaniards who frequented the River Plate, apprehensions of the ambitious projects of France, from whose ports vessels came to the coast of Brazil to load the precious wood that gave its name to the country, cementing by this means their

friendship with the tribes of savages, were the reasons which induced the king, Don João III, to turn his attention to this large portion of South America.

After an unimportant expedition from 1526 to 1527, under the direction of Christovão Jacques, Don João III, in December, 1530, despatched from Lisbon Martin Affonso de Souza, a member of his council, as commander-in-chief of the fleet composed of five sail and four hundred men, to guard the coast of Brazil. Martin Affonso de Souza, who signed documents with the title of *Governor of New Luzitania*, was empowered to give and distribute lands to those who might desire them, and to pass the respective title deeds, and also to create notaries public and other offices of justice.

Martin Affonso de Souza, came therefore also charged with establishing a colonial nucleus in Brazil.

The different episodes of his interesting and rather adventurous expedition can not be related here.

With regard to the seat of the colonial nucleus, it is surprising, and not easily explained, why he should not have chosen Bahia de Todos os Santos, where he met Diogo Alvares, a shipwrecked Portuguese, and the celebrated Caramurú, and which offered him all the advantages of an excellent seaport, as well as the sincere aid of the Tupinambá Indians, who obeyed Caramurú; nor the reason why he should have undervalued the magnificent situation, the grandeur, and the excellent conditions of the bay of Rio de Janeiro, where, however, he remained three months and built two brigantines, entertained friendly relations with the Indian chief who governed the land, and obtained the provisions which the place could furnish for one year for four hundred men.

Whatever might have been his reasons for underrating Bahia de Todos os Santos, which later became the seat of the first capital of Brazil-colony, and for abandoning the bay of Rio de Janeiro, whose calm waters now reflect the capital of the Empire of Brazil, it is certain that Martin Affonso de Souza, on the 22d of January, 1532, founded the first Portuguese colony in Brazil, on the island to which he gave the name of the saint venerated on that day, *S. Vicente*.

The warlike Indians of the locality had commenced serious hostilities against Martin Affonso, when, fortune favoring him, he received the unexpected and providential assistance of João Ramalho, who, twenty years before had been shipwrecked on the coast, in a lost and unknown vessel, and who, in his greatest distress had received aid and protection from the savages who afterwards respected him, the civilized man.

João Ramalho, who lived in the interior and had taken as companion, or illegitimate wife, the daughter of Tybiriçá, the chief of the Indians who ruled that part of the country, on hearing the news of the arrival of the Portuguese, descended the sea range of mountains, arrived with Tybiriçá at S. Vicente, disarmed the hostile Indians, and placed himself under the orders of Martin Affonso, who thenceforward always received assistance and support from the savages who at the outset had been his enemies.

The appearance of João Ramalho in that part of Brazil is by some said to have been due to other causes and not to a shipwreck, as will be mentioned in the respective biographical article. What, however, is certain is the great assistance rendered by him to Martin Affonso de Souza.

Besides the colony of S. Vicente, Martin Affonso de Souza, guided by João Ramalho, founded that of Piratininga on the banks of the river of that name, nine leagues into the interior, on a beautiful and fertile plain beyond the sea range, which at that place was afterwards named Cubatão range.

After distributing lands among the colonists, and having named officers of justice in the two villages of S. Vicente and Piratininga, he named João Ramalho guarda mór of the latter, and Gonçalo Monteiro of the former. Having in this way fulfilled his mission he returned to Portugal in 1533.

Whilst in S. Vicente this enlightened governor, who introduced colonization into Brazil, established in the neighborhood of the colony or village of that name the first sugar-mill seen in the country, having sent for sugar-cane plants from the island of Madeira.

When in 1533 Don João III resolved to divide Brazil into hereditary capitánias, in order more easily to advance its colonization, he bestowed on Martin Affonso de Souza the capitania of S. Vicente, which comprised one hundred leagues of coast, as is declared in the letter which the king wrote to him.

Martin Affonso de Souza did not again return to Brazil; his name however is perpetuated in history, and two Brazilian heroes, two Indians, also adopted it at the baptismal font:

Martin Affonso de Mello—*Tybiriçá*.

Martin Affonso de Souza—*Ararygboia*.



## XXIII OF JANUARY

CANDIDO JOSÉ DE ARAUJO VIANNA

MARQUIS OF SAPUCAHY

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This eminent man who, in the opinion of every one, possessed an enlightened intelligence and vast learning, was yet greater than it was generally supposed.

He was the legitimate son of capitão mór Manoel de Araujo da Cunha and Donna Marianna Clara da Cunha, both natives of Minas Geraes. He was born on the 15th of September, 1793, in Congonhas de Sabará, and up to his thirteenth year was named Candido Cardozo Canuto da Cunha; from that age forward he was, with his father's consent, called Candido José de Araujo Vianna.

He received preparatory instruction in his native province

under the tuition of Dr. José Teixeira da Fonseca Vasconcellos, afterwards Viscount of Caethé, and of the excellent preacher, poet, and latinist, Father Joaquim Machado Ribeiro, who foretold his brilliant future, due to his great intelligence and application.

Araujo Vianna was then already, what he continued to be all his life, a model of excessive modesty, which impressed his character with exaggerated timidity.

On the 9th of February, 1815, the prince regent, shortly after King Don João VI, appointed him adjuant of the militia of the circuit of Sabará; but in 1816 he went to Portugal, and on the 15th of October he matriculated in the University of Coimbra, in the course of law.

On the 9th of June, 1821, he took his degree as Bachelor of Laws. In Coimbra he earned the best academical reputation; in the yearly examinations he always passed with distinction. Besides the course of laws which he studied, he attended lectures on medicine, and cultivated literature and poetry with ardor. He belonged to the enlightened circle of Manoel Alves Branco, Odorico Mendes, and, besides others, of Almeida Garret, who often after spoke of him with enthusiasm.

On returning to Brazil with the intention of entering the bar, he had to abandon the idea, having being appointed judge of the probate court of the circuit of Sabará, but before taking possession of his charge he was appointed district judge of Marianna by decree of the 18th of December of the same year, and by a ministerial order of the 23d of April, 1822, he had to exercise the functions of judge of treasury suits, of absentees and of the probate court.

Then come fifty-three years and more than a month of relevant services during which Araujo Vianna, afterwards Viscount and later, Marquis of Sapucahy, was

disputed by magistrature, by politics, by the high administration, and by functions as high and honorable as they were arduous and delicate.

In the magistrature some dates summarize his brilliant career. On the 10th of November, 1825, he was reintegrated in the charge of district judge, and before concluding the three years of the commission, he was, by decree of the 17th of May, 1827, appointed a member of the court of appeal of Pernambuco, when by decree of the 13th of December, 1832, he was removed to that of Bahia, and afterwards to Rio de Janeiro, serving several times as audit judge in the junta of commerce of the capital. From the court of appeal of Rio de Janeiro he was raised to the pinnacle of the magistrature as minister of the Supreme Court of Justice, obtaining his superannuation by decree of the 12th of September, 1860, after serving some years.

In the exercise of the magistrature his judgments were always enlightened by his profound knowledge of the law, and were guaranteed by his sense of justice.

It is not easy to judge him separately in politics and in the high administration.

In 1823 he was elected a deputy to the Brazilian constituent by the province of Minas Geraes, and so highly was he considered then, that the delicate and important task of editing the *Diario* of that assembly was confided to him.

In 1826 he took his seat in the first legislature of the Empire, as a deputy elected by his province, who always re-elected him until the fourth legislature; sending his name twice in triple lists for senators. Araujo Vianna being chosen senator the second time by the regent, in the name of the emperor, on the 29th of October, 1839.

On the 13th of November, 1826, Araujo Vianna was, by imperial letter, named president of the province of Alagoas. His connection had always been with the liberal deputies of his province. In 1826, however, the liberal opposition appeared straggling and with no parliamentary combinations, barely using their right to examine and censure; besides which Araujo Vianna, being very moderate and doctrinal in politics, could not belong to the opposition, afterwards formed, which adopted the principle of refusing to take a part in the government.

Whilst president of Alagoas, Araujo Vianna in a few months allayed the political exaltation of parties, and if he did not harmonize them, which it was impossible to do, he at least subdued them by the justice and intelligence which characterized his administration.

Having been named president of Maranhão on the 17th of September, 1828, he took charge of his appointment on the 13th of January of the following year, and found that province in a lamentable state of administrative disorder and dangerous and threatening political effervescence. The government there had been anti-liberal, oppressive, and violent; the liberal opposition was highly irritated and enraged against the executive power, or, as was generally said, against the emperor.

Araujo Vianna, at the end of a few days, of which he ably took advantage to compensate, by acts of justice and generosity, offenses to the constitutional rights of oppressed citizens and to regenerate and moralize the administration, extinguished the flames of resistance, established his authority based on the confidence of those he governed, and was applauded with the name of regenerator of the administration, and of a president who faithfully observed the precepts of the constitution, when the news arrived in

Maranhão of the proclamation of the people and of the troops on the 6th of April and of the abdication of the emperor, Don Pedro I, on the early morning of the following day in the capital of the empire.

The excitement of the liberals attained serious proportions and in the impulses of the reaction against the opposite party and against the Portuguese, who had intrusively and provokingly involved themselves in the politics of the country, some unreflecting patriots declared themselves in a menacing revolt, the military being in their favor. Then Araujo Vianna had the glory of re-establishing order, and the empire of the law, without conflicts or contests, merely by employing gentle means, by making some concessions which circumstances had rendered necessary, and by the power of his influence he was able to dispel and prevent a new conspiracy.

On the 29th of November, 1832, he made over the presidency of the province to his successor, leaving in Maranhão a name generally revered.

On the 14th of December, 1832, he entered the cabinet as minister of finance, and in 1833 was also minister of justice, ad interim. He retired from government on the 2d of June, 1834, having rendered great services to the financial administration of the empire.

He afterwards served several times as fiscal attorney of the court of the public national treasury.

On the 27th of March, 1841, he again entered as minister of the empire the cabinet, organized on that day. He contributed to the passing in the chambers of the bill which created the new council of state, and he was the minister who put that law into execution, and who drew up the regulations for the same council.

The liberal revolts of S. Paulo and Minas Geraes, and the

parliamentary contest which preceded them, absorbed the attention of everyone till September, 1842. The ministry that subdued these revolts left power on the 23d of January, 1843, owing to disagreements among its members; but Araujo Vianna had had time to improve public education, to reform the scientific administration of the National Museum, and to instill into other branches of the public service his progressive spirit.

By decree of the 14th of September, 1850, Araujo Vianna was appointed an extraordinary member of the council of state, and on the 20th of August, 1859, he became an ordinary member, belonging to the section of the affairs of the empire, and of agriculture, commerce, and public works. He served as secretary to the council of State from 1851 until his death.

On the 12th of December, 1854, the enlightened and worthy Araujo Vianna was created Viscount of Sapucahy, being raised to a Marquis by decree of the 15th of October, 1872.

In the chamber of deputies he was always in important committees, and, after serving as vice-president, was elected president, serving in 1838 and 1839. In the senate he was always chosen a member of the committee of the constitution of that for drawing up laws, except during his second ministry, and while occupying the presidency of the senate, which he resigned.

In the government of the provinces, and as secretary of State he was always distinguished for his moderation, for his tolerance, and for his zealous efforts towards the encouragement and development of the moral progress of the nation. In politics, he joined the moderate liberals after the 7th of April, 1831, and from 1837 forward he adhered to the con-

servative party which Bernardo Pereira de Vasconcellos created. But the Marquis of Sapucahy was always wanting in that energy of will which characterizes eminent statesmen in extraordinary times and circumstances; nevertheless it is a curious fact that, from 1832 to 1834 and from 1841 to 1843, the Marquis of Sapucahy belonged to ministries which dispelled tremendous crises by taking strong and oppressive measures, the legality of some of which is more than questionable. But he, though obedient and faithfully adhering to the principle of collective responsibility, was never the instigator of those bold expedients and of that energy, which, in acts of violence, shield themselves with the plea of *salus populi*.

It may be said that the Marquis of Sapucahy was not of the the conservative party, but simply of the conservative school, so sincere and truly tolerant, so mild, condescending and obliging was he towards his political adversaries.

In the Brazilian constituent, in the chamber of deputies, and in the senate, of which he was a serviceable and hard-working member during fifty-two years, the Marquis of Sapucahy never shone and never had a triumph as an orator. He was not, and could not be a speaker. He had not the gift of speech, and found it difficult sometimes to express himself. Either he had a defect in some vocal organ, or timidity and shyness, incredible in a man of so much learning, made him hesitate and falter at the enunciation of every thought. Even in reading in formal assemblies, he seemed to do violence to himself, wavering, confused and perplexed in an extraordinary manner. It was however natural and invincible. But away from the tribune, from ostentation, from formality, and from a large audience, in his chair in the senate, in the committee rooms, in his study he was easy, gentle and charming — a book to be consulted, — a fount of

erudition, which he alone ignored, a monument of science hidden in an immense abyss of modesty.

In the council of State there was no more enlightened, nor a more profound and fertile toiler than he. He rivalled the Marquis of Olinda and the Viscount of Souza Franco in the almost daily exposition of enlightened consultations.

Not only in the magistrature, in the high administration of the country, in parliament, and in the council of State, did the Marquis of Sapucahy render important services. He exercised other functions which, alone, would have sufficed for his glory on earth.

In the imperial school of Don Pedro I he was for many years government commissioner at the examination of the respective students, a commission in which he was also several times employed at the Commercial Institute, and at the general public examinations of the district of the capital, being always regarded with respect and veneration by the multitude of thoughtless students.

He was a member of the examining committee of the candidates to the diplomatic career.

These commissions might have been confided, by the sympathy and the distinguished favor of government, to any other citizen, especially as, not being remunerated, they may rather be considered as a burthen than as a present. Others however there are which highly exalt the confidence reposed in the Marquis of Sapucahy.

On the 11th of January, 1839, he was named professor of literature and positive sciences of the Emperor and his august sisters, and the strong and distinguished friendship of the Emperor, and the no less eloquent fact of H. M. appointing him professor of his august daughters, indicate how well he fulfilled the high and honorable mission.

On the 12th of December, 1864, he had the distinguished

honor of being appointed to serve as a witness, on behalf of the Emperor, to the marriage of the most serene princess Donna Leopoldina with the Duke of Saxe.

From the 15th of September, 1874, the illustrious and venerable marquis commenced to suffer and to break down. The medical assistants discovered a deep lesion of the heart in the laborious and indefatigable octogenarian. On the 14th of January, 1875, his sufferings increased.

He was then in Petropolis, serving his week as chamberlain to the Emperor, and, wishing to retire to the bosom of his family, His Majesty ordered for him a special train to the port of Mauá, thence to the city of Rio de Janeiro he was conveyed in the imperial yacht, and in the city he was taken to his own house in one of the Emperor's carriages.

The Marquis rose no more from his bed. Always calm and, mild he attempted to console his family. His enlightened intelligence remained unaltered and up to the end of January he examined and despatched papers of the council of State.

On the 23rd, at 10 o'clock in the morning, the Emperor, accompanied by the officers of his household, went to visit his old professor and friend, who felt deeply gratified, and said :

« Your Majesty is truly great. »

The Marquis expired at twelve o'clock, quietly, and surrounded by his family. An hour before he had appeared a little better.

The Emperor, who was then at the Fine Arts Academy distributing prizes to the pupils who had distinguished themselves, retired immediately, much moved, on receiving the news of the death of the Marquis.

Brazil had lost a great man.

From 1826 to 1875 always toiling and employed in so ma-

ny important labors: as magistrate, member of the chamber of deputies, and afterwards of the senate, twice president of provinces up to 1831, later, twice minister for some years; councilor of State, professor of the Emperor and of his august sister, and afterwards of his august daughters; occupied in several commissions, he nevertheless found time to study hard. He was profoundly learned, and was perfectly conversant with some living languages; a was a remarkable latinist, and knew Greek. The Portuguese classics were familiar to him, and he wrote the Portuguese language with notable purity. He found time to follow the progress of, and knew all the works on, the science of law and the modern literature of the Old World, as also to read all the works published in Brazil, whose authors always found in the learned old marquis a juvenile ardor to encourage them.

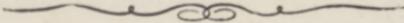
More: the Marquis of Sapucahy was a hidden poet, and, if he had wished it, would have been a first-class poet. Some sonnets and odes, some light compositions which escaped the secrecy of his exaggerated modesty, are masterpieces of consummate art, of good taste and inspiration.

The Marquis of Sapucahy, even in literature, through his invincible modesty, always humbled himself. To the end of his life the learned old man admired the intelligence of others and doubted his own.

The learning of the Marquis of Sapucahy was obscured by his exaggerated diffidence and timidity. If he had possessed energy, and had been conscious of his high merit, he would have exercised an extraordinary influence in the destinies of Brazil.

He was a great man who never had a mirror in the reflection of which he could appreciate his own greatness.

Candido José de Araujo Vianna, Viscount and Marquis of Sapucahy, senator and councilor of State, member of the Supreme Court of Justice, chevalier of the orders of Christ, and the Rose, dignitary of the imperial order of the Cross, Grand Cross of the order of Saint January of Naples, and of that of Ernestina, of the Ducal House of Saxe-Coburg and Gotha, was also honorary grand-master of the Lavradio lodge of Free Masons, and was for more than thirty years president and afterwards honorary member of the Brazilian Historical and Geographical Institute, and of many other foreign and Brazilian scientific and literary societies.





## XXIV OF JANUARY

### FREI JOSÉ DE SANTA RITA DURÃO

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José Durão was born at Cata Preta, hamlet of Nossa Senhora de Nazareth do Inficcionado, four leagues to the north of the city of Marianna, in the capitania afterwards province, of Minas Geraes, between 1718 and 1720. His parents were capitão mór Paulo Rodrigues Durão, and Donna Anna Garcez de Moraes, both natives of Minas.

Councilor J. M. Pereira da Silva says that José Durão pursued his primary and preparatory studies in the Jesuit classes in the city of Rio de Janeiro; that immediately after completing these he went to Portugal, and on the 24th of December, 1756, graduated in the University of Coimbra as Doctor of Theology, that in the year 1758 he professed in the religious order of the hermits of Saint Augustine, and immediately after began to be spoken of as an

orator, preaching at Leiria in the thanksgiving for the escape of Don José I from the mysterious outrage of the 3d of September.

Questions of self love, which however have not been well verified, prejudiced the bishop of Leiria, Don João Gomes da Cunha, against the Friar José de Santa Rita Durão, who, fearing him, passed into Spain, intending thence to go to Italy. War, however, having broken out between the two kingdoms of the peninsula, the traveling friar was arrested on suspicion of being a spy, and imprisoned in the castle of Segovia, which he left after the treaty of the 10th of February, 1763, which re-established peace in Europe.

On being set at liberty, Santa Rita Durão went to Italy. In Rome he met José Basilio da Gama, with whom he became intimately connected.

After remaining some years in Italy, he resolved to return to Portugal, when he heard in 1772 of the reform of the University of Coimbra, of which his compatriot and friend, Bishop Don Francisco de Lemos, was principal. On arriving in Coimbra and in combination with the bishop he entered in the competition for the chair of assistant professor of theology. He surpassed the other competitors and in 1778, at the opening of the courses, he was charged with the recital of the sapientia oration, written in Latin, as was then the custom. This discourse obtained great applause, and is still remembered with praise.

The date on which Durão commenced to compose his poem—*CARAMURU'*—is unknown; it is supposed that he began in that same year or in the next. The Viscount of Porto Seguro alledges, that tradition says the poem was written in a very short time, and that José Agostinho de Macedo attests the facility with which Durão ordinarily composed, sitting on a stene seat near the Cozelhas stream

which passed near the fence of his convent. There he would dictate to a liberated mulato, called Bernard, whom he had taken with him from Brazil.

When the work was finished, Durão went to Lisbon to have it printed, and the poem CARAMURU' was published in that city in 1781.

Unfortunately CARAMURU' was not received by the contemporaries as the poet expected. Deeply hurt, Santa Rita Durão became so disheartened that (according to councilor Pereira da Silva) he destroyed all the poetry which he had composed.

This Brazilian epic poet survived but a short time his disenchantment. He died at the college of Santo Agostinho on the 24th of January, 1784.

To the laborious investigations of the indefatigable and enlightened Mr. Innocencio Francisco da Silva, author of the *Dicc. Bibliog. Portuguez*, are due the knowledge of this last date, and of that of his professing in the order of Saint Augustine in the convent of Graça, in Lisbon, on the 12th of October, 1758.

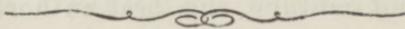
The *epic poem of the discovery of Brazil*—CARAMURU'—which had been inspired by the love of his native country, had the fate of Milton's PARADISE LOST. Only after the author's death did it commence to be appreciated.

In the present century, the best authorities in Portuguese literature avenged Durão of the injustice of his contemporaries. Viscount Castilho praises him ; Garrett exalts his merit ; José Maria da Costa says that Durão ought to be considered the *founder of Brazilian poetry* ; José Agostinho de Macedo calls Durão the « man who only wanted antiquity to be called great ! » Ferdinand Diniz thinks that *Caramuru* is a *Brazilian national epopee which interests and delights the reader*.

Monglave (Eugene Paray de) translated the poem CARAMURU' into the French language.

This is not the place for a critical opinion. But the best and at the same time the most complete and just appreciation is summarized in the following words, written by the already mentioned José Maria da Costa e Silva when in his ENSAIO BIOGRAPHICO-CRITICO he speaks of Santa Rita Durão: « He was the first who had the good sense to discard the European ideas which he had imbibed in the schools, to compose an epopee, Brazilian in the action, in the habits, in the sentiments and ideas, and in the local coloring. »

To this opinion the only objection that can be raised is to the words «*he was the first*» which might raise doubts as to the *good sense* which José Basilio da Gama, just as much a *Brazilian*, had shown in his poem ARAGUAY, published some years before CARAMURU'.



## XXV OF JANUARY

FRIAR PAULO DA TRINDADE

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Paulo, afterwards called da Trindade, was born in Macahé, in the then capitania of Rio de Janeiro. He professed in the convent of S. Thomé da Ordem Seraphica, and studied theology with the friar-professor, Manoel do Monte Olivete, sent from Lisbon to direct education in that convent.

He applied himself fervently to the study of theology, of canonic law, and of the holy scriptures.

He devoted himself zealously to the conversion of the idolatrous Africans, having taught Latin to some and prepared them for a sacerdotal life.

Such was the reputation he enjoyed as a man of virtue and learning, that he was frequently consulted.

He was appointed commissioner-general, by the general vicar, Friar Francisco Henrique, who was afterwards bishop.

In 1634 he presided over the third chapter held in the convent of Madre de Deos of Goa.

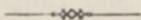
He died in Goa in the eightieth year of his age on the 25th of January, 1651.

He composed the *Conquista Espiritual do Oriente*, relating the remarkable labors of the priests in the conversion of the infidels, from the Cape of Good Hope to the remotest islands of Japan: three books in manuscript.

He also composed a *Treatise on Moral Theology*, a manuscript still existing in the convent of S. Thomé.

## XXVI OF JANUARY

### PARAGUASSU CATHARINA ALVARES



From the midst of poetic fictions and of romantic traditions, some of which are due to the inventive genius which, to the detriment of history, was not wanting in the old chroniclers, arises the rude but pleasing figure of the legendary *Paraguassú*, daughter of the virgin forests of Brazil.

In the biographical article of the 5th of October, in which mention is made of Diogo Alvares — the *Caramurú*, it will be seen how the young Tupinambá Indian, taken for wife by the shipwrecked seaman who was saved in the bay of Todos os Santos, has a place in the chronicles of Brazil.

*Paraguassú* was the daughter of one of the chiefs (*muribixabas*) of the Tupinambá Indians, and it is very probable that, besides the prestige acquired with the mus-

ket that killed with a loud report the historical bird, his union with that Indian contributed not a little to Caramurú's great influence.

The father of Paraguassú, naturally proud of the husband which he had chosen for his daughter, protected him with all the power of his tribe; and the chosen companion of Diogo Alvares was, undesignedly, and without premeditation, but owing to her father's importance and by her own daily increasing influence, the primitive, gentle, but strong lever of civilization on the soil of Bahia.

The Indians had no idea of the duty and of the virtue of chastity in woman; but Paraguassú, either instinctively or from ardent love, was the honest *companion* of Caramurú, and as she was as devoted to him, as she was the vigilant protectress of her Indian brothers she became the idol of the Tupinambás, and the arbitress of their will.

It is not known when she was baptized and, at the font, took the name of Catharina Alvares. The tradition of her voyage to France with Diogo Alvares, and of her baptism there, taking for her godmother Catharine of Medicis, who gave the Indian her name, is, from just motives, now rejected.

She was called Catharina *Alvares*, an indication that her baptism was almost immediately followed by her marriage, which was her husband's family name. The choice of the name of Catharina may be well explained in many other ways: the memory of a loved relation of Caramurú, that of the Saint venerated on the day on which she was baptized, or any other motive; or if any princess of that time influenced the fact, there was queen Catharine of Austria, in Portugal.

It is certain that Diogo Alvares married Paraguassú

either shortly after she was baptized in 1531, when Martin Affonso de Souza was in Bahia for a few days, or when Francisco Pereira Coutinho founded there his capitania in 1539, or in 1549 under Thomé de Souza, who arrived in Brazil in that year, as first governor-general of the Portuguese-American colony.

Catharina Alvares, the Paraguassú of the Tupinambá, was always more than the companion and afterwards the wife of Caramurú. She had through her generous and sisterly love, acquired such influence over the savages as to be of great assistance to her husband.

The Tupinambás consented in, and contributed to, the foundation of the colonial establishment of the donee Francisco Pereira Coutinho. Some writers say that after these important services, war broke out between the Portuguese and Indians, who had revolted, and the colonists, faithful to the donee, who imprisoned Diogo Alvares, on which Paraguassú armed and brought into the field a large force of Tupinambás. If this controverted tale be true, it only proves the powerful influence of the devoted wife; for Coutinho was beaten and expelled from the capitania, dying some time after on the isle of Itaparica, where he had been shipwrecked, by the hands of the savages who hated him.

In 1549 Thomé de Souza, the founder of the general government of Brazil in Bahia, found in Diogo Alvares and in Catharina Alvares faithful, sure, and most useful guarantees of the support and co-operation of the *Tupinambás*, who became their best allies in their first and arduous labors.

From her union, at first natural but afterwards consecrated, with Diogo Alvares, Catharina Alvares—Paraguassú, had four daughters, who all married, becoming

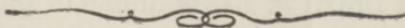
the progenitors of illustrious descendants, some of whom became titularies.

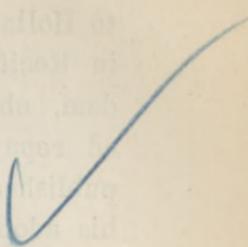
Their descent is of the noblest in the old capitania now province of Bahia, and the Bahia house of Torre, so celebrated for their opulence and civic services, descends from *Paraguassú* and Diogo Alvares.

Diogo Alvares—the *Caramurú*—died on the 5th of October, 1557, and his wife Catharina Alvares, the legendary *Paraguassú*, more than eighty years old, nearly a centenarian, died on the 26th of January, 1583.

Her mortal remains were laid in the church of the monastery of Nossa Senhora da Graça (in the city of Bahia), where the following epitaph is inscribed:

« Sepulchre of Donna Catharina Alvares Paraguassú, owner that was of the capitania of Bahia, which she and her husband Diogo Alvares Corrêa, a native of Vianna, gave to the kings of Portugal: built this chapel of Nossa Senhora da Graça and gave it with the lands annexed to the patriarch of S. Bento in the year 1582. »





XXVII OF JANUARY

JACOB ANDRADE VELLOSIÑO

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Jacob de Andrade Velloso, a Doctor of Medicine and a naturalist who became celebrated in Holland, was born in Pernambuco in 1639, at the time when the Dutch dominion flourished most under the government of Prince Maurice of Nassau.

He was the son of a Dutchman, and, as his surname of Andrade would lead to believe, of a Pernambuco or Portuguese lady; for it is well known that many marriages took place between the Dutch and the natives of Pernambuco, despite the national repulsion then observed.

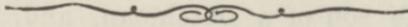
When in 1654 those invaders capitulated in Recife, the families of the Dutch who had married in the capitania where they ruled were allowed freely to retire.

Jacob de Andrade Velloso, accompanied his parents

to Holland, where he completed his studies, commenced in Recife, graduated in medicine, established in Amsterdam, obtained a good name, and attained a well-merited reputation as an able physician and naturalist. He published scientific works and memoirs in the language of his adopted country, which deserved the praise of learned Dutch writers.

He died in 1712, at the age of seventy-three.

In the absence of more precise dates in the life of Jacob de Andrade Vellosino, his name is remembered on the 27th of January, the day on which, in the year 1654, owing to the capitulation of Taborda, he, following his parents, left the land on which he was born.



## XXVIII OF JANUARY

ANTONIO JOAQUIM FRANCO DE SÁ'

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Antonio Joaquim Franco de Sá was born on the 16th of July, 1836, in the city of Alcantara, province of Maranhão. He was the legitimate son of Joaquim Franco de Sá, a senator of the Empire, and Donna Lucrecia Rosa da Costa Ferreira, daughter of, also senator, Antonio Pedro da Costa Ferreira (afterwards Baron of Pindaré).

Having always accompanied his father, either to Rio de Janeiro when he came to take his seat in the chamber of deputies, or to other places where he was obliged to reside in consequence of political changes, Antonio Joaquim Franco de Sá followed no regular course of study until 1846, but he already then gave proofs of a brilliant and hopeful talent. From that year to 1849, in Maranhão and in Rio de Janeiro, at Maranhás

boarding-school, to the end of 1851, he completed his preparatory studies.

He was only fifteen years and a few months old when he composed some sweet and melancholy pieces of poetry, precursors of future and grand transports.

He was an inspired boy, but his heart had already been drowned in tears. In 1850 he had lost his mother, and on the 10th of November, 1851, he received, in Rio de Janeiro, the news of his father's death.

The orphan left for Olinda where he matriculated in the faculty of law in 1852.

Franco de Sá studied law, philosophy and literature, and cultivated poetry until the year 1856, when on the 1st of January, leaving a ball in a state of perspiration and excitement he caught a cold and was attacked with a fever which never left him until he died on the 28th of the same month when he had nearly finished his studies.

After his death his brother, Dr. Felipe Franco de Sá, published in a volume of one hundred and forty-five pages the spring flowers of the poet who had died when only twenty years old. The title of the book is: POESIAS DE ANTONIO JOAQUIM FRANCO DE SA'.

The compositions produced, as it were spontaneously, by his muse when only between eighteen and twenty years of age, please by their freshness and delight by their purity of form, the brightness of the images, and above all by his good taste in avoiding the contagion of exaggeration and extravagance, which were shielded with the name of Byron.

The little piece IDALINA may serve as a proof of the good sense of the young poet. The two sonnets - *Sabbatina* and *Esbelta*—have real merit.

In the piece—*Amor e namoro*—Franco de Sá shows the wit of a *thorough-bred* student.

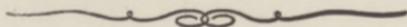
The distinguished Portuguese poet Mr. Thomaz Ribeiro, the author of *Don Jayme*, in a letter which he wrote to Dr. Felipe Franco de Sá, highly praised the poetry of young Antonio Franco de Sá, and especially the lines written in the album of his friend and colleague (also a poet) Mr. Pedro de Callazans, of which the following are an extract. Here the enthusiasm of the poet defies the torments which await the future of poets, and enlightens the crowd, despite all resistance :

Então surjamos altivos  
E lancemos ao redor  
Do olhar—lampejos mais vivos,  
Da lyra—canto melhor.

Embora a turba resista,  
Ganhemos nosso lugar ;  
Generosos dando vida ;  
A' quem nos quizer cegar.

Façamos nectar divino  
Dessas gottas de amargor !  
De cada gemido—um hymno !  
De cada espinho—uma flor !

Then proud let us rise and around us throw from the eye—brighter glances, from the lyre — a better song. Though the crowd resist, let us attain our place ; generously giving light ; to those who wish to blind us. Let us divine nectar make of these drops of bitterness ! and of each sigh—a hymn ! of each thorn—a flower.





## XXIX OF JANUARY

### MANOEL DIAS—THE ROMAN

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The fine arts, like belles-lettres, only commenced to appear and to have their own history in Brazil in the 18th century, though some Brazilian notabilities had already shone in the horizon of the European world.

Until then letters and arts were almost exclusively cultivated in silence and in the gloom of the convents of religious orders, which were the only source of some instruction in humanities, and which had their friars, architects and painters of merit.

In the 18th century those who cultivated letters began to meet timidly, and finished by being persecuted. The arts less subject to suspicion, less capable of immediately influencing and vibrating on the spirit of the people were tolerated, with the exception of the barbarous condemnation of Brazilian jewelry, which under the impulse

of the designs and elegant models of Master Valentim, had excluded all those ornaments imported from Lisbon.

With the exception of the monopoly decreed in favor of the jewelry from the metropolis, no other measure opposed the progress of fine arts in the colony of Brazil.

Artists commenced to appear spontaneously and naturally.

Manoel Dias was born in the middle of the last century, in the, then flourishing, but afterwards devastated by a terrible plague, and now extinct, town of Macacú. Not only the day, but the year in which he was born are doubtful, though some old people of that town, proud of the glory of their compatriot, said that he came into the world in the parish of Santo Antonio de Sá, that of the town, on the 29th of January, of the year controverted and disputed among them.

Manoel Dias descended the river Macacú, and came to the city of Rio de Janeiro to learn the trade of a goldsmith, in which he distinguished himself. But the handiwork of Leandro Joaquim, and of Master Valentim delighted him, and he began to draw and to dream of painting, aspiring to study in Lisbon.

Manoel Dias had not a real of his own. But that did not matter! a merchant, who had been pleased with some jewelry which he had made for him, took him to the city of Oporto; but dying soon after left the unfortunate young man in such a state of penury, that he considered it a piece of good luck to obtain a place as the servant of another merchant who had been in Brazil.

On going to Lisbon with his master Manoel Dias found a protector who sent him to study in the Casa Pia, and afterwards entered him in the Academia do Castello.

It was a life of privation, of torments, and of sad mor-

tifications, but it was the life of one who felt the irresistible vocation of an artist.

Manoel Dias distinguished himself so much that he was sent to Rome, where he became a pupil of the celebrated Pompey Battoni, one of those who contributed most to the artistical revolution of which Winkelmann and Raphael Mengs were the chiefs.

When the French army invaded Portugal the poor Brazilian artist went to Genoa where he experienced all the hardships of misery and hunger.

On returning to Portugal, thanks to some fame which he carried with him, he obtained the appointment of royal professor of drawing and painting in Rio de Janeiro, where he established, in his own house, the class of naked models, having among other pupils Manoel José Gentil and Francisco Pedro do Amaral, who will be mentioned.

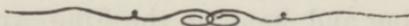
Manoel Dias obtained the surname of *Roman* from his residence and studies in Rome.

He left several paintings: that of *Saint Anne*, which was in the old mint; that of *Our Lady of the Conception*, of beautiful coloring and kept in the Fine Arts Academy; others which were lost, and several portraits and landscapes; but especially a *head of S. Paul*, executed on ivory, of admirable design and expression, and beautifully dotted, which would suffice for his greatest glory, if his greatest glory were not his having been, with regard to painting, the king of the fine arts, one of the first or oldest, and most proficient elements that nourished art in Brazil.

Manoel Dias, a great master of drawing, an honorable man, the excellent father of a numerous family, after 1831, old and disheartened, retired to the town, afterwards city of Campos, and there died, probably mortified because the indifference of ungrateful contemporaries had wounded his

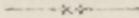
heart with forgetfulness, which was the barbarous assassin of the artist.

Manoel Dias, the Roman, though not a genius, was at least, and this is a great deal, a considerable and efficient element of civilization in Brazil, as an able drawing and painting master.



## XXX OF JANUARY

### GOMES FREIRE DE ANDRADE



Descended from one of the noblest Portuguese families, and worthy of his illustrious ancestors, Gomes Freire de Andrade, afterwards Count of Bobadella, came to govern the capitania of Rio de Janeiro in 1733, and extended his government to those of Minas Geraes and S. Paulo ; he left a name glorified by relevant services and considerable benefits.

In Minas, he established a capital in 1735, and created a hospital in 1738. In Rio de Janeiro he built the governor's house, which afterwards became the royal and the imperial palace ; he finished the arches of the Carioca aqueduct and made the washing tanks ; repaired and increased the fortifications ; constructed the Conceição fort ; ordered the erection of the first fountain in the Largo do Paço and saw it finished. This the viceroy, Luiz de Vasconcellos, had

replaced by another designed by Master Valentim. Gomes Freire de Andrade was the veritable founder of the convent of Santa Thereza, and was buried in the church.

In Rio Grande do Sul, he made war against the Indians, who had been armed and were commanded by the Jesuits, when he, following the orders received from the metropolis, had occupied and was marking out the limits, in accordance with the unfortunate treaty of Madrid.

More than that, as governor he gave the example of religious zeal, of disinterestedness and unblemished honor ; he was wise and loved the people. Strong and energetic, he sometimes went a step too far, imposing his despotic will. It was, however, always done with the best intentions, besides which the customs of the time raised above everything the duty of obedience to authority.

Don José I created him Count of Bobadella, and ordered that his portrait should be placed in the senate of the chamber of Rio de Janeiro, and that it should be kept there perpetually as a stimulus and example for future governors.

The Count of Bobadella died in Rio de Janeiro on the 1st of January, 1763.

But the date which is here remembered, the 30th of January, 1854, marks a noble effort which should not be forgotten.

Until the seventeenth century no care had been bestowed, nor any encouragement had been given to civilization in Brazil, though the country was rich, and, owing to the great exploits of Brazilians, had become a glorious colony of Portugal. The convents were almost exclusively the only places where Brazilians could obtain any instruction ; nevertheless some brilliant intellects existed in the land of the sun.

There was no press, and everyone feared being suspected of thinking freely.

But on the 7th of March, 1724, the viceroy, Vasco Fernandes Cezar de Menezes (afterwards Count of Sabugosa), did not fear to light the first lamp of the public and authorized dawning light of Brazilian intelligence in a literary society, which, according to the ideas of the times, was called *Academia dos Esquecidos* (Academy of the Forgotten), inaugurated in the city of S. Salvador da Bahia, and which realized its name, for it fell into oblivion for more than a century.

Gomes Freire de Andrade had the glory of encouraging the second impetus of the poor civilization of Brazil, which so ardently desired an opportunity of exhibiting some influence, and the first irradiations of intellect in the bosom of the country. Far away, beyond the Atlantic, distinguished Brazilians were already known, but only to the honor and profit of Portugal.

On the 30th of January, 1752, in the governor's house, was founded the *Academia dos Selectos* (Academy of the Select), which lasted but a very short time. The founders, through easily explained interest and absolute dependence, were not parsimonious of their poetic flatteries. Latin, Spanish, and Portuguese poetry was read, of bad taste, but influenced by the spirit of the times and the *Jesuitic, Benedictine, Seraphic and Carmelite muse*.

In the midst of the poets Gomes Freire de Andrade drank large draughts of the flattery offered by intellect begging for encouragement and fearing the suspicion of that civilizing influence, which they did not even calculate.

Gomes Freire honored the installation of the *Academia dos Selectos* in Rio de Janeiro with all the brilliancy of his court of captain-general and governor, surrounded by

his aides-de-camp and by the principal authorities of the capitania.

Even so the *Academia dos Selectos* had no duration.

Civilization in Brazil was still struggling in its infancy.

The carelessness, the indifference, and the egotism of the metropolis imposed an infancy of two centuries on the immensely rich colony.

The *Academia dos Selectos*, lived, like roses, but a very short time.

But the march of the civilization of a people is studied from its first doubtful and tottering steps, from the essay of the unfledged wings of the eagle, which can with difficulty leave the nest, and can not yet proudly soar over the Andes in search of the sun.

The *Academia dos Selectos* in Rio de Janeiro has a right to exact and a duty to fulfill in the history of Brazil.

A duty of gratitude towards Gomes Freire de Andrade who showed his readiness and solicitude to honor and protect the culture of letters.

A right to be honorably remembered as endeavoring to cultivate and develop civilization in Brazil, the rich colony, abundantly explored and drained ; but like a miserable slave, forgotten with indifference and egotism by the avaricious and unloving metropolis.

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## XXXI OF JANUARY

ANTONIO JOSÉ DUARTE DE ARAUJO GONDIM

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Antonio José Duarte de Araujo Gondim was born in 1782, in the capitania of Pernambuco. He studied humanities, and immediately after went to Portugal, and took his degree in law in the University of Coimbra.

Returning to Brazil in 1808 he entered the magistrature and became distinguished for his enlightened intelligence and for his zeal in the distribution of justice.

After serving as juiz de fóra of Marianna, in Minas Geraes, he was appointed ouvidor of Villa Rica, afterwards city of Ouro Preto, where, in the absence of the governor, D. Manoel José de Portugal, he exercised the charge of member of the provisional government.

In 1820 he passed to the province of Bahia as ouvidor. Four years later he was appointed dezembargador of the

casa de Supplicação (judge of the court of appeal) of Rio de Janeiro, where he also served the charges of ouvidor do crime, of juiz do crime, of juiz da corôa, of corregedor do civil, and of fiscal da junta dos arsenaes.

Having attained considerable reputation for talent and for honorable conduct, his native province, Pernambuco, in 1823, elected him a deputy to the Brazilian constituinte, and in that august assembly, though he seldom spoke, owing to his shyness, he was an active and working member in committees and became known as a politician of moderate opinions, which, after the dissolution of the constituinte, induced him to abandon the liberal party, in opposition to the government of the first emperor since that imprudent act.

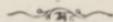
In 1826 Araujo Gondim was elected by his province in the triple list and was by the emperor chosen senator on the 22d of January of the same year. He, however, did not take his seat in the senate, for he died on the 31st of January, eight days after the honorable choice had fallen on him.

An enlightened toiler, Antonio José Duarte de Gondim had an auspicious political future in Brazil, when death arrested his career at the age of forty-four.

He was a chevalier of the Order of Christ, and a dignitary of the Imperial Order of the Cross.

## I OF FEBRUARY

### FRIAR DON FRANCISCO DE LIMA



Friar Don Francisco de Lima was appointed bishop of Pernambuco ( the fourth in chronological order ) and confirmed on the 22d of August, 1695. He entered on the duties of his diocese on the 1st of February of the following year.

He was more than sixty years old when he commenced to govern the diocese, which must have been one of the richest in Brazil, as the capitania of Pernambuco, alone had sufficient population and wealth to rival the capital of the great colony.

Friar Don Francisco de Lima was so simple in his habits, so humble and so abstemious that with himself he spent but very little.

But the old and venerable bishop created *thirty settle-*

*ments* of Indians whom he collected from distant points in the interior, and burning with zeal, he spared no cares, no extraordinary personal fatigue, to encourage them and direct them in the service of God, and to the profit of the country. When over seventy years of age, he still visited his *thirty families*, penetrating into the interior of the country and traveling over at least two hundred leagues.

Besides his *Indian children*, he had others, the *poor*, who never appealed to him vain.

At the end of nine years of service in the diocese D. Francisco de Lima died on the 29th of April, 1704, and did not leave money enough for his burial.

In his bishop's chest forty reis in money were found.

Charity had been unable to keep the secret, which was known to all ; but displayed the majesty of that apostolic poverty.

The remains of Friar Don Francisco de Lima rest in the Carmelite convent of Olinda.



## II OF FEBRUARY

MANOEL ANTONIO VITAL DE OLIVEIRA

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The hero who immortalized his name on this day of February, was born on the 28th of September, 1829, in the city of Recife, capital of Pernambuco. He was the legitimate son of Antonio Vital de Oliveira and of Donna Joanna Florinda de Gusmão Lobo Vital.

When fourteen years of age, having studied humanities, Vital de Oliveira came to Rio de Janeiro and matriculated in the naval school on the 1st of March, 1843. He became noted for his intelligence and application. In 1845 he was made a midshipman, and on the 2d of December, 1849, he was promoted to a sub-lieutenancy.

In transatlantic voyages he soon accustomed himself to a life at sea. On returning from one of these, under the command of the present Viscount of Tamandaré, who

was bringing out from England the war steamer *Don Affonso*, he took part in the fight of the 2d of February, 1849, in the city of Recife, which the *prairieiro* rebels had attacked, but from which they were repulsed.

But it is the 2d of February which immortalized the hero. In 1849 Vital de Oliveira did his duty; but in civil war the vanquished are brothers, and the conquerors shed tears over their laurels.

In that same year he was decorated with the medal of a chevalier of the Order of Christ. In 1854 he was promoted to be a lieutenant, and, in command of the sloop of war *Parahybano* he drew up the chart of the coast of Brazil, between *Petimbu* and *S. Bento*, annexing to the chart a very lucid report. He also made the plan of the shallows *das Rosas*, which lie near the island of Fernando de Noronha, and those of the two lakes, one in the north and the other in the south of the province of Alagoas, and made the necessary surveys for establishing steam navigation. In 1862 he published five hydrographic charts raised from the river *Mossorô*, in the province of Rio Grande do Norte, to the river *S. Francisco*. He examined and studied certain points on the coast to the south of Santa Martha, in the province of S. Pedro do Rio Grande do Sul. In 1863 he examined and sounded the river Merity, in the district of the capital, and presented a plan of the river and a report.

In the same year he was president of the committee named to ascertain and estimate the amount of the losses suffered by the owners of the vessels and cargos taken by the British admiral, Warren, under the title of reprisals. The committee had also to determine the place where the prizes had been taken, in order to verify if they had been taken in the waters of Brazilian dominion.

After this, Vital de Oliveira commenced to raise the general chart of the coast of Brazil, and for upwards of two years he, with scrupulous and active labor continued this most important work, which, unfortunately, he did not finish.

The surveys and studies made by Vital de Oliveira of the coast of Brazil, were, as the French hydrographer *Mouchez* confesses, the bases for his work. The young Brazilian hydrographer, being then well known in Europe, was by the Portuguese government made a commander of the Order of Christ; by the French government a chevalier of the Legion of Honor; and by the Italian a chevalier of the Order of Saint Maurice and Saint Lazare.

H. M. the Emperor of Brazil had already made him an Officer of the Imperial Order of the Rose; and he had been promoted to be a commander on the 2d of December, 1862.

The Paraguayan war broke out.

In 1866 Vital de Oliveira goes to France to receive and bring out to Brazil the iron-clad *Nemesis* built there. He brings her out in very rough weather. In the latitude of Pernambuco he meets with a terrible tempest, which discouraged and terrified his companions. His hability and energy, however, saved the iron-clad, which he brought into Rio de Janeiro, where the American admiral complimented him and said: « The fact of crossing the Atlantic in such a ship as the *Nemesis*, is a triumph of navigation. »

The Emperor changed the name of *Nemesis* for that of *Silvado*, a name already heroic. Vital de Oliveira went to the seat of war commanding the *Silvado*, and on the 21st of January, 1867, was promoted for his merit to the rank of post-captain.

Twelve days after came the day of Vital de Oliveira's immortality.

On the 2d of February, 1867, at daybreak, the Brazilian fleet, in three divisions, attacked the tremendous fortress of *Curupaity* and the Paraguayan trenches, and penetrated into lake *Pires*.

Ten steamers opened their fire against *Curupaity*; one of them, the foremost, is the *Silvado*, and Vital de Oliveira, her commander, under the impulse of bravery and patriotic pride, despised the shield of the iron armor, and, on the bridge, he became the target for the enemy's shots, whilst he directed the fire of his ship.

That hero of astounding intrepidity appeared to the enemy, not as a gallant warrior, but as a menacing bulwark. The Paraguayans honored him ; pointing at him a portion of their artillery, with two projectiles, at the same time, they overthrew the colossus.

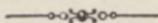
Manoel Antonio Vital de Oliveira did not fall on the deck ; he was received in the arms of his companions who, at his side, also challenged death.

The 2d of February, 1867, was the date of his death but also that which immortalized Manoel Antonio Vital de Oliveira.



### III OF FEBRUARY

JOÃO PEREIRA RAMOS DE AZEREDO COUTINHO



João Pereira Ramos de Azeredo Coutinho, the eldest son of Manoel Pereira Ramos de Lemos e Faria and of his wife Donna Hellena de Andrade Souto Maior Coutinho, was born on the estate Marapicú, district of the town of Iguassú, in 1722, and, like his brother, Don Francisco de Lemos, after attending the Jesuit's classes in the city of S. Sebastião do Rio de Janeiro, went to Portugal and took his degree in law in the University of Coimbra.

Having entered he career of the magistrature in Portugal, and being distinguished for his intelligence and enlightenment, he occupied high and important charges, and gained the confidence of the Marquis of Pombal, whose intimate friend he became, and by whom he was appoint-

ed crown attorney, dezembargador do Paço, member of the junta for examining the state of, and improving, the religious orders, and chief chronicler of the Torre do Tombo.

When the Marquis of Pombal, in 1770, created the junta called «Providencia Litteraria» to carry out the great reform of the University of Coimbra, João Pereira was one of the members of that junta, which was composed of the ablest men, whose high capacity had been proved and recognized.

When D. José I died, and the Marquis of Pombal was dismissed, the illustrious and honorable João Pereira Ramos did not forget him in his misfortune, but went to visit him in his retirement, as a good and faithful friend. For a similar and laudable demonstration of esteem and friendship, the bishop of Coimbra, Don Francisco de Lemos, was punished by being dismissed from the charge of rector of the University; but this unjust and censurable act of the government of Donna Maria I did not discourage the generous and noble brother of the bishop.

When that government had resolved on commencing the prosecution of the Marquis of Pombal, in order to bring before the court which was to try, or rather to condemn him, for his acts during his ministry of twenty-seven years, João Pereira Ramos appeared courageously in the defence of the great minister, and, as crown attorney, exalted the services of the Marquis, and opposed the vindictive persecution which would have been a reproach and a stain on the reign of Donna Maria I, as he was bold enough to say in a written opinion which he presented to the queen.

In consequence of this honorable conduct he was, by the new ministers, relieved of several commissions with which he shortly before had been charged, and he and his brother,

the bishop of Coimbra, fell under the displeasure of the court. But, some years after, by decree of 3d of *February*, 1789, the queen made reparation for the injustice with which he had been treated, giving him a seat in the council of ministers; and he recovered, to the profit of government and of the country, all his former influence.

João Pereira Ramos de Azeredo Coutinho died in Lisbon in the year 1789.

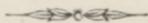
This enlightened Brazilian enjoyed the reputation of an able politician, and of a consummate jurist. He passed for a man well versed in letters, and, like his brother the bishop, was one of the most assiduous colaborers of the Royal Academy of Sciences of Lisbon.





## IV OF FEBRUARY

FRANCISCO DE SOUZA

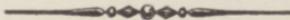


Francisco de Souza was born in Bahia in 1628. He entered the Company of Jesus, and having acquired great learning, became very celebrated as a profound theologian and as a most able chronicler.

Much more than by this information, his memory is perpetuated by the work which he left, and which was published in 1710, with the title—ORIENTE CONQUISTADO—in which he displays his remarkable talent and varied instruction, and gives, like a good patriot, curious information respecting his mother country.

Father Francisco de Souza died at Gôa in the year 1713.

No precise day, month, or year of his life is known which could serve to register his name in this annuary, it is therefore here arbitrarily memorialized on the 4th of February.





## V OF FEBRUARY

### DIOGO ANTONIO FEIJÓ

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Of all the remarkable men who figured in Brazilian politics up to the year 1843, Father Diogo Antonio Feijó is the most distinguished.

He was born in the city of S. Paulo, in the month of August, 1784, where, owing to his talent and severe application, he obtained that limited literary education which could then be imparted by the priests, and in 1807 he took orders of presbyter and applied himself to the education of youth, teaching Latin, rhetoric, and rational and moral philosophy, in the town of Parahyba, in Campinas and in Itú.

Father Feijó in a very short time became, in those places, the object of every ones veneration. He led an austere life; his habits and manners were simple, his character pure and

his virtues were exemplary. His zeal in doing his duty was equal to his disinterestedness; prompt and decisive in deliberation, energetic in executing, firm and tenacious, it was later said of him, that *he might be broken, but could not be bent*. To these last qualities, which sometimes touched the verge of the corresponding defects, must be added unexcelled patriotism and civic courage.

The constitutional revolution of 1820 triumphed in the kingdom of Portugal.

In 1821 Father Feijó was one of the deputies sent by the province of S. Paulo to the Lisbon *côrtes*, in which he took his seat on the 11th of February, 1822, and on the 25th of April following he made a powerful and remarkable speech, defending the rights of Brazil, menaced by the large Portuguese majority of the *constituente*.

The efforts of the Brazilian deputies were in vain, and five of them, Father Feijó being of the number, retired furtively from Lisbon, and on arriving at Falmouth they published, on the 22d of October of the same year, 1822, the famous manifest in which they exposed the motives of their conduct.

On returning to the mother country Feijó immediately returned to Itú.

In the beginning of 1824 the Emperor Don Pedro I offered the project of the constitution of the empire, and convoked the municipal council to pronounce upon it. It was accepted almost unanimously. But in Itú Father Feijó drew up some amendments, which were offered by the municipal councils, on proposing direct elections, the abolition of decorations, and others reforms.

The province of S. Paulo elected him a deputy to the first (1826—1829) and the following (1830—1833) ordinary legislatures, and Father Feijó, a free and vigorous liberal,

took his seat among the opposition, and exercised considerable influence.

In the session of 1827 he, the priest of virtuous and austere habits, proposed the *abolition of clerical celibacy*. In that of 1828 he presented his project of municipal reform.

In 1831 he received in S. Paulo the news of the events which had occurred in the capital of the Empire in March and April, and of the abdication of the Emperor Don Pedro I.

The revolution of the 7th of April shook the empire. In many provinces, and principally in the capital of the empire, the absence of discipline in the military corps, the excitement of many liberals, the frenzy of the factions, and the weakness of the government, deprived of the material elements of action, terrified and engrossed the mind of the public.

Father Feijó was at his post in the chamber, which on the *4th of July*, 1831, he was called upon by the permanent regency to take charge of the *port-folio of justice*, on which depended the defense and guarantee of order and tranquility in the empire. Feijó was chosen for his well known patriotism and energy, for his impassible courage in danger, his iron will, his prompt action, and his unhesitating decision.

Father Feijó obeyed as a duty, and entered the cabinet.

The eyes of the country were fixed on him, and, whilst trembling, hoped and waited...

The priest minister of justice dissolved the undisciplined and turbulent military corps; crushed the isle of Cobras revolt of the 7th of October, and created on the 10th of the same month the municipal permanent corps. In 1832 he

subdued the revolt of the *exaltados* on the 3d and quashed that of the *restauradores* on the 17th of April.

In the legislative session of 1832 he presented a candid, severe, and vehement report. When he had finished reading it, a deputy who was sitting near, asked him :

« Has Y. E. forty thousand men to support the opinions emitted in your report?... »

Feijó immediately answered :

« No ; but I have four thousand national guards. »

He would not submit to contemporize ; he was a man of *yes* or *no*, exacting the fullest confidence. Therefore, when the bill suspending José Bonifacio from his functions as tutor of the Emperor, fell in the senate, Father Feijó gave in his dismissal as minister of justice, on the 26th of July.

Was this act of Father Feijó premeditated in combination with the club which conspired for the coup d'état of the 30th of July, which four days later was proposed and failed?... many believe it. But it does not appear probable. Feijó never dissimulated his intentions, he was incapable of conspiring in the dark, and would have remained in the ministry to propose, under his own responsibility as minister, the most daring and violent projects if he had conscientiously considered them necessary to the security of the country.

In the one year and twenty-two days which he remained in the ministry he wrote the brilliant epopee of his political life. Being the object of the deeply-rooted hatred, and of the infamous calumnies of the delirant party press and of factions crushed, but thirsting for revenge, there was no insult, no insolent or outrageous invective which was not thrown at the honest man, at the austere priest, at the enlightened patriot, who preserved order, maintained the integrity of the empire, and saved the monarchy of Brazil.

In his ministry of 1831 to 1832 Feijó built the highest pyramid of his glory, and it is but just to record in his life the 4th of July, the day on which he accepted the post of minister of justice.

Having been elected in the triple list for the province of Rio de Janeiro, and chosen senator on the 5th of February, 1833, that election was annulled by the senate. He, however, was again elected and being again chosen senator in the same year, he took his seat in that chamber on the 15th of July, 1833.

In the following year, when the *Acto Adicional* was put into execution, the electors of the empire raised the minister of justice of 1831-1832 to the supreme charge of regent of Brazil.

Father Feijó took the oath as regent on the 12th of October, 1835 ; but on the previous day he had been elected bishop of Marianna, an honorable mission, which he refused either from modesty, or through being, politically speaking, well inspired.

Being raised to the highest pitch of greatness to which a Brazilian citizen could aspire, the regent Feijó published a short proclamation full of sound and patriotic ideas.

But Don Pedro I, the man of the *restauradores*, who had obliged the dominant liberal party to keep together, died in September, 1834. A terrible and menacing rebellion broke out in the province of S. Pedro do Rio Grande do Sul, and immediately after Bernardo Pereira de Vasconcellos, the great prescient statesman, always ready to take advantage of the natural reaction of political opinions, deserting from the liberals, proclaimed *regress*, and, in the opposition, called to his flag the vanquished of the 7th of April, the dissatisfied of the following period, and formed

and disciplined the *conservative party*, and directed his able attacks against the regent, Feijó, and his ministers.

The contest in parliament, and in the press, lasted for nearly two years. Father Feijó would accept no compromise, he refused to govern with the conservative party, and being vexed and hotly pressed by a numerous and most able parliamentary opposition he suddenly resolved to resign the regency of the empire, and immediately carried his resolution into effect on the 18th of September, 1837, and delivered the reins of government to his political adversaries.

His *Manifest to the Brazilians*, which he then published, is a historical document of the greatest importance, and reveals great elevation of sentiments.

On retiring from the regency Father Feijó had barely means to pay the expenses of the journey to his native province!...

In the regency he continued his simple and modest habits; but a great part of his yearly subsidy of twenty contos de reis passed into the hands of the poor.

Being sick and dejected in S. Paulo, he did not appear in the senate during the session of 1838; but in that year he gave a fine example of christian humility.

In 1828, in support of the opinions emitted in his project of 1827, Father Feijó published a pamphlet entitled «*Demonstração da necessidade da abolição do celibato clerical pela assembléa geral do Brazil, e da sua verdadeira e legitima competencia nesta materia. Pelo deputado Diogo Antonio Feijó.*» (Demonstration of the necessity of the abolition of clerical celibacy, by the general assembly of Brazil and of its true and legitimate competency in this matter. By the deputy Diogo Antonio Feijó.)

In the year 1838, through the press in S. Paulo, he made

a declaration that he *revoked* and *unsaid everything* which, in his speeches in the chamber of deputies or in his writings could directly or indirectly offend ecclesiastical discipline, or any one personally, adding that the declaration was spontaneous and due only to his fear of having erred, despite his good intentions.

In S. Paulo he still wrote a political paper — *O Justicairo*.

Father Feijó, weakened and prostrated by disease, nearly a sexagenarian, and appearing still older owing to a ruined constitution and to the ravages of time, was in Campinas, when hearing in 1842, the noise of the revolt which had broken out in Sorocaba in the name of liberal principles, the old and invalid veteran had himself conveyed to Sorocaba, and took upon himself the chief responsibility of the revolutionary movement. He was arrested there, and, by order of the government, taken to Santos and there thrown on board a vessel of war which brought him to Rio de Janeiro, whence he was taken in July, 1842, to the city of Victoria, capital of the province of Espirito Santo. He remained there until the month of December, when he was permitted go to the capital of the empire and take his seat in the senate where his prosecution, as a leader of the rebellion, awaited him.

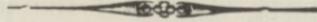
Explaining his conduct in the exposition which he presented to the senate, Feijó still displayed the frankness and energy of his former days.

This exposition was the last act of his political life.

Father Diogo Antonio Feijó died in the city of S. Paulo on the 10th of November, 1843.

In private life Father Diogo Antonio Feijó was the prototype of virtue; in the government he committed errors owing to his untameable and most rigid character, incap-

ble of making concessions to his adversaries. But from 1831 to 1832, he was the minister who maintained order and the monarchy ; and at all times he was an example of firmness, of personal disinterestedness, and of the purest patriotism. Men like Father Feijó are rare.



## VI OF FEBRUARY

### PEDRO DE ALBUQUERQUE

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On this day of the year 1644, Pedro de Albuquerque, governor and captain-general of the State of Maranhão and Grão Pará, died in the city of Nossa Senhora de Belem.

He was a native of Pernambuco and one of the sons of Jeronymo de Albuquerque, brother-in-law of Duarte Coelho Pereira, the first donee of that capitania.

Pedro de Albuquerque enlightened and glorified his life by one of those feats which reveal unexcelled bravery.

The war of the Dutch invasion had been raging since 1630; Domingos Fernandes Calabar, deserting from his country's flag carried the fortunes of his arms to the enemy's camp.

In November, 1632, Calabar, leading a numerous force of the Dutch, landed at a place between the rivers Formoso

and Serinhaem, and commenced hostilities, which seriously injured the people of Pernambuco, retreating in safety and in time after pillaging and destroying plantations.

General Mathias de Albuquerque had a redoubt built on the river Formoso, with two guns of calibre 4 and 6, and put into it a garrison of twenty men, one of them being a gunner, and gave the command to Pedro de Albuquerque, who had been a captain of the militia of the parish of Villa Formosa.

In the following year Major Schkoppe, at the head of five hundred men, leaves the port of Recife on the 4th of February, and on the 6th brings his flotilla to an anchor three miles south of the mouth of the river Formoso, lands half the force at a place chosen by Calabar, in order that the redoubt might be attacked by land, whilst the boats at the same time attacked it from the river.

At daybreak of the 7th of February fire is opened on the front and on the flank of the small and weak redoubt of river Formoso. But Pedro de Albuquerque, with his twenty men, resists bravely and refuses to surrender: his two guns answer the enemy's fire; four successive assaults are repulsed, with great loss to the assailants.

Netscher, the Dutch historian, wrote the following generous words:

« There never were soldiers who did their duty better than that handful of brave men. »

But at each assault and at each discharge from the boats the numbers of the defenders of the redoubt became reduced, and at last the Dutch entered it unresisted. What they found, what they saw, astounded them. Nineteen corpses strewed the ground, and among these Captain Pedro

de Albuquerque half dead, with two severe wounds, one from a musket ball and one from a pike.

Of the twenty-one men who garrisoned the redoubt, Jeronymo de Albuquerque, a relation of the captain, finding himself alone, and having received three wounds, to avoid being taken prisoner, threw himself into the river and saved himself by swimming.

The Dutch were moved and surprised at such gallantry, they lavished every care on Pedro de Albuquerque, and taking him to Recife they rejoiced on seeing him recover under the most careful treatment. They sent him to India under parole not again to take up arms against Holland.

Pedro de Albuquerque passed over to Spain and thence to Portugal. In 1642 he was appointed governor and captain-general of the State of Maranhão and Grão Pará, where he died from infirmities consequent on the severe wounds which he received in the defense of the redoubt of the river Formoso, the taking of which cost the Dutch eighty men killed, besides the wounded.



## VII OF FEBRUARY

### D. ROMUALDO DE SOUZA COELHO

The man who is raised to greatness by the flights of his enlightened intelligence, and by the charm of his virtues, conquers a place in history as an example and as a beacon.

Romualdo de Souza Coelho, son of the planter Alberto de Souza Coelho and of Donna Maria de Gusmão, both natives of Pará, was born on the 7th of February, 1762, in the village, now city, of Cametá, in the province of Grão Pará, and there received primary instruction, and completed the study of Latin. Friar Angelo, of the order of Nossa Senhora das Mercês and Redemption of Slaves, appreciating the intelligence and character of the boy, took him to his convent in the city.

Romualdo de Souza devoted himself to priesthood and

received orders of presbyter in 1785, becoming notable for his learning and for the austerity of his life. In the following year he was appointed vicar, ad interim, of S. José of the river Araxá. In 1789 he was named Professor of Latin in the seminary. In 1794 the new bishop, Don Manoel de Almeida Carvalho, made him his secretary and appointed him treasurer of the Pontificals and vicerector of the seminary, synodical examiner, professor of theology, and archpriest of the cathedral in 1805.

And this came without his aspiring to or asking for it; his only object in life had been to become a priest; the rest came because he knew how to be a priest.

In the capital of Pará he was the only one who ignored that he was a model of virtue, and a rich fount of science. The bishop, Don Manoel de Almeida, often called him to scientific conferences.

In 1817 the same bishop sent Romualdo de Souza Coelho to Rio de Janeiro to congratulate Don João VI who had succeeded to the throne of Donna Maria I, and to compliment him in his name, in that of the chapter, of the clergy, and of the diocese of Pará, and on taking leave, said. « Go; I wish them to know you; for you will be my successor in the see ».

The prophesy was realized very soon after; Don Manoel de Almeida died on the 30th of June, 1818. Don Romualdo de Souza became bishop of Pará in 1819.

He became bishop because he had been a simple, humble, zealous and benevolent priest, an example of virtue and learning. No one ever had a more numerous family; all the poor were his children; no one ever thought less of himself, and no one ever had more blessings implored on him than Don Romualdo de Souza.

The seminary and the pious institutions were the objects of his love on earth.

He was elected deputy to the Lisbon *côrtes* by Grão Pará, and on his return to the city of Belem he was named president of the Junta Provisoria Governativa. The bishop accepted the charge and employed every means to preserve order, to prevent conflicts, and he counselled conciliatory measures, till the province escaped the influence and the oppression of the Portuguese troops, with the proclamation of the independence, and of Don Pedro I, Emperor of Brazil.

Though old and tired out by study, which enlightens the intelligence but abates the disregraded body, Don Romualdo de Souza Coelho undertook long and toilsome journeys to many parishes and chapels of his diocese, his apostolic word being heard every-where.

A fatal disease attacked him shortly before the revolt of 1835 broke out in Pará. Anarchy, the frenzy of the factions, and his horror of bloodshed made him, almost a corpse, rise from his bed of pain. Leaning on the arms of two priests, Don Romualdo de Souza twice went and exposed himself to the rage of the rebels who had committed the greatest outrages. He spoke to them in the name of God, in the name of the country, calling on them to obey and promising to beg an amnesty.

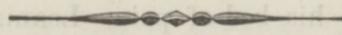
The old bishop could obtain nothing, and again retired to his bed of suffering. He continued five years this life of a martyr, until he expired on the 15th of February, 1841.

His sepulchre received a corpse of mere skin and bone.

The printed works of Don Romualdo de Souza Coelho are numerous : two of them explain the events of 1823 in

which he took part. The others are catechisms, dissertations, discourses, orations, and pastorals of great merit.

Don Romualdo de Souza was a prince of the church, who, like the apostles of Jesus Christ, was taken from the midst of poor and humble people.



## VIII OF FEBRUARY

### EMILIANO FAUSTINO LINS

The functionary, even in a high position, and in the most important department, he who in one or other branch of public administration consecrates himself to the country, lives a whole life of toil and devotion, improving the system of accounts, facilitating the solution of a thousand questions, clearing up doubts which embarrass the work, destroying the obstacles which ministers may encounter in their path, regulating the administrative engine, directing the subalterns, his assistants, and, finally, preparing the road to progress, is as worthy of respect as the warriors of the country, or the champions of parliament. Nevertheless he often remains there many years almost unknown and hidden among the books and port-folios in the room of the department to which he belongs. He has

not the incentive of popular ovations to stimulate his progress, but still he proceeds and modestly and calmly he contributes to the prosperity of the State; like the small and nameless brook which runs quietly along the valley fertilizing the lands through which it winds.

Councilor Emiliano Faustino Lins was one of the finest types of the public functionary.

Emiliano Faustino Lins, the legitimate son of Ignacio José Lins and of Donna Anna Inocencia da Silva, was born in the city of Rio de Janeiro on the 8th of February, 1791.

He received his literary education at the old seminary of S. Joaquim, where he learnt the Latin and French languages, and attended the course of philosophy with proficiency. On leaving the seminary he entered the class of commerce, where he was considered as one of the first students; instead of losing his time in frivolous pastimes, he employed his leisure hours in the study of the English language.

He commenced his career as a public functionary by entering the junta of finance as a clerk, and such proofs did he give of his intelligence and zeal, that, without the magic of patronage which sometimes raises incapable men, as the wind carries on its wings the dry leaves which lie rolling in the dust, he gradually rose in position, until on the 18th of November, 1819, he was appointed second writer in the national treasury.

In December, 1827, the reputation of Emiliano Faustino Lins was already so well established that he was chosen for a highly important commission: that of regulating the junta of finance of the province of Bahia, and so well did he fulfill his arduous mission that on returning to Rio de Janeiro, he was first made a chevalier of the Order of Christ, and afterwards of that of the Cross, and was pro-

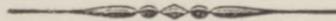
moted to be a first writer in the national treasury, which was then undergoing the reform authorized by the law of the 1st of October, 1831.

On the 22d of December, 1840, Emiliano Faustino Lins was appointed chief officer of the general accounting department of the revision of the national treasury, and by decree of 21st of February, 1844, he was appointed accountant general and H. M. the Emperor made him a commander of the Order of Christ.

He always enjoyed the fullest confidence of his superiors and of the ministers with whom he served ; he was respected by all his colleagues, and loved by all who knew him, being an example of unblemished probity, and of intelligent, severe and vigilant zeal. Councilor Emiliano Faustino Lins, after forty years of relevant services, a tired valetudinarian, obtained his superannuation as accountant-general on the 2d of December, 1850, seven years before his death, which happened on the 18th of October, 1857.

This enlightened citizen was one of the members who founded the Brazilian Historical and Geographical Institute, and he served many years as its treasurer, being always elected member of the committee of accounts.

Intelligence, zeal, severe probity, patriotism, perfect courtesy and amiability, made Emiliano Faustino Lins the model of public functionaries.





## IX OF FEBRUARY

### DIOGO GOMES CARNEIRO

In his manuscript notes bestowed on the Historical Institute of Brazil, Balthazar da Silva Lisboa informs, that Diogo Gomes Carneiro was born in Rio de Janeiro on the 9th of February, 1628. It has been ascertained, and no one denies, that Rio de Janeiro was the birthplace of Diogo Gomes; the date of his birth, however, is unknown. Balthazar da Silva Lisboa does not prove his assertion, which being transcribed here, and being accepted with this explanation, leads to the conclusion that this distinguished Brazilian died when only forty-eight years of age.

Of the life of Diogo Gomes Carneiro in his native country nothing certain is known; he was probably educated in Portugal, where he distinguished himself for his intelligence and assiduous study.

Neither could this *Brazilian* otherwise have been secretary to the Marquis of Aguiar, nor could he have been appointed by the king chronicler-general of Brazil, with the annual pension of three hundred mil reis.

This appointment also indicates that Diogo Gomes paid great attention to matters concerning Brazil, his native country.

Diogo Gomes Carneiro died in Lisbon on the 26th of February, 1676.

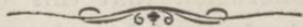
He left the following works :

*Oração apodixica aos scismaticos da patria* (Apodictical oration to the schismatics of my native country.)

*Historia da guerra dos Tartaros, em que se refere como invadirão o imperio da China, etc.*, (History of the Tartar war, wherein is related how they invaded the Chinese Empire, etc.) Translated from the Latin.

*Primeira parte da Historia do capuchinho Escocoz*, (First part of the History of the Scotch Capuchin). Translated from the Tuscan.

*Instrucção para bem crer, bem obrar e bem pedir em cinco tratados*. (Instructions for believing well, for proceeding well, and for praying well; in five treatises). Translated from the Castilian.



## X OF FEBRUARY

### FRIAR FRANCISCO SOLANO

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Francisco Solano was born on the 10th of February, 1743, either in the parish of S. João de Itaborahy or in the town of Macacú (the same parish as that of the town of Santo Antonio de Sá, now extinct). He was a legitimate son of Jorge Antonio Leite Mendonça, a native of the same village, afterwards town of S. João de Itaborahy, which then belonged to the district of Santo Antonio de Sá, capitania of Rio de Janeiro. He commenced studying in the convent which the Franciscan friars then had there, going afterwards to that of Santo Antonio in the city of Rio de Janeiro, where he professed and acquired much learning.

In 1814, after occupying the highest charges of the order he became provincial, having the famous Friar Sampaio as his secretary.

Having an extraordinary disposition for the fine arts, and there being no school in Brazil, which country he never left, Friar Solano could never become a great master, but he became as skillful as it was possible for him to become in sculpture, in drawing and in painting.

The convent of Santo Antonio still preserves some pictures of Saints, and some backs of chairs, the work of Friar Solano, and two wooden jars, of which only tradition remains.

A devotee was in the habit of lending, for the feast of Santo Antonio, two beautiful and valuable Chinese porcelain jars, but one year the friars did not ask for the loan of them.

The devotee went to the feast and saw *his jars* embellishing the altar. Surprised at the sight, when the solemnity was over, he questioned the sacristan, who laughingly showed him the two wooden jars which he believed to be his Chinese ones.

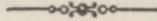
When at the end of the last century, the learned Friar Velloso, also a Franciscan, was working at his *Flora Brasileira*, Friar Solano was the assistant artist who aided in the work.

As Friar Velloso could not draw, he asked for an assistant who could help in the matter and the viceroy, Luiz de Vasconcellos, sent him Friar Solano, who became the inseparable companion of that scholar, and followed him in his excursions into the forests. All the drawings of plants mentioned in the *Flora Brasileira* are from his pencil.

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## XI OF FEBRUARY

### JERONYMO DE ALBUQUERQUE MARANHÃO



On this day of the year 1618 in the city of S. Luiz do Maranhão, a tomb was opened to receive the mortal remains of the Brazilian hero, Jeronymo de Albuquerque Maranhão.

The issue of an illegitimate union, he was the son of Jeronymo de Albuquerque—the *terrible*, of Camões, and brother-in-law of the first donee of Pernambuco, Duarte Coelho, and of an Indian girl, who when baptized was called Maria do Espirito Santo, daughter of *Arco Verde*, *murubixaba*, or chief of a tribe settled near Olinda. This renowned and illustrious Brazilian was born in 1548.

With the Jesuits he learnt to read, to write, and to speak well the Portuguese language, and this was all the literary education which he received. He did not however forget

the *Tupi* or Indian language, which was that of his infancy.

While yet very young, but already accustomed to the use of arms, he followed his father, or *Arco Verde*, his grandfather, in campaigns against the hostile Indians of Igua-rassú, and he was twenty years old, when he took part in the last combats which established the conquest of Parahyba, having acquired in these fights a glorious reputation.

Brave, untamed and proud, he was much respected by the Portuguese, owing to his father's name; and owing to that of his maternal grandfather he was the object of the love and of the pride of the friendly Indians, but his fame and the fear of his arm spread to the *tabas* or villages of the yet unconquered savages.

The half-caste, Jeronymo de Albuquerque, was from 1598 to 1599 the real conqueror of Rio Grande do Norte, and was appointed captain of the young colony. The Indian chiefs *Itapuanguassú*, *Sorobabé*, and *Uiratining*, or Dry-Stick, submitted to the grandson of *Arco Verde* and had opportunities of experiencing his good faith and his protection.

The gallant and patriotic half-caste was declared or made a *nobleman of the royal household*.

He had two nobilities, that which came from his father, to which and to the services rendered he doubtless owed that high distinction, and that of the grandson of the valiant *Arco Verde*, of whom he proved himself worthy; this and the fame of his bravery, as well as the ostentation of his Indian descent, gave him that extraordinary influence over the savages, of which he was extremely proud, and of which he boasted.

Having been sent in 1613 to Ceará, he establishes there a

settlement in the bay of *Jurará-codra* or of *Tortoises*, the church receiving the invocation of *Nossa Senhora do Rosario*. Having, however, been informed that a strong expedition of Frenchmen had established a colony on the island of Maranhão, he instructed his companion Martim Soares Moreno to go by sea and examine it, and he himself went to Pernambuco to obtain reinforcements and ammunition. On his arrival he found there positive orders from the court for the expulsion of the French from the large island which they occupied, and on the 17th of June, 1614, he receives the appointment of captain of the conquest and discovery of the lands of Maranhão, and though his forces were insufficient he started for his greatest and most glorious campaign.

The history of the conquest of Maranhão, even though summarized, would occupy too many pages to be related here.

After many mischances, Jeronymo de Albuquerque was at last able to enter the bay of Maranhão and land at a place called Guaxemduba.

The French founders of the colony of S. Luiz, which name has been preserved by the capital of the province of Maranhão, had a chief named *Ravardiere*. On the sea they had double, and on land treble the force that Jeronymo de Albuquerque commanded, besides a great disproportion in the number of Indians, many of those on whom the proud young half-caste had counted not having appeared.

Ravardiere embarks a relatively overpowering and crushing force, throws the greater part of it in front of Guaxemduba, and summons Jeronymo de Albuquerque to surrender. He answered by charging the enemy, regardless of the superiority of numbers, and routs them. The Indians fly, the French who had landed were either killed or taken prison-

ers, and as the tide had fallen and the shore is very shallow, Ravardiere, at a distance, witnesses the defeat of his men without the power to render them any assistance.

Jeronymo de Albuquerque, the thunderbolt of war, had obtained an almost miraculous victory.

Ravardiere, though still with superior forces, soon found himself restrained to the occupation of his young colony and the forts of S. Luiz, having signed an armistice to last till the end of the following year, whilst two noblemen, one Portuguese and the other French, went to the respective courts to explain the case and await the final decision of the war.

Jeronymo de Albuquerque, whose resources were limited and who could not communicate with Pernambuco owing to the French cruisers, foreseeing that ammunition and provisions would fail him, and having before him an enemy stronger than himself and already fortified on the island, signed an armistice inglorious to the French who retired to their fortifications of S. Luiz; at the same time the armistice gave the metropolis time to conquer and expel the foreign enemy from the island of Maranhão.

The hero did everything that could be imagined or exacted from a general without an army. The armistice, however, was not approved by the government of the metropolis, who had sent no soldiers and who had abandoned the half-caste hero, grandson of Arco Verde.

Alexandre de Moura arrived from Lisbon with strong reinforcements for the expulsion of the French from Maranhão. On arriving there and resolving to attack them in their forts, he confided the command of the forces to the intrepid and gallant Jeronymo de Albuquerque.

Ravardiere being vanquished, retired with his companions.

Alexandre de Moura named Jeronymo de Albuquerque capitão mór of Maranhão. He however, conscious of his victory, as a conqueror decorated himself, and to his name, and to that of his father, added that of his greatest glory—*Maranhão*—and thenceforward called himself Jeronymo de Albuquerque *Maranhão*, and left to his descendants the noble family names of Albuquerque Maranhão—*Albuquerque*, the pride of the Portuguese, and *Maranhão*, the pride of the Brazilians.

Jeronymo de Albuquerque Maranhão, the worthy descendant of Affonso de Albuquerque, the hero of Asia, the grandson of the Murubixaba *Arco Verde*, the half-caste twice noble, died, as was said on the 11th of February, 1618, at the age of seventy years, leaving three sons, all nobles of the royal household and illustrious for their services.

Jeronymo de Albuquerque Maranhão is a homeric figure in the history of Brazil.





## XII OF FEBRUARY

### PEDRO DE ALCANTARA BELLEGARDE



In November, 1807, Napoleon's conquering eagles invaded the peninsula, and obliged the royal family of Portugal to emigrate to Brazil. The ship of war *Principe Real*, which conveyed the prince regent, afterwards king Don João VI, and his son Don Pedro, who fifteen years later was to be the founder of the new empire, brought also, as commander of a detachment of artillery, Captain Candido Norberto Jorge de Bellegarde who was accompanied by his worthy wife, Donna Maria Antonia de Niemeyer Bellegarde, despite her delicate state, and who, owing to the violent commotion produced by a terrible tempest, was prematurely delivered, on the 3d of December, of a boy who at the baptismal font received the two first names of his godfather, the prince Don Pedro, and was called Pedro de Alcantara Bellegarde.

Candido Norberto, then major, having died in 1810, the prince Don Pedro in the following year enlisted as a cadet of artillery, with pay and counting time of service, not only his godson, the boy Bellegarde, but also his brother Henrique Luiz de Niemeyer Bellegarde, mentioned in the article of the 21st of January.

Pedro de Alcantara Bellegarde, when thirteen years old, matriculated in the military school, having received prizes in five years out of the seven into which the course was divided.

The law then established competitive examinations for promotion in the corps of artillery, and Pedro Bellegarde in this way obtained promotion in 1823 to the rank of second-lieutenant; in 1826 to that of first-lieutenant, and in the following year to that of captain.

He was still in the military school when he undertook his first engineering works under most able chiefs.

Having passed into the corps of engineers, and having been promoted in 1828 to the rank of major, he went to Campos de Goytacazes, where during two years he was employed in engineering works.

In 1832 (his godfather being then Emperor of Brazil, he was one of the six candidates inscribed for the competitive examinations for the three vacancies of assistant professors of the military school, and the only one whose name was presented to government. He, however, was only appointed in 1834; but almost immediately after became a cathedrated professor, and lectured most ably in most of the chairs until in 1853 he retired on a pension.

In 1836 he contributed powerfully to the establishment of the school of architects, in the province of Rio de Janeiro, of which he became professor and director, providing and publishing the compendiums for the same.

At the same time he, and his uncle Conrado Jacob de Niemeyer, presented to the government the project of levelling the Castello hill in the capital of the empire.

In 1841, at the invitation of the provincial government of Pernambuco, he went to that province with his uncle, Colonel Conrad, and in two months they presented the full plans for the water-works of Recife, which were executed with merited applause.

Besides other important commissions with which he was entrusted and which he ably discharged, in 1852 he was appointed director of the war arsenal of the capital, when serious abuses observed in that department had been denounced in parliament.

He and his uncle and companion raised the topographical map of the province of Rio de Janeiro.

Before undertaking these works, however, he had spent four years out of the empire serving his country. In 1848 his patriotism obliged him to accept the appointment of chargé d'affairs of Brazil in Paraguay, with which country he entered into a treaty of alliance which facilitated the development of the policy of the Empire in the River Plate.

In 1853 Pedro de Alcantara Bellegarde entered the cabinet, formed by the Marquis of Paraná, as minister of war, leaving it at the end of two years, having completed, with the batallion of engineers, the organization of the army; he also created the school of practise.

On the death of the Baron of Caçapava he was appointed chief of the committee of limits between the Empire and the Republic of Uruguay.

In 1863, immediately after the dissolution of the chamber, he entered, as minister of agriculture, commerce, and public works, the cabinet presided over by the Marquis of Olinda,

and was elected a deputy to the general assembly. But at the end of eight months the ministry retired on the 15th of January, 1864.

Twenty-eight days after, on the 12th of February, Pedro de Alcantara Bellegarde slept the sleep of death.

Besides his important services, some of which are not mentioned here, it must not be forgotten that he was one of the founders of the Historical and Geographical Institute of Brazil.

Pedro de Alcantara Bellegarde was a field marshal, a member of H. M. the Emperor's council, a chamberlain of H. M. the Empress, a commander of the Order of Aviz, a doctor in mathematical sciences, a retired professor of the military school, a member of the supreme military council of justice, a member of many scientific and literary societies, and above all—an honorable man.

During his life he published the following works :

*Compendio de mathematicas elementares*, (Compendium of elementary mathematics).

*Compendio de topographia*, (Compendium of topography,) for the use of the school of architects in the province of Rio de Janeiro.

*Noções de Geometria Descritiva*, (Notions of descriptive geometry), for the same school.

*Compendio de mechanica elementar e applicada* (Compendium of elementary and practical mechanics).

*Noções elementares de direito das gentes*, (Elementary notions of international law), for the use of the students of the military school.

*Noções e novas taboas de balistica pratica*, (Notions and new tables of practical ballistics).

*Instrucções para as medições stereometricas e aerometricas*, (Instruction in stereometric and aerometric meas-

urements), ordered to be put in practise in the custom-houses of the Empire in October, 1835.

*Compendio de architectura civil e hydraulica*, (Compendium of civil and hydraulic architecture).

*Limites ao sul do imperio com o Estado Oriental do Uruguay*), Southern Boundaries of the Empire with the Oriental Republic of Uruguay), in an official report to government.





## XIII OF FEBRUARY

ANTONIO DE PADUA FLEURY



Antonio de Padua Fleury, the legitimate son of João Fleury Coelho, and of Donna Rosa Maria de Lima Camargo, was born on the 8th of December, 1795, in the village of Santa Cruz, province of Goyaz.

When still young he served in the militia, in which he rose to the rank of lieutenant in one of the cavalry companies.

In 1822 he responded to the heroic shout of the independence with the enthusiasm of a patriotic heart, and contributed with spontaneous donations towards the increase of the national naval force.

In the city of Cuyabá, to which he removed to establish himself as a merchant, he was highly esteemed by his fellow citizens, who raised him to all the charges of popular election.

During two years he had a seat in the council of the president of the province of Matto-Grosso, and for four years he was a member of the provincial council, over which he also presided. In Goyaz, to which he afterwards returned, he served in the provincial assembly during different legislatures, having several times been elected its president. In 1836 his fellow provincialists gave him a high proof of their confidence by including his name in a triple list for senator. In the last legislature but one he was by them elected a deputy to the general assembly.

These eloquent demonstrations of regard and esteem of the people could not be groundless. The worthy citizen had an undisputed right to them.

In Cuyabá as well as in the province of Goyaz to where he removed, Antonio de Padua Fleury always devoted himself to the good and to the progress of the country. In 1838 he was appointed colonel, chief of the legion of the national guard of the city of Goyaz, and proved himself worthy of this high and honorable post. He was included in the list of the vice-presidents of his province from the publication of the *acto adicional* to 1846, by the choice of the respective assembly, and from that date forward by imperial decree. As vice president he administered the province for more than a year, from the 13th of February, 1848, to June, 1849, to the satisfaction of everyone. During that period he founded the settlement of *Pedro Affonso*, a civilizing centre of several savage tribes.

In 1825, 1831 and 1842, this patriotic citizen opened his purse to assist the State, both in the provincial and in the general expenses.

In 1837 and 1851 he lent monies to the treasury for an unlimited time and without interest.

Padua Fleury contributed generously to a great improvement, the lighting of the capital of the province, and the establishment of the first printing office in the province. He constantly encouraged the navigation of the Araguaya, a source of future riches and of progress, which wil shortly ensure immense advantages.

Antonio de Padua Fleury died in Goyaz in the year 1860, blessed by his fellow provincialists who remember his name with due gratitude.





## XIV OF FEBRUARY

MANOEL JACINTHO NOGUEIRA DA GAMA

MARQUEZ DE BAEPENDY

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The dissolution of the Brazilian constituent assembly on the 12th of November, 1823, estranged the liberal party from the Emperor Don Pedro I, and originated that implacable opposition which only ended on the 7th of April, 1831.

Under the excitement of political passions the government of the Emperor looked upon most of the liberals as republicans, and these accused the ministers and the friends of the emperor of entertaining reactionary views for the establishment of absolutism.

Among the statesmen most devoted to Don Pedro I, was Manoel Jacintho Nogueira da Gama, who suffered in consequence.

This illustrious Brazilian, a legitimate son of Nicoláu Antonio Nogueira and Donna Joaquina de Almeida e Gama, was born in the city of S. João d'El-Rei, in Minas-Geraes, on the 8th of September, 1765.

Being descended from an old and distinguished family, whilst yet a child he received a splendid lesson of patriotism, seeing his father, who was an ensign of the militia of S. João d'El-Rei, on hearing that the Spaniards menaced the frontier in 1777, collect the corps of which his prestige and the love of the men gave him the command, start for S. Paulo, and march a hundred and sixty leagues, afterwards refusing indemnification or reward.

Manoel Jacintho studied humanities in his province, and before his nineteenth year went to Portugal, intending to take his degree in the University of Coimbra. At that time communications were difficult, and the student, with no pecuniary resources during two years, maintained himself by his work, copying music for a livelihood, as Rousseau had done.

On receiving remittances from his family, he matriculated in the faculties of philosophy and mathematics in Coimbra. He became distinguished for the brightness of his intelligence and for his good conduct; but before concluding the courses of the two faculties, he received a severe blow.

His father's fortune had become comprised as he had become surety for a farmer of taxes who had fallen into debt.

The young student was not disheartened. He became

private teacher to many of his less talented colleagues, and thus obtaining means, he not only was able to continue his studies, but also had the consolation of sending his family some small aid, which at least cheered the hearts of his parents as it proved that the absent son was not suffering the torments of poverty.

Having passed and received prizes in every year of the course of philosophy and mathematics, his insatiable intelligence aspired to more, and he entered the faculty of medicine, gaining laurels in the first and second year, which he passed with applause.

His academical career, however, was suddenly and gloriously interrupted. Without asking for it, without even expecting it, he received, by decree of the 16th of November, 1791, the appointment of assissant professor of mathematics of the Royal Naval Academy of Lisbon, which he exercised till 1801.

Brazilian pride rejoices at the thought that the unprotected Manoel Jacintho, he who was two years in Lisbon copying music for a livelihood, he who, owing to the misfortunes of his father was left at the University of Coimbra without means, and studied at his own expense, gaining his bread by private teaching, should, being a Brazilian, have deserved that appointment, which proved his great merit.

In 1793 he was promoted to the rank of first-lieutenant in the navy, and in 1798 to that of post captain, having been made a chevalier of the Order of S. Bento de Aviz, three years before.

Among the friends of a high social position, which his fine intellectual gifts and his good-heartedness attracted, one of the most affectionate was Don Rodrigo, afterwards Count of Linhares, Manoel Jacintho availed himself

of this friend on behalf of the patriot, his countryman, José de Rezende Costa, exiled with his father to Cape Verde for the crime of high treason in the conspiracy of Minas Geraes, called the *Tira-dentes* conspiracy.

Rezende Costa was pardoned and obtained employment in the public treasury of Lisbon, whence he afterwards returned to his beloved country.

This was not the only Brazilian protected by Manoel Jacintho, who having himself experienced misfortunes, well knew how he could be useful to his unfortunate countrymen in foreign lands.

Another misfortune, and another proof of a generous heart: Manoel Jacintho's eldest brother, Antonio Joaquim Nogueira da Gama, had no sooner taken his degree in medicine at the University of Coimbra, than he died leaving a widow and six children perfectly destitute. Though poor, Manoel Jacintho's accepts the fraternal legacy, sends his nephews to his family in Minas Geraes, and gives the widow a small pension in Coimbra until her death.

Being anxious to return to his native country, he obtained, on the 1st of July 1801, the appointment, of inspector-general of the nitre deposits and of the manufactories of gunpowder of Minas Geraes, of deputy to the mining and coinage junta, and of Secretary to the government, this place being declared for his life by decree of the 1st of October, on which day he was also named to the junta of the Royal Treasury, in the same capitania, and on the 12th of November of the same year he was moreover appointed assistant to the intendent-general of the mines and metals of the kingdom, in the assaying department of the mint, where he established a chemical laboratory, and undertook the construction of

manufactories of artificial nitre at the *Braço de Prata*, of which he became inspector.

This was not enough; because the last appointments detained him in Portugal. On the 9th of February, 1802, he was promoted to the rank of lieutenant-colonel of engineers. In the same year he tendered his resignation as secretary of the government of Minas Geraes, never having occupied the place, and, at last, on the 24th of September, he returned to Brazil with the appointment of deputy and secretary to the Junta of Finance of his cherished province.

From 1806 to 1821 the biographical history of Manoel Jacintho is long and praiseworthy. In Minas Geraes he appears as the zealous, but prudent fiscal functionary. In 1808, as secretary to the Royal Treasury, created in Rio de Janeiro, he suppressed abuses and prevarications. He proposed improvements and a system for recovering the taxes and for auditing the expenses, despising the enemies which he created in the zealous fulfillment of his duty.

In 1811 he was named deputy to the administrative junta of the military academy which had been created, and inspector of the classes, a place which he occupied until 1821, without any salary.

In 1809 he was made a commander of the Order of Aviz; in 1814 a member of the council; in 1815 a nobleman, and on the 11th of December, 1822, he retired on half pay with the rank of marshal.

In February, 1821, he was appointed member and secretary of the committee of twenty, who, with the members elected by councils of the cities and towns of Brazil, had to examine which of the articles of the future Portuguese constitution were adapted to this kingdom, and propose

the necessary reforms. In April, he assisted, as elector of the parish of S. José, the tumultuous discussions and the violent and barbarous attack on the electoral assembly holding its sitting in the Exchange.

Having been elected by the province of Rio de Janeiro a deputy to the Brazilian *constituente* assembly in 1823, Manoel Jacintho distinguished himself remarkably, and on the 17th of July of the same year, the Andrada ministry having retired, he entered the cabinet, organized by the emperor, as minister of finance. In November, however, refusing to accept the responsibility of the impolitic dissolution of the *constituente*, he, and four other ministers his colleagues, wisely resigned their portfolios.

On the 13th of November the ex-minister-Manoel Jacintho, was named a Councilor of State, and he had the glory of being one of the authors of the constitution of the Empire and of signing it, for which relevant service he was made a dignitary of the Imperial Order of the cross.

On the 15th of October, 1825, he was created Viscount of Baependy, with the honors of a grandee, being a year later created a marquis.

On the 21st of January, 1826, he again entered the cabinet as minister of finance, occupying the post during two years, though mortified at seeing his plans of administrative and fiscal reform frustrated.

In 1826 he had been voted in the triple lists for senators both by the province of Rio de Janeiro and by Minas Geraes, and having been chosen for this province by the Emperor, he took his seat on the installation of the senate.

Out of power until 1831, the Marquis of Baependy shone in the senate amongst the ablest and most distinguished

members, and in the council of State he sometimes saw, unfortunately, his opinions disregarded which however remained consigned in writing and which, had they been adopted, would have saved the government of the Emperor from committing fatal errors. He strenuously opposed the London loans which so heavily burthened the finances of the government, and brought so much obloquy upon the ministry. His were the wisest views on the question which arose in consequence of the death of Don John VI, and of the call of the Emperor of Brazil to the throne of Portugal as king Don Pedro IV. Of all the opinions which he proffered, however, none is more important than that which he emitted, when vehement and bitter party debates in the chambers were at their height, and announced the crisis which appeared in March and April, 1831 : the Marquis of Baependy voted, advising government to circumscribe their action within the sphere of the constitution, and to confirm the independence and power of the two chambers of the legislative power.

In March, 1831, the capital of the Empire was heaving with the germ of revolt. The national pride, during three consecutive nights, had been outraged by bands of Portuguese, who remained unpunished, and this served the manifest conspiracy of the exalted liberals against the Emperor, who, wishing to appease the anger of the people formed a cabinet of liberals who unfortunately had neither prestige nor influence, and who, whilst they were able to crush the revolting intervention of the foreign element, were incapable of embarrassing the action of the conspirators. Don Pedro I, under these circumstances, suddenly changed the ministry, and on the night of the 5th of April organized another with the Marquis of Baependy as minister of finance.

This ministry lasted from the night of the 5th of April till daybreak of the 7th, when Don Pedro I abdicated the crown, refusing to accede to the people and the troops, who exacted the reintegration of the ministers who had been dismissed.

The Marquis of Baependy from the 7th of April forward, abstained from politics.

In 1831 the liberal party being in power, and acceding perhaps to the necessity of satisfying popular passion, framed, in the chamber of deputies, accusations against the ex-ministers of Don Pedro I; but the accusation brought against the Marquis of Baependy was acknowledged to be unfounded by the report of the committee of the house, which obtained the votes even of the liberal deputies. After 1831 the Marquis of Baependy was vice-president, of the senate, and Don Pedro II, who had been declared of age, on his coronation day, the 18th of June, 1841, presented him with the Grand Cross of the Order of the Rose.

The Marquis of Baependy left an honored memory for important services which he rendered apart from politics.

His was the idea and the project of the annuity association for the families of military men, and of another which he presented in 1825 to Don Pedro I, of the general annuity society for Brazilian families, which was submitted to the consideration of the senate. The result of this patriotic work was the institution of the Monte Pio Geral dos Servidores do Estado, (State Servants Annuity Institute), which, to prove once more the *sic vas non vobis*, ignored its illustrious initiator.

The Marquis of Baependy died near *midnight* of the 14th of February, 1847, at the age of eighty-one years and some months in the city of Rio de Janeiro, and was buried

in the cimetry of the third order of S. Francisco de Paula.

Conspicuous as a student, as a professor, as an administrator, as a financier, as a legislator, he was a man of vast science, and of great practise in the direction of the treasury and fiscal departments.

The proof that he was an able statesman is rather to be found in the Council of State papers, and in the fact that he positively refused to sanction the dissolution of the constituyente assembly, than in his acts in the cabinets of which he was member, the first of which lasted a little more than three months, the second one year full of difficulties, and the third only one day and two nights of torment.

The liberal party during the reign of the first Emperor opposed him strongly, owing to his being an unwavering supporter of the conservative party, as well as a loyal and devoted friend of the Emperor Don Pedro I, opposing, in the Council of State, grave errors of his government, but shielding him in parliament with personal abnegation.

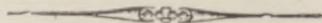
Immediately after the abdication of Don Pedro I, on the 7th of April, the people, exulting in their victory, outraged his house.

But in 1847, when he died he was generally regretted.

More than a quarter of a century has passed since 1847...

Posterity commences to pass judgement; on the tomb of the Marquis of Baependy it will engrave the words :

« Courage and toil; benevolence and learning; loyalty and abnegation; patriotism and honor. »





## XV OF FEBRUARY

CANDIDO BAPTISTA DE OLIVEIRA

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From 1820 to 1823 a Brazilian student shone in the University of Coimbra; having entered at the faculties of mathematics and philosophy, he obtained prizes in every year and at the end of the fourth took his degree as bachelor in mathematics.

The board of the faculty which conferred the degree proposed to government that the Brazilian student should be graduated gratuitously, if he would accept the favor; one of the professors attesting his academical triumphs, added that the bachelor laureate *would be counted among the learned*.

This student was Candido Baptista de Oliveira, son of Francisco Baptista dos Anjos and Donna Francisca Candida de Oliveira, and born in the city of Porto Alegre,

province of S. Pedro do Rio Grande do Sul, on the 15th of *February*, 1801.

Candido Baptista being destined by his parents for an ecclesiastical life, studied humanities at the Seminary of S. José, in the city of Rio de Janeiro. As, however, he had no inclination for the priesthood, he went to Portugal, where at the University of Coimbra he obtained such extraordinary and brilliant distinction.

Candido Baptista from Portugal passed over to France, and obtained leave from the government to attend the polytechnic school; he there gained the friendship of the learned Arago, who taught astronomy.

On returning to Brazil in 1827, he was appointed assistant professor at the military academy, becoming shortly after cathedrated professor of rational mechanics.

The fame of his triumphs in Coimbra, and of the name which he left at the polytechnic school in France had spread, and his province elected him a deputy in the second legislature.

Candido Baptista in 1830 became connected with the liberal party, and in 1831 he was one of the twenty-four who signed the famous representation of the 15th of March.

After the abdication of Don Pedro I, the minister of finance, Bernardo Pereira de Vasconcellos, who in the chamber had appreciated the profound knowledge of Candido Baptista, appointed him inspector-general of the National Treasury when he realized the reform of that department and its dependencies.

In the execution of this arduous task he rendered important services, and among others he introduced the especial use of stereometry, till then unknown in the custom-houses of the Empire, a new formula for measur-

ing the capacity of merchant vessels in order to regulate the anchorage dues; he also systematized weights and measures.

In 1834 he left the treasury, but returned in 1837; Miguel Calmon, afterwards Marquis of Abrantes, being then minister of finance.

In the meantime, as a deputy, though he did not shine as a speaker, he was the chief collaborator of all financial measures.

In 1838 he did not obtain a seat in the chamber. A tremendous revolt having broken out in his province, it took no part in the elections of the fourth legislature. In 1839, however, he entered a cabinet holding the two offices of finance and foreign affairs. This ministry did not satisfy the ardent expectations of political parties, and therefore lasted but a few months. In the administration of the finances, however, Candido Baptista raised himself above all opposition, and as minister of foreign affairs he had the glory of calling upon himself the hatred of the slave dealers.

From 1840 to 1843 a high diplomatic mission took him to St. Petersburg and shortly after to Vienna. At this place Candido Baptista was admired, and enjoyed the esteem of prince Metternich. In St. Petersburg he acquired the friendship of Count Nesselrode; and would sometimes pass whole days in the astronomical observatory, with the director, who received and commended him as a fellow, and an equal in science.

On returning home he occupied his professor's chair until 1847, when he was superannuated. In May of the same year he again accepted office as minister of marine in the cabinet presided by Manoel Alves Branco, afterwards Viscount of Carvellas. This ministry also lasted

only a short time; but Candido Baptista left office, having created the corps of naval fuzileers, having increased the navy, and having given such an impulse to administration, that his retirement from government was justly regretted.

In 1850 national gratitude presented him in a list of six names for senators for the province of Ceará, and H. M. the Emperor, who honored Candido Baptista with his friendship and confidence, and appreciated his great merit, his capacity, and his preeminent services to the country, gave him, by his constitutional choice a well-deserved chair in the Brazilian senate.

There, in the senate, as in the chamber of deputies, he was a weak speaker; always mathematically concise, he had no high flights of oratory. He rose and spoke to say clearly and simply, but in a few minutes, only what was absolutely useful and necessary. In the cabinet, however, the great orators asked his advice and accepted his arbitration.

As a statesman he was an administrator but not an orator.

The Emperor appointed him a councilor of State, and the government made him a director of the Bank of Brazil, and Candido Baptista, the learned and practical administrator, the man of unblemished probity, did his duty, and served with intelligence, zeal, and devotedness in the council of State, and in the board of the Bank of Brazil.

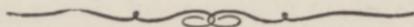
He was also inspector of the Botanical Garden.

Politics and administration perhaps deviated Candido Baptista from his special vocation. He was a profound mathematician, and would have been an admirable scholar if he had had the pecuniary means, and had not been constrained by family cares from persuing exclusively his

favorite science, and if he had not been urged by government, that sometimes displaces predestined intelligen-  
gnces.

Candido Baptista was a passionate and masterly culti-  
vator of mathematics; he loved them as Tasso loved poetry; the science of calculation was the flame of his life. With the pencil in his hand and the board before him, he used to forget the world, or rather, to conquer worlds, he would sometimes pass four or six hours consecutively in calculating and resolving problems without feeling any fatigue, or fearing the precision of his calculating mind. When he commenced calculating, it became necessary for his family, tired of waiting for him, to go and bring him from his pencil and his board.

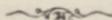
Candido Baptista de Oliveira, the worthy, the learned, the enlightened and the honorable Brazilian, died in the city of Rio de Janeiro on the 15th of October, 1865.





## XVI OF FEBRUARY

ANDRÉ PEREIRA TEMUDO



On the 16th of February, 1630, a numerous and formidable Dutch fleet, conveying a large force destined for the conquest of the capitania of Pernambuco, appeared in the port of Recife and opened fire on the city. General Wawdenburch landed with his army on the beach of *Pdo Amarello*, about twelve miles to the north of Olinda, capital of Pernambuco, on to which he marched at sunrise on the following day.

The people of Pernambuco, who later on behaved so gallantly, on the first day of the Dutch invasion showed weakness and even cowardice.

The governor, General Mathias de Albuquerque, vainly attempted to dispute Wawdenburch the passage of the river Doce. All his men fled disbanded, and he retreating,

evacuated Olinda to attempt a very doubtful resistance in Recife, which commands the port.

The Dutch, numbering three thousand men, entered Olinda in three columns; finding the place abandoned and no troops to combat, they commenced the pillage of the churches, for in the private houses they found very little to plunder.

It was then that patriotism and the spirit of religion inspired acts of desperation, and men, who had born for heroes, sacrificed their lives in vain and hopeless resistance; thus depriving the country and religion of sublime paladins.

So it was that Captain Salvador de Azevedo, with twenty-two brave men, posted himself in front of the Jesuits' college, and fought furiously, only leaving the field when his twenty-two, against a thousand, had all been killed or wounded, and the doors of the church had been broken in by artillery.

Captain André Pereira Temudo, committed a still more desperate act.

Temudo's birthday, his birth-place, and his life prior to this day are unknown. He was a captain of militia and called himself a native of Pernambuco. The *16th day of February*, 1630, with the admirable sacrifice, useless though it was, of his life, if it be not a glorious, is at least a proud day for Brazil.

Quite alone, instigated by foolish pride, Captain Temudo refused to leave Olinda. His spirit revolted at seeing the pillage of the churches, and rushing to that of the Misericordia, invaded by bands of Dutch soldiers, seeing them brutally and indignantly profane the altars, he gave one shout, and drew his sword.

Captain Temudo had not a single person at his side; he

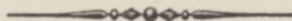
alone without hope, with the certainty of death, *he alone*, sword in hand attacked the Dutch.

It appears incredible ; but so it was.

Desperate and furious, he becomes a Hercules, a hero of Ariosto, or of old romances of chivalry of the middle ages.

Like a wild lion he roars, felling men, and, in the midst of ten or more of the sacrilegists, whom *he alone* had prostrated with his sword, he falls covered with wounds and dies amidst those he had killed.

Captain André Pereira Temudo may not be a hero ; but he is at least legendary in the history of Brazil.





## XVII OF FEBRUARY

JOSÉ CLEMENTE PEREIRA

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José Clemente Pereira, the legitimate son of José Gonçalves and Donna Maria Pereira, was born at a place called Adem, in the town of Castello Mendo, district of Trancoso, in the kingdom of Portugal, on the 17th of February, 1787.

He took his degree in law and canons at the University of Coimbra.

During the French invasion of Portugal he enlisted in the academical corps which was commanded by José Bonifacio de Andrada e Silva, and as a captain commanded one of those famous guerrillas so fatal to the enemy.

He served in the Anglo-Luzitanian army which, under Wellington, invaded Spain.

In 1815 he left for Brazil, arriving in Rio de Janeiro on the 12th of October, and practised as a lawyer till 1819,

when he was appointed juiz de fóra of the town of Praia-Grande (afterwards the city of Nictheroy) which had lately been created.

The plan and the measurement and laying out the streets and squares of the town are due to him, as also other services of a real founder of a town.

On the 26th of February, 1821, in the town of Maricá, he convoked the council and the people to take the oath of the constitution which the côrtes were to promulgate. In the same year he was appointed juiz de fóra of the city of Rio de Janeiro and commenced to exercise his functions on the 30th of May.

On the 5th of June following the auxiliary division (Portuguese troops) which garrisoned the city became undisciplined, and succeeded in obtaining from the prince regent Don Pedro the oath to the bases of the constitution emanated from the Portuguese côrtes, and the dismissal of the Count dos Arcos' ministry. But the rebellious troops, under arms, resolved that a *junta* of nine deputies should be named to assist the Prince in the despatch of state papers, as a means of subjecting Don Pedro to the influence of General Avilez, their commander. José Clemente courageously and firmly opposed this violent measure as president of the senate of the chamber, and succeeded in annulling it.

In December, 1821, he proposed that the chamber should make representation to the Prince begging him to remain in Brazil, which was equivalent to proposing the revolution of the independence.

On the 9th of January, 1822, José Clemente, as juiz de fóra, president of the senate of the chamber, at the head of this corporation, with the greatest solemnity and followed by an immense crowd, went to the city palace to

present the famous representation of the people of Rio de Janeiro to the prince D. Pedro, proposing disobedience to the decrees of the *côrtes*, with the request that he should remain in Brazil.

When he presented that representation he delivered a memorable and energetic speech, which is a pattern of glory.

It was José Clemente who, from one of the palace windows, repeated to the people in a loud voice the Prince's answer : « As it is for the good of all and for the general welfare of the nation, I am ready; tell the people that — I remain. »

The senate of the chamber, owing to its representative character, ought to have been, and was in 1822, the official organ of the revolution which addressed the Prince and which convoked the people of Rio de Janeiro. On the 13th of May the corporation offered the Prince Don Pedro the title of *Perpetual Defender of Brazil*; and on the 23d of the same month petitioned for the convocation of a Brazilian *constituante* assembly. On the 21st of September, after the shout of Ipiranga, they convoked the citizens for the solemn proclamation of Don Pedro I as Emperor of Brazil on the 12th of October, and on that day the act of the proclamation was drawn up. The name of José Clemente Pereira, president and speaker of the senate of the chamber, is written in all these documents of the history of the independence of Brazil.

Immediately after the triumph, discord appeared among the toilers for the independence. The Andrada ministry persecuted as demagogues and anarchists José Clemente, Ledo, Januario, Nobrega and others, and who, after a rapid inquiry, were exiled.

The intrigues and plots of the enemies of the patriots

of the independence, which in November, 1823, would also succeed in exiling the Andradas, now obtained the exile of those illustrious men of 1822.

On the 17th of February, 1824, José Clemente, who had returned to the country of his adoption, was named a dignitary of the Order of the Cross.

In the first Brazilian legislature three provinces elected him as deputy: Rio de Janeiro, S. Paulo, and Minas Geraes.

After being intendant-general of police, José Clemente entered the cabinet; as an administrator he supplied the capital of the Empire with drinking water, fountains being erected in different points. He systematized the post-office, and ordered the first public exhibition of the fine arts; as a legislator he collaborated in the monumental criminal code of Brazil, and was the chief initiator and organizer of the commercial code; as a politician and as minister he devoted himself entirely to the Emperor Don Pedro I, and was the object of the most vehement opposition of the liberal party during the last four years of the reign of the first Emperor.

In 1831 he retires from politics and from administration, convinced of the general repulse of the liberal party, then in power. In the third and fourth legislatures he had no seat in parliament; but in 1835 Evaristo Ferreira da Veiga had included him in his list and had succeeded in having him elected a member of the first provincial assembly of Rio de Janeiro, where José Clemente rendered great services.

In 1836 and 1837 Vasconcellos hoists the flag of the conservative party, and José Clemente enlists under it. In 1838 he was returned a member of the chamber of deputies; in 1841 he accepts office as of minister of war; his acti-

vity and energy multiply resources to crush the liberal revolts of 1842 in S. Paulo and Minas Geraes. He was, in the same year, chosen senator from the triple list offered by the province of Pará, and in 1851 he was appointed the first president of the tribunal of commerce, and a councilor of State.

He rose as high as it was possible for him to rise in the administration and in politics.

He had a solid basis for his undeniable glory in the monumental work of the independence of Brazil in 1822. In his administrative services he had brilliant flowers. From 1827 forward he led a political life more or less tempestuous, cursed by the liberals, sanctified by the imperialists of the first reign, and applauded by the conservatives of the second; but in the latter days of his most active life, liberals and conservatives, all admired, extolled, and honored the worth of José Clemente Pereira as the administrator of the hospital of the Santa Casa da Misericórdia of the city of Rio de Janeiro.

To this zealous and most devoted administrator, to José Clemente Pereira, who held that post from the 8th of June, 1838, until the night on which, an hour before his death, he was still toiling in the service of the Santa Casa, does this establishment owe many and extraordinary improvements: he passed the interments from the ditches of the Misericórdia to the *Campo Santo* or cemetery of the Cajú; he raised at the Praia de Santa Luzia a fine building, and systematically reformed the infirmaries of the Misericórdia; he removed the foundling asylum to a new building; he improved the orphan asylum, and built at the Praia Vermelha, a magnificent palace, the Hospício de Don Pedro II, for a mad asylum.

In the last few years of his life José Clemente Pe-

reira did as much for the benefit of his fellow-creatures as would be sufficient to fill with glory a long life, entirely devoted to the service of mankind.

There is no doubt that José Clemente Pereira was assisted by government with great protection and immense favors; but there is great merit in having deserved and in having applied to charitable and pious institutions, all the gifts, aid, and resources which his personal influence and the deserved confidence reposed in him could obtain.

The memory of José Clemente Pereira is blessed by his fellow-creatures.

The Emperor Don Pedro II, who had intended shortly to confer on him a title of nobility, was surprised by the sudden death of this praiseworthy citizen on the night of the 10th of March, 1854; but immediately honored his memory by conferring on his widow the title destined for her husband. She was created *Countess of Piedade*.

José Clemente Pereira, the pious, thanks to the munificence of the Emperor, left to his widow the inheritance of the saintly nobility of *Piedade*, (Piety).

## XVIII OF FEBRUARY

### DONNA CLARA CAMARÃO



The interesting Indian girl who became the legitimate wife of the Indian hero Poty, or Antonio Felipe Camarão, was the daughter of Indians, and was born in some unknown *taba* of the deserts, probably in Ceará or Rio Grande do Norte. A savage girl, she was received or taken by civilized people, losing her primitive name, which was probably that of some flower, some delicate shrub, some stream or some beautiful image, given to her by her loving parents.

The active, brilliant and glorious part which the gallant Camarão took in the war against the Dutch is well known. Damião de Froes says that Donna Clara followed her husband in all his campaigns, and that she gained martial laurels in all his victories. That she accompanied her husband in his warlike excursions, but without entering

actively in the fights, though exposed to danger, is more than probable; for such was the custom among the savages from whom she descended. That she might have entered in one combat or another in which she might have seen her cherished Poty in danger, is very possible, it is even natural; but what is certain is that she immortalized her name as a heroine on the *18th of February, 1637*.

Prince Maurice of Nassau, having been appointed governor-general of Dutch Brazil, arrived at Recife, in Pernambuco, on the 23d of January, 1637, and immediately proceeded to attack the army of Pernambuco, fortified at Porto Calvo, under the command of General Bagnuolo.

On the 18th of February a terrible fight took place near the river which runs by Barra Grande. The Dutch were divided into three columns under the command-in-chief of Nassau. The army of Pernambuco, was not only inferior in number, but was also under the disadvantage of fighting without its general, Bagnuolo being absent, but even so immortalized itself by its bravery.

Henrique Dias, commanding his black soldiers, performed unheard-of feats, and receiving a wound in the left hand from a ball, had it amputated and continued the fight.

Camarão, always the same hero, searched death everywhere, for his Indians commenced to waver, when suddenly Donna Clara, his wife, appears sword in hand at the head of some ladies, whose anxious fears had been changed into a warlike impetus, and with incredible gallantry encourages the Indians with her example, and battles like Ariosto's Brandimarte, exceeding in valor and in exploits the greater part of the men.

The battle raged till night, and remained undecided, which probably would not have been the case but for

the impetuous and manly concourse of the heroine Donna Clara.

Taking advantage of the night Bagnuolo retired to Alagôas, and Donna Clara Camarão, without resting from the fatigues of the combat, escorted, at the head of her warlike and enthusiastic companions, the families which emigrated from Porto Calvo, fleeing the dominion of the foreign conqueror.

Clara Camarão shared, as was her right, the title of *Don* which Phillip IV (III of Portugal) conferred on her husband, besides making him a chevalier of the Order of Christ.

Towards the end of 1648, and after the first battle and glorious victory of the Guararapes, the gallant Don Antonio Felipe Camarão, died at the *new hamlet of Bom Jesus*, of pernicious fever.

After her husband's death, the heroine of Porto Calvo did nothing further to commemorate her name.

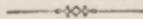
Donna Clara Camarão, the Brazilian Brandimarte, after losing her husband retired completely from the world.





## XIX OF FEBRUARY

JOANNA ANGELICA



In the month of February, 1822, the generous first blood was spilt for the independence of Brazil in the city of S. Salvador, capital of the province of Bahia.

Brazilians and Portuguese were already separated into two parties, when on the 15th of February a royal decree was received appointing Brigadier Luiz Ignacio Madeira de Mello (a Portuguese), military commandant of Bahia, a post which was occupied by Brigadier Manoel Pedro de Freitas Guimarães (a Brazilian). The provisional junta of government and the municipal council invented pretexts for refusing to invest Madeira, and to preserve Manoel Pedro in the military command.

On one side were the natives of Bahia in the city, and some batallions mostly of militia; on the other was the

numerous garrison of disciplined Portuguese troops, and the Portuguese established at S. Salvader.

On the 17th and 18th of February the two parties fought in the streets. The Brazilians were beaten, and retreated to the fort of *S. Pedro* (which they also evacuated on the 21st and went to encamp in the interior). On the 19th the victory of General Madeira was complete.

But the unrestrained and frenzied soldiery, taking advantage of the disorder and the defeat of the patriots, broke into and pillaged the houses of the people of Bahia, going so far as to plunder churches, and furious and impelled by the thirst for blood they ventured to attack the Lapa convent.

It was a fearful day, that 19th of February.

The Lapa convent, the asylum of virgins consecrated to the Lord, was an object of respect and veneration to everyone. No suspicion, no shadow of doubt, no insolent jest had touched the walls of that tenement, which light spirits might repute anachronic; but virtue dwelt in the *Lapa* convent, venerated for the saintly piety of those innocent exiles forgotten by the world.

The mother abbess of the Lapa convent was Joanna Angelica, a Bahia lady, whom all Bahia respected and admired, owing to her exemplary charity, her mildness, and her chastity, worthy of her name—*Angelica*.

Whilst the fight raged in the streets, the mother abbess and her sisters were kneeling at the foot of the altar praying God for peace, and pardon, and remission for all...

But on the 19th of February the furious soldiery advance and menace the Lapa convent... the sacrilegists enter... they knock and in savage shouts announce their intended profanation.

The carmelite virgins, terror-stricken, embrace the feet of the image of the Immaculate Mother.

The postigo, however, opens and the noble abbess, Joanna Angelica, appears before the soldiers, pale and weak from maceration, with a crown of grey hair.

— Retire, she cried, you can not enter here ! The sentinel of this sacred asylum is Jesus !...

In vain she cried ; the door of the convent is burst in, and the phrenzied and vandalic crowd rushes in...

Then placing herself in front of the savages, firmly and with a flashing eye, the admirable Joanna Angelica, the abbess, alone and unflinching, exclaims with the enthusiasm of the martyrs of faith :

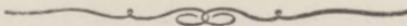
— You shall only enter, trampling on my corpse !...

And she fell under the bayonets of the ruffians...

The chaplain of the convent, the old virtuous Father Daniel da Silva Lisboa appears, and is killed whilst trying to remove the body of the martyr from under the feet of the assassins.

The Portuguese soldiers invade and plunder the convent, and the terrified nuns flee and take refuge in the Soledade convent.

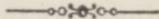
And on the 19th of February *Joanna Angelica*, the nun martyr, rose to heaven, leaving in the city of S. Salvador da Bahia, the cause of the independence of-Brazil consecrated with the blood of a virgin spouse of Christ.





## XX OF FEBRUARY

ANGELO DE SIQUEIRA



Angelo de Siqueira, an apostolic missionary, was a native of S. Paulo, where he was born and for many years devoted himself to the service of God and mankind in the eighteenth century.

Little is known of his humble, austere, and most modest life.

Being in the city of Rio de Janeiro, and obtaining the protection of Captain Antonio Rabello, who gave him the necessary ground, Angelo de Siqueira, in order to promote devotion to the Most Holy Virgin, under the invocation of *Nossa Senhora da Lapa*, built a house for a seminary to receive young aspirants to the priesthood. The friar bishop, Don Antonio do Desterro, on the 2d of February, 1751, granted leave for the execution of the

project, and permission to teach chant, choir ceremonies, spiritual exercises, Latin, and very little else.

The foundation stone of the building was laid on the 20th of February, 1751; it was built entirely from the proceeds of donations obtained by the indefatigable Angelo de Siqueira.

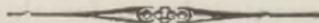
The Lapa seminary became very prosperous. Some of the seminarists became men of note: Father Elias, Dr. Goulão, Canon Luiz Gonçalves, João Manso, and others. Its prosperity, however, and the very existence of the institution did not exceed half a century.

In 1808, the Carmelite convent being connected by a gallery to the house of the viceroy for the accommodation of the Portuguese royal family which came to Rio de Janeiro, the Carmelites in 1811 went to, and to this day occupy, the old seminary at the Lapa.

Friar Angelo de Siqueira, soon after founding his cherished seminary, went to Portugal, and was in Lisbon in 1755, for he then preached there penitence sermons to allay divine justice, which he announced as chastizing the sins and the corruption of the people, with the horrors of the earthquake of the 1st of November of that year.

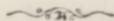
Friar Angelo de Siqueira wrote: *A Botica preciosa ou thesouro precioso da Lapa*; printed in Lisbon in the printing office of Miguel Rodrigues in 1756.

*O penitento arrependido e fiel companheiro para instruir uma alma devota e arrependida, fazendo confissão geral com varios soliloquios para antes e depois da comunhão*; printed in Lisbon in the printing office of Costa, and in Coimbra in that of Pedro Ferreira in 1757.



## XXI OF FEBRUARY

JOSÉ PEREIRA REBOUÇAS



José Pereira Rebouças was born in the town, afterwards city of Maragogipe, province of Bahia, on the 2d of January, 1789. He was the legitimate son of Gaspar Pereira Rebouças and Donna Rita Bazilia, a happy pair who gave to their country three citizens, models of education, ardent patriots, and highly intelligent.

José Rebouças was studying humanities, commencing with Latin, which he learnt in three years. But acquiring with great facility some other preparatory studies, he abandoned letters to devote himself entirely to music, which he passionately cultivated, becoming a violinist of great merit.

As he was completely absorbed by the study of the art of his predilection, in a short time there was no

unconquered difficulty of musical execution on his violin, an instrument of the most delicate secrets.

He only wanted a good school.

José Rebouças was as much esteemed for his education and moral gifts as for his merit as an artist.

He created and organized the band of the second regiment of militia of the city of S. Salvador, and led it during the governorship of the Counts of Arcos, and of Palmas, and even after these.

In 1822 when the strife broke out between General Madeira with the Portuguese troops, and the militia corps and patriots of Bahia, who being beaten in the city, retired on the 21st of February, to 1822, the interior, José Rebouças gave up music to take his post of honor among the heroes of Cachoeira, where he was almost immediately charged with the guard of a store of provisions and ammunition.

The combats commenced shortly after. José Rebouças was at the side of his two brothers, who were devoted to the independence of their mother country. He enlisted in the heroic army and fought gallantly till the glorious 2d of July, 1823, on which day Madeira evacuated the city and the patriotic army entered it, victoriously hoisting the auri-verd flag.

The artist then laid aside his musket and again took up his violin.

In 1829 the love of his beautiful art, and the laudable ambition of improvement took him to Europe. He landed at Havre, and went to Paris, where he studied a year and a half in the musical conservatory, hearing at the same time in the theatres, Sontag, Malibran, Pasta, Lablache and other wonders of the day.

From France he passed over to Italy and there saw the

principal cities; as an artist he wished to learn. In Bologna he remained three years, attending the musical academy, passing examinations, obtaining at last an honorable diploma.

He was the first Brazilian who, for love of the musical art went to Europe to study and to conscientiously cultivate it.

He returned to his beloved Bahia an enlightened musician and master; but Bahia could offer him no field where, in great compositions, he could expand his musical talents.

José Rebouças became celebrated as a surprising, a masterly, and an inspired violinist.

As a composer, who became remarkable for his profound knowledge of the art, he did much less than he could have done, if he had flourished in Italy or in France.

He belonged much more to the Italian than to the German school. If, to the attractive transports, more coquettish than serious, of Donizetti and Bellini and even of the immortal Rossini who preceded the other two, he had preferred the path followed by Haydn, Mozart and other masters, he would have found in the majesty of art, in sacred music, a more opportune and frank revelation of his genius, which aspired to, but did not find in Bahia, the opera-house which so enraptured him in France and Italy.

Notwithstanding, José Rebouças left compositions of great merit, which ought to be remembered.

Among many others which he scattered profusely, and which in his time were much prized, though less important, the following were much applauded;

An *overture*, in Bologna, 1832;

Two *overtures*, in Bologna, 1833;

Three *overtures*, in Bahia, 1834;

The *magnificat*, in Bahia, 1835 ;

Variations on the motive of the air of the *Estragniera*, for the violin, in Bahia, 1836 ;

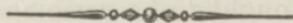
Constitutional hymn, and against the republican revolt of the city of S. Salvador, in Bahia, 1837 ;

— Cansons, romances, *lundris*, martial marches, in great numbers.

— José Pereira Rebouças, musical genius, did not appear greater because it was only the size of the times in which he lived, in his mother country.

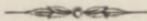
— If any thing is to be deplored and lamented, on examining his great musical intelligence which produced so little, it is that, being of a religious turn of mind like his parents and his illustrious brothers, he should not have cultivated sacred music.

— Nevertheless, his name as an artist, as a patriot, and as an honorable man, is worthy of his parents, and of his brothers, and deserves the gratitude of Brazil and a record in national history.



## XXII OF FEBRUARY

ANTONIO FRANCISCO DUTRA E MELLO



Antonio Francisco Dutra e Mello was born the city of Rio de Janeiro, on the 8th of August, 1823; When yet very young, he lost his father, who bore the same name, and was left in great poverty, and confided to the tender love of his sad widowed mother, Donna Antonia Rosa de Jesus Dutra.

But to a mothers love God gives the charm of devotion and loftiness in sacrifices; poor and laborious, but honest and sensible, Donna Antonia with great toil and economy maintained, though very poorly, her children, for her husband had left her others besides Antonio Francisco Dutra e Mello, and to this one, the eldest, she herself, for want of means, gave primary education.

Dutra e Mello received from his mother education and the example of virtue, and perhaps, from the mourning and the tears of the widow, that deep sadness which was his constant companion through his short life.

It would be difficult to say how that loving mother multiplied the resources she drew from her honest toil, and from the privations she imposed on herself. How that son, still so young, to an extraordinary talent and an intense application to his studies, joined a grave and serious conduct, only found at a more mature age. It is, however, certain that Dutra e Mello succeeded in matriculating in the school of elementary instruction of Captain Januario, where he completed, in his seventeenth year, the study of algebra, geometry, trigonometry, geography, chronology and history, Portuguese grammar and literature, the Latin, French, and English languages, religion, philosophy and rhetoric, being always considered the first student of the school.

Captain Januario, who had been for some time his protector, and some other friends, encouraged young Dutra e Mello to follow either medicine or law as a career. He however thanked them, declined their generous offers, and devoted himself to private tuition, being immediately employed in the school, which he had left.

His friends tried to ascertain the reasons for his singular refusal, and at last discovered that Dutra e Mello was paying a sacred debt to his beloved mother, saving her from incessant work and assisting her to maintain the family.

Dutra e Mello, however, did not stop with his studies, but in his leisure hours he learnt Greek and Hebrew, and was studying Sanscrit; he also cultivated physical sciences and astronomy. He would have become a learned scholar:

His spirit, however, was burning with a brilliant and irresistible flame which consumed his nights in long and constant vigils: Dutra e Mello had been born a poet and poetry enraptured him.

During the day he worked for his mother and his family, some leisure hours belonged to his severe studies; night he devoted to the culture of poetry, to the flights of his imagination, writing poetry, not hackneyed nor of exaggerated or extravagant transports, but full of philosophy, and sentiment, and replete with melancholy.

Porto Alegre (now Baron of Santo Angelo) said of Dutra e Mello: « His poetry appears to have been written by him sitting on his coffin; they breathe the pain of mourning, and the breath of the tomb; they are veiled in sorrow, like him in his winding sheet. »

Entirely devoted to tuition, to study, and to solitude, Dutra e Mello only had intercourse with a few learned and literary men and only attended literary societies. In Rio de Janeiro he belonged to the following:

*Instrucção Elementar, Atheneu Fluminense, Academia Brasileira, Auxiliadora da Industria Nacional, and Instituto Historico e Geographico Brasileiro*, besides which he was a corresponding member of the *Polytechnic of Paris*.

Pale and melancholy, thin and meditative, he stooped at twenty years of age, as if searching for his sepulchre.

He did not long search for it. Antonio Francisco Dutra e Mello died at the age of twenty-two, on the 22d of February, 1846.

Owing to his singular virtues he might be likened to an angel, he was a most devoted son and brother, his conduct was irreprehensible, he was mild and faithful to his friends, and incapable of the slightest shade of envy. Porto Alegre wrote his eulogy, and commenced saying: the earth

received the virgin body of Dutra e Mello, and concluded with these words : this angel, born in poverty, was educated in orphanage.

The following lines, chosen at random, from his *Hymno à Noite*, are of Dutra e Mello :

Tu és, oh dia, o predilecto encanto  
Da natureza inteira ;  
Todos amão colher as aureas flôres  
Que as rodas do teu carro a terra lanção  
Para o teu rutilar volvem-se os olhos  
E ninguem busca a noite ! O somno os prende,  
Emquanto vagaroso vai seu plastro  
As campinas do céu placido arando,  
Mas tu me és sempre deleitosa e cara,  
Oh ! noite melancolica ! a minha alma  
Attractivos em ti descobre anciosa  
Não amo o perylampo a luz do dia  
Nem as aves da morte então solução.

Thou art, oh day, the favorite charm of all nature : all love to cull the golden flowers which the wheels of thy charriot scatter on the earth ; all eyes turn to thy brightness and no one seeks night ! Sleep arrests them, whilst slowly goes his car the fields of heaven calmly ploughing, but thou art always dear and pleasant. Oh ! melancholy night ! my soul in thee attractiveness always finds. The fire-fly loves not the light of day, nor do the birds of death then sigh.



## XXIII OF FEBRUARY

MARTIN FRANCISCO RIBEIRO DE ANDRADA



Now rises the majestic figure of one of the three great Andradas.

Martin Francisco Ribeiro de Andrada was born in 1766 in the same nest whence came the eagles José Bonifacio and Antonio Carlos. (See the article of the 6th of April to avoid repetitions).

His parents were rich and were able to cultivate his fine intelligence.

Martin Francisco took a degree in mathematics at the University of Coimbra, and in 1800 he had scientific employment with his brother José Bonifacio and Lieutenant-General Napion.

On returning to S. Paulo, his native province, he in twenty years of a quiet and happy life, sometimes in retire-

ment absorbed in severe studies of letters and sciences, sometimes in scientific journeys, examined and registered in manuscripts the natural, and especially the mineralogical riches of the province.

In 1821 he was appointed secretary to the provisional government of S. Paulo, and, a patriot, starts at the news of the decree of the 29th of September, fulminated by the Lisbon *côrtes* against Brazil, and on receiving the fraternal invitation from Rio de Janeiro, contributed in a remarkable manner towards the representation which, on the 24th of that month, the provisional government sent to the prince regent Don Pedro begging him to *remain in Brazil*.

On the 9th of January 1822 Don Pedro pronounced the — *I remain* — the first words of the revolution of the independence of Brazil. On the 16th José Bonifacio, who had just arrived from S. Paulo, was appointed minister for home and for foreign affairs.

In the meantime an adverse influence prevails in S. Paulo ; Martin Francisco is expelled from the provisional government and is taken to Rio de Janeiro as a prisoner. Shortly after, on the 4th of July, 1822, he readily accepted office as minister of finance in the glorious ministry of the independence.

Rigid economy, activity, zeal, probity which calumny never dared to attack, a strict check on the expenses, able recourse to a loan and to patriotic subscriptions, put in order and systematized the finances, and furnished capital to revolutionized Brazil.

The independence was proclaimed and Martin Francisco was elected a deputy to the Brazilian *constituante* assembly by the province of Rio de Janeiro.

On the 17th of July, 1823, the Andrada ministry retired owing to the opposition of the *constituante*.

In November of the same year the antagonism between Brazilians and Portuguese was at its height. Daniel Pamplona, the writer of an article in a newspaper, having been beaten by some Portuguese officers in the service of Brazil, complained to the *constituente*: Martin Francisco made a speech which electrified the people. Antonio Carlos, Montezuma, and others spoke in the same sense; the position of affairs became worse, and the Emperor Don Pedro I disastrously and impolitically dissolved the *constituente*, the house being surrounded by artillery and by numerous troops on the 12th of November.

Martin Francisco being arrested, with other deputies, at the door of the *constituente*, was, with his two brothers, Montezuma, Rocha and others exiled to Europe.

The exiled patriots were prosecuted, the evidence brought against them being the periodical, *Tamogo*, the speeches of the Andradas in the *constituente*, and even letters written by them to their families !... In 1828 they were to be tried for the crime of sedition; Martin Francisco and Antonio Carlos return from Europe, present their defence, and are absolved by the *Relação*; Martin Francisco leaves the fortress of Cobras island, where he had been imprisoned, to be informed shortly after that he had been elected a deputy to the second legislature by the province of Minas Geraes, which was then the great focus of liberal ideas.

From 1829 forward he opposed the cabinet with moderation but energetically; in 1839 he refused to enter the cabinet.

After the abdication of Don Pedro I, he again refused office under the regency, and in parliament he vigorously opposed the ministry of Father Feijó and of Vasconcellos, and those that followed, representing the liberal party

victorious, but sensible and moderate, after the events of the 6th of April, 1831.

The *caramuru*, or restoration party, had been reorganized since 1832, and it was then said that José Bonifacio was its soul and counselor, he who was the guardian of the Emperor and his august sisters, then minors.

Martin Francisco eloquently defended his brother in parliament.

In the third legislature, though not proscribed like Aristides, he was forgotten and set aside by the political party in power, patriotic though it was.

This party however wasted itself in sacrifices and in discussions; the death of the ex-emperor Don Pedro I in Portugal extinguished the powerful party which had been united and compact to resist the plans of restoration.

In 1836 Vasconcellos in the chamber declared himself a contrite sinner, proclaimed the necessity of *regress*, and raising Lazarus from the grave, called for the regular political reorganization of the conservative party.

In 1837 Vasconcellos leader of the dead, but resuscitated, party triumphed on the 19th of September.

In 1838 Martin Francisco and Antonio Carlos, who had been elected deputies to the fourth legislature by the province of S. Paulo, supported the Vasconcellos cabinet and gave it prestige and force; in the following year, however, they opposed the ministry and in 1840 put themselves at the head of those who insisted on the majority of the emperor Don Pedro.

On the 22d of July two decrees were read in the chamber, the first communicating that senator Vasconcellos had been named minister of the empire, and the second, signed by this minister, adjourning the general assembly.

Martin Francisco, Antonio Carlos, with other liberal

deputies, went to the house of the Senate, amidst the crowd who cheered them, joined the senators who supported the declaration of the Emperor's majority, and sent a deputation to the Emperor, to explain the dangers of the nation, and begging him to assume the reins of government.

The regent of the empire, Pedro de Araujo Lima, afterwards viscount and marquis of Olinda, in view of the general feeling, receded, and after going to the Emperor, convoked for the next day (23rd of July) the general assembly which immediately voted the Emperor of age; and Don Pedro II arriving at the house of the Senate at half past three o'clock in the afternoon, took the oath prescribed by the constitution.

On the 24th of July the Emperor formed his first ministry, in which Martin Francisco held the office of minister of finance.

This cabinet lasted eight months.

In 1841 Martin Francisco strongly opposed, in the chamber, the cabinet which had been organized in March, and afterwards attacked it still more ardently in the provincial assembly of S. Paulo, protesting against the laws of the 3rd of December, and of the council of State.

In 1842 he had to shew his last political vexations in consequence of the liberal revolt of S. Paulo and Minas Geraes.

Physically depressed, though his intelligence preserved all its brightness, Martin Francisco Ribeiro de Andrada died in Santos on the 23rd of February, 1844.

He was a distinguished orator, elegant and correct, his habits were severe and his probity was unexcelled. He was twice minister, he was a deputy to the Brazilian *constituente*, and to the general assembly in two legislatures, and died a

chevalier of the order of Christ, a decoration which he had received in colonial times.

Having been robbed from science by politics, he left but the few following published works :

*Manual de mineralogia, ou esboço do reino mineral, disposto segundo a analyse chimica de M. Farher*, etc. Translated into Portuguese. Lisbon, João Procópio Ferreira da Silva, 1799, 4º, 2 vols with plates.

*Tractado sobre o Canamo*, translated from the French of Mr. Morcandier, Lisbon, 1799, 8vs.

*Diario de uma viagem mineralogica pela provincia de S. Paulo em 1805*. Published in the three monthly *Review* of the Historical and Geographical Institute, vol IX, pag. 527.

## XXIV OF FEBRUARY

FRANCISCO CANDIDO DA SILVA TORRES E ALVIM

VISCOUNT OF JERUMIRIM

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Francisco Cordeiro da Silva Torres e Alvim, was born at the *quinta* of Olaia, district of the town of Oureos, in the Kingdom of Portugal, on the 24th of February 1775; he was the second son of Antonio de Souza Mello e Alvim and of his wife Donna Maria Barboza da Silva Torres.

When seventeen years old having completed in a brilliant manner the course of humanities, Francisco Cordeiro went to Lisbon, and having passed his examinations, he enlisted as a naval cadet and entered at the naval school in 1797; after going through the course of the academy with honors, and being then a sub-lieutenant, he petitio-

ned to attend the military school of fortification, artillery, and drawing, and obtained the first prize every year.

At the request of all the professors, who hoped to have him as a companion in tuition, government in 1804, transferred him to the corps of engineers.

On finishing the course of engineering, Francisco Cordeiro was employed in the water works of the river Tejo which had overflowed its banks between Santarem and Vallada; he had directed these hydraulic works with great skill for upwards of a year, when, on the stormy night of the 25th of November, 1807, his house was suddenly invaded by a multitude of French soldiers who were advancing on Lisbon.

Not wishing to remain in Portugal under the dominion of the invaders, he, a few weeks after, at the Sodré quay, in Lisbon, embarked in a boat, with a lady, whom he had married the day previous, descended the river six leagues, crossed the line of gunboats that watched and defended the entrance of the port, and at day break got on board the British frigate *Nymph*. Shortly after he went to England, and thence to Brazil, arriving in Rio de Janeiro on the 12th of May, 1809.

Having been promoted to the rank of captain, and being employed in the service of the royal household, he was in 1811 appointed professor in the military school, and was charged with preparing the compendiums for that school, which had been created in Rio de Janeiro, this he readily did, compiling from the best authors.

In 1813 he directed the repairs and the improvements of the hydraulic works, left by the jesuits, of the estate of Santa Cruz, afterwards the Maracanan aqueduct, and the erection of the fountain in the campo de Sant'Anna (praça da

Acclamação); in the old city the quay of the exchange, and also inspected the works of the custom house.

In 1822 he adhered to the cause of the independence of Brazil, and, in the service of the new empire, he was employed on the fortifications at the entrance of the bay, from *Guaratiba* as far as the *Gavea*; on the 24th of December he was appointed *inspector general of the sinking fund* department, and on the following year he entered the cabinet as minister of war, but found that he was out of his element; from his first day of office he became discouraged, and at the end of a few more obtained the dismissal for which he had been insisting.

In 1830 he administered the works of the *Pavuna* canal and of the river *Guandú*, and left proofs of his great abilities in opinions given respecting machinery and inventions, in the plan for the dock in the isle of Cobras, in the plan for the house of correction of the capital, in the inspection of the naval arsenal, and in the work which he wrote for the reorganization of the Military School.

He had gradually risen in rank, and in 1833, at his own request, he was put on the half pay list with the rank of field marshal, and in 1846 he was superannuated in the office which he held in the sinking fund department.

The Emperor, on being declared of age in 1840, appointed him major-domo to the princesses, and in the following year named him a member of the Council of State which was then organized, having previously made him a grand dignitary of the Imperial Order of the Rose, and creating him afterwards, in 1854, Viscount of Jerumirim.

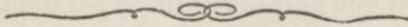
This illustrious citizen died in the city of Rio de Janeiro on the 8th of May, 1856, in the eighty-first year of his age.

Besides being a grand dignitary of the Imperial Order of the Rose, he was an officer of that of the Cross, and a chevalier of that of S. Bento de Aviz.

He was honorary president of the Society for the Promotion of National Industry, and one of the founders of the Historical and Geographical Institute of Brazil.

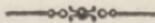
The Viscount of Jerumirim was one of the most illustrious and most modest men of his time.

He left many important manuscripts on systems of weights and measures, general system of light-houses, on matters of financial administration, and many others on different subjects.



## XXV OF FEBRUARY

### JERONYMO DE ALBUQUERQUE



The day and month are very uncertain, but there is no doubt as to the year in which we register the name of this Portuguese nobleman, who is a Brazilian from the services rendered to the capitania of Pernambuco, with which he became intimately connected, leaving there his name perpetuated by a great number of children, more than one of whom immortalized his name by heroic exploits.

Jeronymo de Albuquerque arrived in Pernambuco in the year 1535 accompanied by his sister Donna Brites, wife of the donee Duarte Coelho, who had arrived before to lay the foundations of his new colony.

The *Cahetés*, after being routed in 1535, returned more than once to wage war against the conquerors, and at

the end of 1547 they appeared menacingly in the neighborhood of Olinda and before Iguarassú.

Jeronymo de Albuquerque liked Brazil so much that he resolved on remaining. In the first years of the existence of the capitania of Pernambuco he distinguished himself as a fortunate vanquisher of Indians. He is said to have lost an eye in some combat; but on the 2d of January, 1548, he had the misfortune to fall a prisoner into the hands of the savages, who towards the end of 1547 attacked the young colonies of Pernambuco. He was condemned to the horrible sacrifice of anthropophagy.

It is to be believed that it was not into the hands of the fierce *Cahetés* that he fell, but into those of some warlike but less cruel tribe, brought by those from the interior as allies; for record says that the daughter of *Arco Verde*, *morubixaba*, or chief of the vanquishers, falling in love with Jeronymo de Albuquerque, succeeded in obtaining from her father, that he who was condemned to minister to the enjoyments of anthropophagy in a horrible banquet of revenge, should be given to her as a cherished consort.

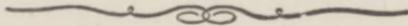
Jeronymo de Albuquerque being the object of the love, and king of the heart, of the enamoured daughter of *Arco Verde*, governed through her the savage tribe, and converted her to Christianity, she receiving at the baptismal font the name of Maria do Espirito Santo. He blessed and legitimated the first fruit of his union, and gave it the name of Jeronymo de Albuquerque (he who in 1599 conquered Rio Grande do Norte and in 1614 vanquished the French in Maranhão), and finally, he settled *Arco Verde* and his tribe in the neighborhood of Olinda, this chief becoming a valuable ally of the Portuguese.

Being inconstant and sensual Jeronimo de Albuquerque multiplied his love intrigues in such a manner as to bring on himself the warnings, and the censure of the queen Donna Catharina, regent of the kingdom during the minority of Don Sebastião, who, at last, informing him of the departure of Don Christovão de Mello for Pernambuco, advised him to take for his legitimate wife one of the daughters of that nobleman.

Jeronimo de Albuquerque obeyed the queen with pleasure, and although advanced in age, had by her eleven children, leaving altogether twenty-four children, including the legitimate ones, some half-caste like the hero, son of Maria do Espirito-Santo, the enamoured Indian girl who saved his life, and others born of Portuguese women, the whole of which he, at least, legitimated.

On the death of Duarte Coelho in 1554 Jeronimo de Albuquerque became the protector of his widowed sister against the *Cahetés*, who returned and fiercely attacked the capitania.

Old and broken down by the weight of services rendered in many and important combats, the progenitor of heroes, a Brazilian from the glory, the love, and the children which he left to Brazil, Jeronimo de Albuquerque died in Olinda on the 25th of February, 1594, being about eighty years of age.





## XXVI OF FEBRUARY

### DIOGO PINHEIRO CAMARÃO



Diogo Pinheiro Camarão was of the pure Brazilian Indian race, and a nephew of the famous Don Antonio Felipe Camarão. He either was a native of Rio Grande do Norte, or was born in Pernambuco, as Abreu Lima thinks, and says in a valuable manuscript.

It is probable that he came into the world in the midst of the Catholic community, to which his uncle belonged since boyhood. His education was very limited, and the year in which he commenced to serve in the war against the Dutch in Brazil is uncertain; but it is positive that since 1645 he served with distinction and gallantry, belonging to the corps of Indians commanded by Don Antonio, the heroic — Poty — of the savages. In 1648 he did wonders in the first battle of the Guararapes.

Such was the reputation for bravery of Diogo Pinheiro,

that on the death, at the end of the year, of Don Antonio Felipe Camarão, the governor of the Indians, he received the appointment of commander of the regiment which his uncle had organized, and commanded.

In the following year he greatly distinguished himself in the second battle of the Guararapes, contributing much to the result with his Indians, who rivalled in courage the black men of Henrique Dias.

From that celebrated day Diogo Pinheiro Camarão was numbered among the most intrepid and able chiefs.

From 1649 to 1654 he still further illustrated his name in several combats, from which he never retreated vanquished, though he was sometimes considered impetuous and imprudent owing to his daring which never led him to calculate either on the number or the favorable position of the enemy's forces. At the attack and taking of the fort of Barreto he confirmed his glory as a chief and as a brave and fearless soldier.

The greatest praise was lavished on Diogo Pinheiro Camarão by his companions and fellow combatants, who proclaimed him the worthy successor of his uncle, whose fame he always maintained.

The day of the death of Diogo Pinheiro Camarão, the brave and heroic Indian of the Dutch war, is unknown.

His name is here registered arbitrarily on the 26th of February.



## XXVII OF FEBRUARY

BELLARMINO DE MATTOS

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The laborious operative, the honest citizen, who from a simple compositor in a printing office, gradually raised himself by work, by intelligence and by perseverance to the position of a praiseworthy member of the family of Guttemberg, has here his place of honor.

The first printing press of the province of Maranhão arrived at the capital, S. Luiz, on the 31st of October, 1821. It was bought by the *Conciliador do Maranhão*, also the first newspaper published there, which commenced by numerous copies in *manuscript* on the 18th of April of that year on the receipt of the unexpected news of the constitutional revolution of 1820 in Portugal.

Up to 1830 that was the only representative of the press in Maranhão, which after the independence was called the *Typographia Nacional Imperial*. Clementino José

Lisboa, in 1830, founded the *Typographia Constitucional*, and João Francisco Lisboa and Mr. Frederico Magno d'Abranches, in 1835, established another which shortly afterwards became the property of Major Ignacio José Ferreira.

In 1843 the printing office of F. de S. N. Cascaes introduced some improvements, and being bought by Messrs. Fabio Alexandrino de Carvalho Reis, A. Theophilo de Carvalho Leal, and A. Rego and still further improved and published the *Progresso*, the first daily paper of Maranhão, as also six volumes of romances, and in 1849 the second edition of the *Annaes historicos do estado do Maranhão*, by B. P. de Berredo.

It was in this printing office that Bellarmino de Mattos finished his apprenticeship, having for his able master and director Antonio José da Cruz, the foreman of the establishment.

Bellarmino de Mattos was born at the hamlet of Arixá, belonging to the town of Icatú, province of Maranhão, on the 24th of May, 1830, and when six years old was taken to the city of S. Luiz by his mother, Donna Silvina Rosa Ferreira.

When ten years old, being able to read and write correctly, he entered as an apprentice at the *Temperança* printing office, from which he passed to that of the *Progresso*, which in 1849 passed into the hands of Antonio José da Cruz.

During five years of toil and poverty did Bellarmino de Mattos serve his old master with devotedness, and employed half of his leisure hours, sometimes joining and glueing together sheets of paper for the *Progresso* when paper of the proper size could not be obtained, sometimes

composing and printing, he alone, *prayers* and legends of saints, which left him a little profit.

In 1854 the old A. J. da Cruz, accepted public employment and stopped the publication of the *Progresso*, organ of the liberal opposition. But Drs. Carlos F. Ribeiro and J. J. Ferreira Valle, established a printing office of their own, the young operatives of the *Progresso* all went to the new office, with Bellarmino de Mattos as foreman, displaying, in its organization, so much aptitude, activity and experience, as to surprise everyone. It was then that he gave himself up to the ardent and intelligent study of the typographical art, becoming in a short time thoroughly acquainted with every improvement, and with all the machinery and apparatus, and an enthusiastic lover of the daughter of Guttemberg, whose love glorified him.

But political intolerance, abuse, and violence attempted to silence the opposition press. Typographical operatives were menaced, two of them were arrested and forced to enlist in the army. The editors of the paper drew up a protest, and Bellarmino, taking refuge in the house of Dr. Carlos F. Ribeiro, conceived in those days of adversity the idea of the *Typographical Association of Maranhão*, which he installed on the 11th of May of the year 1857, in which he suffered so much.

After a few years devoted, more to political discussions, than to his art, Bellarmino de Mattos, who belonged to the liberal party of his province, being one of its most eloquent and able supporters in the press, being a patriotic toiler for the advancement of the province and a man of letters, Dr. Antonio Henriques Leal, encouraging and advising Bellarmino, and offering him his credit and his name, induced him to draw from the Commercial Bank the sums necessary

for establishing a printing office of his own, worthy of the art of which he was master.

Bellarmino then established the first printing office of Brazil, in which he published *thirteen volumes of almanaks*, the *Postillas gramaticas of Sotero*, the *poetic works of Franco de Sá*, the *Comedies of Dr. Luiz M. Quadros*, the *Comedies* and a short *poem of Joaquim Serra*, and a number of other works and translations by Brazilians, serving in this manner not only his own province, but also those of Pará, Piauhy, Ceará and Pernambuco.

Vienna, Paris, London, Brussels, Lisbon, and New York, were all put under contribution for their best type, and their most perfect specimens of printing.

Bellarmino de Mattos obtained one of the first prizes at the national exhibition held in Rio de Janeiro in 1867.

He gained two crowns which the gratitude of his country cherishes and perpetuates. Owing to his proficiency and probity, his printing office was, and continues to be, noted for the neatness and beauty of the work, and the most just, and the word must be said, the cheapest in all the Empire of Brazil. Thanks to his love of letters and arts, Bellarmino de Mattos multiplied editions of old and original works, and of translations, all by Brazilians or concerning Brazil; he thereby gave a strong impulse to civilization in his province and in Brazil.

Despite whatever may be said to the contrary with regard to the grateful memory of Paula Brito or to Messrs. Laemmert and Garnier, both praiseworthy and commendable editors of the city of Rio de Janeiro, Bellarmino de Mattos was the first typographer of Rio de Janeiro; he was the most legitimate, the most clever representative of the progress of the typographical art in Brazil.

For these reasons, the province of Maranhão gave him, and all Brazil ought to preserve to him, the name of — *Firmin Didot* of Maranhão.

In 1866 a crime which stained his honor was imputed to him. Envy, and perhaps, political enmity, took him from his establishment, where he shone, to the prison, which disheartened and dejected him.

In two successive sessions of the jury, in the court of appeal and in the supreme court of justice, his innocence was acknowledged.

But the victim had been wounded to the heart.

When set at liberty, Bellarmino de Mattos, always laborious but broken down by misfortune, grieved by the injustice of men, he lived discouraged, and never again smiled on the world.

He insisted on living and working only for his aged mother.

He sickened. On the 26th of February, 1870, he felt that he was going to die, and at ten o' clock at night he said to his poor desolate mother :

— Do not cry ; I grieve to leave you so poor ; but my brothers remain to support you, and that consoles me. Have courage ! I am dying ; but do not cry...

And he never spoke again.

At two o'clock in the morning of the *27th of February* 1870, Bellarmino de Mattos expired.

Bellarmino de Mattos left a name and a memory which belongs to the Pantheon of his country. He came from the people, he was an intelligent and laborious operative, a loving son, an honest citizen, an artist of great merit, a typographer who ardently loved his art, an able master, a patriot, a civilizing light, and he created the best, the most

perfect, the most fertile and most useful printing office of Brazil.

Of this praiseworthy citizen, the learned Dr. Antonio Henriques Leal, in the second volume of his *Pantheon Maranhense*, writes an long *biographical essay*, of which this article is a summary.



## XXVIII OF FEBRUARY

JOSÉ DE SÁ BITANCOURT ACCIOLI

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José de Sá Bitancourt Accioli was born in the town, afterwards city, of Caethé, province of Minas Geraes, in the year 1752. His parents having removed to the province of Bahia, where they had bought an estate, he and his brother remained with Donna Maria Isabel de Sá Bitancourt, who undertook to educate them.

Bitancourt Accioli took his degree of bachelor of natural sciences in the University of Coimbra, where he left the reputation of a distinguished student.

On returning to Minas Geraes, the young student was delighted at seeing the natural riches of his country. He worked the excellent kaolin of Caethé, and smelted iron,

sending the results of his labor to some friends and colleagues, with a short descriptive notice of the metal and of its abundance in the place. The notice was read amid toasts of *prosperity to Brazil*, at a dinner given a few weeks prior to the discovery of the Minas conspiracy of 1789, and the arrest of the chief conspirators.

Hearing that he also was to be arrested, Bitancourt Accioli fled to Bahia, intending to emigrate to the *United States*. But the estate of Acarari, where he had taken refuge, was one night surrounded by three hundred soldiers, and he was arrested, taken to the city of S. Salvador, and thence sent to Rio de Janeiro where the *alçada* (criminal court) was prosecuting the conspirators.

Though one hundred and eight years old, the lady Donna Maria Isabel did wonders, and displayed so much activity, and such good will that she succeeded in presenting documents proving the innocence of her nephew, and obtained his acquittal by the terrible *alçada*.

Doubts may well be entertained of the innocence of Bitancourt Accioli who was in Coimbra at the time when many Brazilian students bound themselves to work for the independence of their country.

Being acquitted, Bitancourt Accioli returned to Bahia and on the banks of the river das Contas he established a cotton plantation.

In 1799 government charged him with mineralogical explorations, and more especially with the inspection of the saltpetre mines of *Montes Altos*. He presented to government a report of his observations, which was printed by order of the Academy of Sciences of Lisbon. At the same time he founded an establishment at Montes Altos, opened a road which connected the establishment with a shipping

port, and greatly assisted the colonist who arrived from Açores islands. The expense for the conveyance of the saltpetre, however, discouraged the government, the war in Europe paralyzed the works which depended on costly official protection, and the inspector of the Montes Altos mines asked for, and obtained, his dismissal, and returned to his estate on the river das Contas.

There he not only planted himself, but also distributed seeds to all his neighbors, and instructed them in the cultivation of cotton, and in the respective industry, writing instructions on the subject. But suddenly his adoptive mother calls him.

Under pretext of her one hundred and twelve years of age, the energetic old lady Donna Maria Izabel had been declared insane, and had been deprived of the use and administration of her property. Bitancourt Accioli goes to Minas Geraes, annuls the iniquitous proceeding, and reinstates the old lady in the possession and management of her property, and remains to protect her until her death but as his adoptive mother made him her heir, he fixes his residence in Minas Geraes.

The revolution of 1820 breaks out in Portugal.

Bitancourt Accioli hailed it as a liberal, and as a Brahe welcomed it as the forerunner of the Brazilian revolution of the independence.

He who had been oppressed and prosecuted, arrested and imprisoned from 1789 to 1820, greets 1820 which prepares 1822.

On hearing, towards the end of 1821, of the decrees of the *côrtes* which called the prince Don Pedro from the regency of Brazil and ordered him to travel in Europe, he and other patriots founded the association which they called *Pedro e*

*Carolino* with the view of sending a representation to the Prince begging him not to leave Brazil, and to prepare the means for preventing the country from again becoming a colony.

On hearing that the provisional government established at Ouro Pedro, ceding to the impulses of ultra-liberal excitement, was opposing the manifestations against the *côrtes* of Lisbon, and in favor of the then revolutionary regency of Don Pedro in Brazil, Bitancourt Accioli, who was a colonel of the militia, put himself at the head of his regiment, proclaimed the regent Don Pedro, called out the second regiment of cavalry commanded by a relation of his, and marched to the capital of the province, only stopping when he heard that Don Pedro, without an army, had entered the province of Minas, and was only three leagues distant from Ouro Pedro; that the people everywhere applauded him, and offered him the enthusiasm of patriotism as a triumphal car.

Bitancourt Accioli sent his son, lieutenant-Coronel José de Sá, to assure the Prince of his devotedness and of that of the troops under his command.

The assurance was not merely a ceremony or a simple compliment.

The war of the independence broke out in Bahia. Colonel Bitancourt Accioli proposed to government that the auxiliary corps of the independents should march through the interior to Bahia, and being authorized to raise the force, he drew from his regiment a battalion of 585 men, at the head of which his worthy son, Lieutenant-Colonel José de Sá Bitancourt e Camara, marched to Bahia.

Bitancourt Accioli was then in his seventieth year; aged and weak he could not himself command the patriotic

expedition ; but avenged himself on his old age and on the ailments which prostrated him, by sending in the batallion, besides the commander, three other sons ready to fight, and to die for the independence of their country.

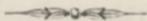
José de Sa Bitancourt Accioli has many titles to the national gratitude.





## I OF MARCH

VALENTIM DA FONSECA E SILVA



Valentim da Fonseca e Silva, generally known as *mes-tre* Valentim, died on this day of the year 1813, in the city of Rio de Janeiro.

He was born in Minas Geraes. His father was a Portuguese nobleman, a diamond contractor; his mother was a poor Brazilian woman. He was taken to Portugal by his father who there commenced to educate him.

Valentim returned to Brazil when a youth, for his father dying, his relations sent him to Rio de Janeiro.

Poor and abandoned, but laborious, he yielded to a decided inclination, and gave himself up entirely to the study of the toreutic art, with the sculptor who cut the first ornaments of the third Order of Carmelites,

which he partly finished; as he in a very short time became a most able artist.

Mestre Valentim attained celebrity. His diligence was only equaled by his facility of invention. All the artists of Rio de Janeiro went to him, especially goldsmiths and embossers, for designs and models of chandeliers, candelabras, lamps, monstrances, altar fronts, trays and every object required by luxury or taste. The silver lamps even now admired in the churches of S. Bento, Carmo, and Santa Rita, were designed and modeled by him. All the sculptured work of the Cruz church, the ornaments of the sacristy of that of S. Francisco de Paula and others of the same kind are all due to the inspired artist.

The viceroy, Luiz de Vasconcellos, used to say that Mestre Valentim was his right arm in the works which he had to execute.

The fountain which to this day is to be seen in Don Pedro I (formerly Palace) Square, was the work of Mestre Valentim.

On the night of the 24th of August, 1789, the *Asylum do Porto* was burnt down, and Valentim rebuilt it in three months and seventeen days, thus giving admirable proofs of activity and intelligence, though he protested against the design of the old building, which he was obliged to follow.

Luiz de Vasconcellos owed him more than these two works, and he also owed something to Vasconcellos with *Public Gardens* of Rio de Janeiro, for the glory of this work was divided between the founder and the architect.

By order of the viceroy a lagoon (called *do Boqueirão*) was filled in with the earth from a hill called *das Mangueiras*. On the site of the hill is now to be seen the stree

which preserves that name ; and on the artificial ground of the lagoon the Public Gardens were laid out, with the spacious terrace overlooking the bay, which is still in existence.

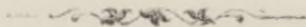
Valentim gave the designs and the models for all the architectural work and for the ornaments, and in the small cascade between the two central flights of steps he placed the two alligators which were cast under his personal inspection. In the almost complete and tasteful transformation which the Public Gardens suffered under the plans and execution of the able Mr. Glaziou, the cascade and the alligators were respected, and are preserved as being of artistic value.

Valentim finished the *Public Garden* in four years, and nearly at the same time, the Marrecas fountain, with the statues of Echo and Narcissus, which appear to be there as sentinels to guard it.

Besides many other fine works Valentim designed the models for two porcelaine services manufactured by João Manso, called the chemist, with the kaolin of the Governador island, which were much praised in Lisbon.

A most competent authority, Mr. Manoel de Araujo Porto Alegre, now Baron of Santo Angelo, emitted the following opinion respecting Valentim :

« He was a great artist, an extraordinary man for Brazil of that time and of to-day, and his name deserves respect.





## II OF MARCH

JOSÉ CORRÊA DA SILVA



José Corrêa da Silva was born in Pernambuco in 1746, and was destined by his parents for a military career.

In 1777 he was ensign in the infantry regiment of Recife, which was serving at the island of Santa Catharina, when, on the 27th of February, the governor, Antonio Carlos Furtado de Mendonça, infamously capitulated and delivered the place to the Spanish general, Don Pedro Cevallos.

The ensign, José Corrêa, runs to the barracks, takes the flag of his regiment, ties it round his person, succeeds in passing from the island to the continent, hides himself there for two days, awaiting the consequences of the capitulation, and ascertaining at last that the island had fallen into the hands of the Spaniards, on the 2d

of March undertakes an extraordinary long journey on foot in order to take to Pernambuco the flag glorified by him, having to cross the interior of the provinces of S. Paulo and Minas Geraes, a feat which he realized.

The governor, José Cesar de Menezes, promoted him to the rank of lieutenant and shortly after made him adjutant of the regiment of grenadiers, and as José Correa was very intelligent, and wrote an admirable hand he was entrusted with the statistical tables which were sent to Lisbon and were recommended for their precision, clearness, and importance, as well as by the careful caligraphy.

The same captain general, José Cesar de Menezes, promoted José Correa to the rank of captain, gave him the command of the sea fort, and in 1787 entrusted him with the police of the town and district of Recife.

This last was a most arduous task. Thieves and assassins abounded, in Recife and its suburbs; the nights were full of danger and apprehensions; José Corrêa who did not recommend himself for the legality of his acts, and who used arbitrarily to arrest, and to set free or send to the island of Fernando de Noronho wellknown ruffians, and suspicious charracteres, and with these, perhaps, some innocent persons, displayed so much energy, that at the end of one year of his official absolutism, the inhabitants of Recife could sleep quietly, without the fear of being disturbed, or of neglect in fastening the doors.

José Corrêa, during the administration of four governors, directed, during twenty years, to the general satisfaction, the police of the district of Recife. Sometimes arbitrary, but always well intentioned, he was the cherished guarantee of life and property, and for that reason a civilizing element for these times.

José Corrêa da Silva died in Pernambuco in the year

1810, shortly after being promoted to the rank of lieutenant colonel, at the age of sixty four, having rendered important services during fifty years.

In the modest sphere of his life he distinguished himself so much as to deserve to be honorably mentioned in the history of his country.

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### III OF MARCH

#### JOSÉ ANTONIO MARINHO

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On the 4th of March, 1853, a numerous funeral procession followed the coffin containing the mortal remains of a man by many titles illustrious. The most impressive part of the funeral, however, was the train of more than a hundred boys, many shedding tears, and all sorrowful.

It was a simple and eloquent picture; canon Marinho was being conveyed to his last resting place, having died on the 3d of March, 1853.

José Antonio Marinho, the legitimate son of Antonio José Marinho and his wife, whose name has been forgotten, was born on the 7th of October, 1803, at the port of Salgado, a small hamlet a quarter of a league distant from the river S. Francisco.

The boy Marinho had against him the poverty of his par-

ents, which was like the negation of a hopeful future, and the accident of color, which degraded him in the eyes of not a few foolish and vain persons. God, however, had bestowed on him that flame, which is of more value than mines of gold, and which is neither white, nor brown, nor black—the flame of intelligence.

Marinho received primary education at the *Salgado* school ; he surprised his master, but could go no further. Either from vocation or as a resource he in vain desired *to learn Latin and be a priest* : it was a fruitless wish.

Providence is sometimes called chance. Chance came to the assistance of Marinho when a youth.

There was to be a religious feast at *Salgado's*, and besides the feast in the church, private theatricals ; but on the eve of the representation, the person to whom the principal part of the comedy had been assigned, fell sick. It was a great misfortune ; Marinho, however, comes forward says, that he had attended the rehearsals, and knew the part by heart. He is accepted, as a sorry substitute.

The comedy is acted, and Marinho exceeds every expectation, he is highly applauded, and gains the honors of the theatrical representation.

Shortly after a planter sends him to Pernambuco, to which diocese Salgado then belonged, that he might receive the necessary instruction and take sacred orders, and with this recommendation the bishop takes him as a famulist.

But the revolution of 1817 breaks out in Pernambuco and the student Marinho, the famulist, takes up arms, became compromised, and fleeing from the royal troops, crosses immense solitudes alone and completely destitute of pecuniary means. Being generously received at the town of

Barra by a family residing there, he undertook the education of the children and remained some time in the town. His protector, however, again coming to his assistance, he entered the Caraça seminary; there he finishes his studies, and after overcoming some difficulties takes sacred orders in 1829.

In 1831 he, after a competitive examination, obtained the chair of professor of rational and moral philosophy in the city of Ouro Preto, lecturing soon after on the same subject at the city of S. João d'El Rei.

He became a distinguished preacher; and in 1839 obtained the appointment of preacher at the Imperial Chapel. On the 9th of September, 1840, he was named honorary, and shortly after effective, canon of the same chapel, and supernumerary secret chamberlain to His Holiness, with the honors of monseigneur on the 11th of November, 1847.

In the same year he entered at the competitive examination for the curacy of the church of the Most Holy Sacrament of the city of Rio de Janeiro. His papers were most brilliant; on the 8th of May the papers were presented to government, and three days after he was presented with the living.

Politics, however, occupied a great portion of the life of the illustrious priest.

Being an ardent liberal, he was a strong oppositionist in Minas Geraes during the last years of the reign of the first Emperor. In 1835 he took his seat with Vasconcellos, Theophilo Ottoni and others in the first provincial assembly of Minas, and in 1837 he was a member of the chamber of deputies, and immediately became distinguished as an orator and as an inspired impromptu speaker.

In 1842 he joined the liberal party of Minas in the revolt which was quashed with the defeat of Santa Luzia. Whilst

a refugee at the plantation of S. Gonçalo, in the district of Queluz, he wrote his *Historia da revolução de Minas*, and after the province had been completely pacified, he delivered himself up to justice, and was absolved by the jury of the town of Piranga.

In 1844 the Emperor granted an amnesty to all those who had been implicated in the revolts of 1842.

Marinho is again returned a deputy to the general assembly in 1845, and is re-elected in the following legislature, but the chamber was dissolved in 1849.

In the political press he edited a short-lived paper in S. João d'El Rei, the liberal party entrusting him 1847 with the chief editorship of the *Correio Mercantil*.

Neither in the Caraça seminary nor for many years after was he distinguished as studious or diligent; but with his wonderful intelligence he, in a few hours, did more than others in many days of study. As a parliamentary speaker he was surprising in his triumphs of eloquence and specially in his impromptu speeches.

After 1845 he became a meditative and reading man, and in a short time acquired much learning.

Having abandoned politics, he, in 1849, established in the capital of the Empire a boarding-school, which preserved his name for many years after his death.

As director and head-master of the *Collegio Marinho*, he devoted himself entirely to tuition and applied to secondary instruction the best methods, which he modified according to his clear judgment.

In this profession nothing gave him so little care as profit; in the *Collegio Marinho* there were a number of gratuitous students specially from Minas and from the capital of the Empire.

The school became famous and the pupils loved Monseigneur Marinho as a father.

Death too soon, on the 3d of *March, 1853*, cut the thread of life of Monseigneur José Antonio Marinho, when only fifty years of age, and when for more than twenty-five years he had been a constant source of civilization.





## IV OF MARCH

JOSÉ JOAQUIM CARNEIRO DE CAMPOS

MARQUIS OF CARAVELLAS

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The venerable Brazilian whose name and title are at the head of this chapter, was born on this day of the year 1768 in the city of S. Salvador da Bahia. His parents, José Carneiro de Campos and Donna Custodia Maria do Sacramento, had destined him for the priesthood.

In Coimbra, Carneiro de Campos, after the course of physical and mathematical sciences, took his degree in theology; but, overcoming the wishes of his family which were opposed to his own, he took his degree as doctor of civil law.

Famous for his talents, for his brilliant studies, and for his exemplary conduct, he commenced by undertaking in

Lisbon the education of the children of Don Rodrigo de Souza Coutinho, afterwards Count of Linhares, the celebrated minister, who, having Brazilian maternal progenitors, was the friend and protector of Brazilians.

Having shortly after obtained an appointment in the finance department, Carneiro de Campos came to Rio de Janeiro in 1807 with the royal family. In 1808 he was an officer in the department of home affairs, becoming afterwards the chief officer, working zealously and being recompensed until 1820; but in the shadow of the administrative system which gives to the ministers the glory of the initiative, and of the toil of the subordinate chief.

He was made a commander of the Order of Christ on the 17th of December, 1814, of the Order of the Iron Crown of Austria in 1817, a chevalier of the Order of Nossa Senhora da Conceição in 1820, and was appointed secretary to the new foundation of studies at the University of Coimbra in 1816. This attests the worth of Carneiro de Campos.

In 1821 he was one of the members of the committee appointed to examine the treasury.

In 1823 he was elected a member of the Brazilian *constituente* assembly by the province of Rio de Janeiro, he entered the ministry which succeeded that of the Andradas, and being a moderate liberal and of rigid probity, he was respected by the Andrada opposition, and wisely resigned office on the eve of the dissolution of the *constituente*, a fatal stroke of policy which he strenuously opposed.

Being a minister in 1823 he rejected the last proposal brought by the Count of Rio Maior, for the union of Brazil with Portugal.

Being a man of moderate opinions, of liberal principles, but not linked to any party, Carneiro de Campos was one of the ten councilors named to draw up the political

constitution of the Empire, and to him are chiefly due the liberal principles which it contains.

In 1826 he was chosen senator for Bahia. On the 12th of October of the previous year he had been created Viscount of Caravellas, being shortly after made a marquis. He was minister of justice and of the Empire, *ad interim*, from 1826 to 1827 ; again minister of the Empire from the 4th of November, 1829, to the end of 1830. The Marquis of Caravellas was a singular exception, never having lost the public confidence.

After the dissolution of the Brazilian constituent, almost all the ministers of Don Pedro I became objects of public disapprobation, and were strongly opposed by the liberal party.

The Marquis of Caravellas was three times minister in the reign of Don Pedro I, and during his three administrations he was always spared and respected by the liberals.

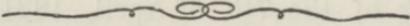
Notwithstanding there never was a minister more faithful and loyal to the Emperor.

At daybreak of the 7th of April, 1831, Don Pedro I abdicates the throne in his son Don Pedro II, a minor ; the liberal party, in arms in the capital of the Empire triumphs. In order to maintain peace, and organize a government for the nation, the senators and deputies who were in the city of Rio de Janeiro, meet in the house of the senate and, though not in number, elect a provisional regency. One of the three regents, elected by a large majority, was the Marquis of Caravellas, who had been three times minister, and was one of the councilors of state of the ex-emperor, Don Pedro I!...

On the 7th of April, 1831, the liberal party triumphing

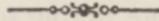
in the revolution, raised the learned statesman, Marquis of Caravellas, to the highest honor.

José Joaquim Carneiro de Campos, Marquis of Caravellas, died poor on the 8th of September, 1836, having been a senator of the Empire, a councilor of state, a minister three times, and a member of the regency elected in the ardor of a revolutionary triumph. He was a moderate liberal, just and conciliating, a remarkable statesman, learned and honorable. He never was a chief nor a follower of any political party, but always deserved the esteem and respect of all political parties.



## V OF MARCH

MANOEL FERREIRA DE ARAUJO GUIMARÃES



Manoel Ferreira de Araujo Guamarães was the son of a merchant named Manoel Ferreira de Araujo and of his wife Donna Maria do Coração de Jesus. He was born in Bahia on the 5th of March, 1777.

After receiving primary education and studying Latin in Bahia, the young Brazilian went to Lisbon, where he completed the course of humanities in a brilliant manner, and being unable to enter at the University of Coimbra for want of pecuniary means, he, in 1798, matriculated at the Royal Naval Academy, and in the following year presented to the minister of marine, who was then Don Rodrigo de Souza Coutinho (afterwards Count of Linhares), a translation of the part of the course of mathematics by the Abbé Marie, which comprehends arithmetics and the ele-

ments of algebra, which being examined by the Academy deserved much praise.

At the examinations at the end of the year he received a prize, and in the following year obtained from the Admiralty council the appointment of *aspirante de piloto*.

Such was his poverty, and so well proved was his merit, that in 1799 government granted him a pension of fifty mil reis a year as long as he continued to study in the Royal Naval Academy.

Having finished the academical course, on presenting the respective documents to the minister, he was immediately appointed assistant professor of the same academy, and was promised promotion to the rank of first-lieutenant in the navy, the same favor having been granted to the assistant professors who had preceded him; but a new minister of marine taking office, refused to sign the decree regarding his promotion, thus causing this distinguished Brazilian a loss of seven years and a half in his military career.

Manoel Ferreira lectured the second and third years of the course, worked at the military society of which he was a member, published a translation of the *Analyse de Cousin*; always wrestling with poverty. He obtained leave of absence and went to Bahia, where the Count of Ponte, governor and captain-general, received him in his house and took him under his protection. In vain, however, did he beg for a prolongation of his leave, until the transmigration of the royal family of Portugal to Brazil and the great influence of the Count of Linhares ameliorated the condition of the illustrious Brazilian.

In Rio de Janeiro, to where Manoel Ferreira had passed, he was made captain of the corps of engineers, and was

charged by the Military Academy with the translation and publication of *Legendre's* geometry.

After some literary labors in the Naval Academy, he opened the course of this school on the 1st of March, 1809. In 1811 he was passed to the Military Academy, for which he wrote the compendium of astronomy and geodesy.

In 1812 he lost his friend and protector, the Count of Linhares, in whose honor he composed an epicedium which was printed and deserved much praise.

In 1813 he was promoted to the rank of major, and in the same year commenced to edit the *Gazeta do Rio de Janeiro*, and the *Patriota*, a most interesting periodical now much sought, but extremely rare.

In 1821 he was a brevet-colonel, and obtained his superannuation in the Military Academy. In the same year he abandoned the *Gazeta*, and, being devoted to the cause of the independence, he commenced to publish, in October, 1822 the periodical *Espelho*, advising and encouraging resistance against the Portuguese troops.

When General Jorge de Avilez was at Praia-Grande with the corps under his command, Manoel Ferreira had published a pamphlet with the title *Um cidadão do Rio de Janeiro à divisão auxiliadora Lusitana*, which produced considerable effect.

In 1823 he took his seat in the Brazilian *constituente* assembly as deputy for Bahia, and served in the army and navy committee.

That the importance of the services which he rendered his country may be estimated, it is sufficient to mention the other duties and tasks entrusted to him.

In 1823 he was appointed deputy to the junta of directors of the Military Academy; in 1824 he served in the

junta of inspection of the National printing office; in 1826 he again took up the *Gazeta do Rio de Janeiro*, which he had left in April, 1830.

He had gradually been promoted to the rank of brevet-brigadier in the corps of engineers, and went on half pay with that rank, and leave to reside in his province in January, 1831. He was a chevalier of the Imperial Order of the Cruzeiro, and a commander of that of S. Bento de Aviz.

In Bahia he did not rest. On the 4th of March, 1834, the provincial government obliged him to accept the appointment of professor of geometry and mechanics applied to arts, a class annexed to the naval arsenal, for which he immediately translated the *Geometry and mechanics applied to the arts*, of Baron Dupin.

He was a working and distinguished member of the first provincial assembly of Bahia.

A most cruel blow, however, had been reserved for his old age.

On the 7th of November, 1837, the republican revolt, which was crushed in March of the following year, broke out in Bahia. Brigadier Manoel Ferreira continued faithful to the legal government; but his son, Major Innocencio Eustaquio, unfortunately was induced to become involved in the revolt, the crime being enhanced by the fact of his belonging to the army.

Major Innocencio was tried by a court-martial on the 23d of June, 1838, for the defense appeared his old father, Brigadier Manoel Ferreira.

The defense was most eloquent: science argued and nature inspired; the judges themselves shed tears.

At last the father stopped extenuated and in tears.

But.... Major Innocencio was condemned.

Brigadier Manoel Ferreira de Araujo Guimarães could no longer support life, and after some months of suffering died on the 24th of October of the same year, 1838.

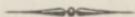




## VI OF MARCH

### DON FRANCISCO DE ASSIS MASCARENHAS

MARQUIS OF S. JOÃO DA PALMA.



Don Francisco de Assis Mascarenhas was born in Lisbon on the 30th of September, 1779. He was the legitimate son of Don José de Assis Mascarenhas, Count of Olinda, Sabugal and Palma, and of Dona Helena de Lima, the countess, daughter of the Marquis and Marchioness of Ponte de Lima.

Favoring his natural inclination, his parents sent him to Coimbra, where after finishing the study of humanities, he matriculated in the faculty of law, which he attended during two years, being taken from the University to enter immediately the king's service.

In 1804, at the age of twenty-five, Don Francisco was

appointed governor and captain-general of the capitania of Goyaz, which he administered with prudence and tact, calming the minds of the inhabitants who were excited and distrustful. He economized the public monies, reducing the expenses of the administration; he encouraged commerce with Pará through the river Araguaya, and proposed and obtained the creation of a new circuit, that of S. João das Duas Barras.

In November, 1808, he left Goyaz to take charge of the government of the capitania of Minas Geraes, of which he was governor and captain-general till the 11th of April, 1814. He there organized presidial colonies to prevent the attacks of the savages on the inhabitants of the interior, and also to invite the Indians to civilized life.

As a reward for his services the prince regent, Don João, created him Count of Palma.

In the same year, 1814, the Count of Palma, in the capacity of governor and captain-general, went to administer the capitania of S. Paulo, and in 1818 that of Bahia. His administration, was every-where mild and beneficial, especially in Bahia where he bettered the condition of those who had been imprisoned in consequence of the republican revolt of Pernambuco in 1817, and who were by him allowed to receive assistance and consolation from their families.

On the 10th of February, 1821, the action of the troops and the people in favor of the revolution of Portugal was the cause of the creation of the first junta of the provisional government of Bahia. But the Count of Palma was so much esteemed that he was named president of the junta, a post which he refused, retiring shortly after to Rio de Janeiro.

King Don João VI, who did not succeed in making him accept the post of viceroy of the Portuguese Indies, gave him the grand cross of the Order of Christ and named him president of the *Dezembargo do Paço, Regedor da justiça*, and a councilor of state.

In 1822 the Count of Palma adhered to the cause of Brazil, and was present, as constable, at the coronation of the Emperor Don Pedro I, who created him Marquis of S. João da Palma, and named him his grand chamberlain.

At the elections for the first senators in 1826 his name was presented by four provinces, and the Emperor chose him for that of S. Paulo.

In 1829 he was sent to Europe on a special mission; and having fulfilled it returned to Brazil, but abstained from taking any active part in public affairs, being grieved by the abdication of Don Pedro I, whose friend he was.

He was generally esteemed for his benevolence, generosity, great loyalty and disinterestedness. He died in the city of Rio de Janeiro on the 6th of March, 1843.





## VII OF MARCH

VASCO FERNANDES CEZAR DE MENEZES

AFTERWARDS COUNT OF SABUGOZA

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The fourth in the very irregular order of the first viceroys of Brazil, Vasco Fernandes Cezar de Menezes, afterwards Count of Sabugoza, after having governèd India, arrived at the city of S. Salvador da Bahia, and governed the principality of Brazil from the 23d of November, 1720, to the 11th of May, 1735, when he was relieved.

In his administration he had to overcome, in the city and capitania of Bahia, two scourges of a different nature. After a slight earthquake which lasted two or three seconds on the 4th of January, 1724, a disastrous drought which lasted four years, was immediately succeeded by an extraor-

dinary winter (*rainy season*) which lasted the same time. It is not therefore surprising that that viceroy should not have left a name renowned for great works and improvements. The capital of Brazil, however, owed him some protection vouchsafed to the few cultivators of letters which then existed there, and the first essay to propagate literature in Portuguese-America.

Nearly two centuries had passed since the *Academia dos Humidos* had been initiated in Florence, having been successively imitated in France, in England, in Spain, and in Portugal with regard to the extravagance and bad taste of the pseudonyms, when the viceroy, Vasco Fernandes Cezar, de Menezes, established in the city of S. Salvador an academy of the same pedantic nature. But bad as it was, there was no better, nor even its equal in Brazil, which till then had never had any.

Vasco Fernandes established the literary society in his palace on the afternoon of the 7th of March, 1724, with seven members invited by him, who, with his consent, chose the sun for their emblem with the motto: *Sol oriens in occiduo*, and named the society the *Academia dos Esquecidos*.

The seven academic founders were (their names are given with the pseudonyms they were bound to take): Father Gonçalo Soares de França—*Obliging*; the judge of the court of appeal, Caetano de Brito e Figueiredo—*Nubilose*; the civil judge, Luiz de Siqueira Gama—*Occupied*; the judge Dr. Ignacio Barboza Machado—*Laborious*; Colonel Sebastião da Rocha Pitta—*Vague*; Captain João de Brito Lima—*Unhappy*; and José da Cunha Cardozo *Fortunate*.

The *Academia dos Esquecidos* held several sessions in which poetical pieces in Portuguese and Latin, and dis-

courses on different subjects abounded, as well as lyrical challenges, sometimes on the most extravagant subjects.

As may be supposed the viceroy was the constant object of the flattery of the academics : *Sol oriens in occiduo*.

The *Academia dos Esquecidos* appears not to have lasted more than a year. There exists no notice of it after its eighteenth conference on the 4th of February, 1725.

The instructive paper on this Academy presented to the Historical Institute of Brazil by its first secretary, Canon Dr. J. Fernandes Pinheiro, from which this information is summarized, concludes with this just appreciation :

“ Being a lineal descendant of the Italian, Spanish, and Portuguese academies, the *Academia Brazílica dos Esquecidos* was the legitimate representative of the futile spirit and of the tropological incontinence which so much harmed its predecessors. The men, however, who consecrated their leisure to the cultivation of the intellect, though wrongly directed, at a time when so few aspirations were left to letters, deserve the applause of the country, and their memory ought to be religiously kept in the urn of the respect and veneration of posterity. ”





## VIII OF MARCH

FRANCISCO JOSÉ SOARES DE ANDRÉA

BARON OF CAÇAPAVA;

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Fifteen years have passed since a corpse was interred. the passions have been allayed, and it is time to do justice to the memory of a praiseworthy citizen and to examine it free from the bias of political storms.

Francisco José Soares de Andréa, Baron of Caçapava, a marshal in the army, councilor of state and of war, grand cross of the Order of S. Bento de Aviz, an officer of the Imperial Order of the Cruzeiro, and a commander of that of the Rose, was born in Lisbon on the 29th of January, 1781. Being destined to a military career he enlisted in the second regiment of infantry on the 14th of December, 1796, and

on the 18th of February of the following year he was a cadet. He distinguished himself in the course of engineering and navigation, which he completed. He served through the campaign of 1801 in the artillery and was promoted to the rank of ensign in 1805. He came in the same ship of war which conveyed to Brazil the prince regent, afterwards King Don João VI, and arrived in Rio de Janeiro on the 7th of March, 1808, being made a lieutenant on the following day.

The 8th of March, 1808, the day on which he landed at the capital of the *new empire*, that of his promotion, that of his auspicious future in Brazil, which he adopted for his country, deserves to be chosen as the date for heading his biography necessarily summarized here.

From 1808 to 1817 he was employed in the military archives, and afterwards as engineer in the surveys of the road projected from the city of Rio de Janeiro to Rio Preto, in levelling the same capital, in draining the swamps of the quinta of Boa Vista and in other works.

In 1817 he served in the expedition of General Luiz do Rego against the republican revolution of Pernambuco, being secretary of the government and charged with the organization of the military division of that capitania. He there rendered valuable administrative services, and had the honor of displeasing the cruel *alçada*, by interfering more than once in favor of victims destined for punishment.

In July, 1822, he was charged with the fortification of the island of Santa Catharina. In the same year he adhered to the independence of Brazil. On returning to Rio de Janeiro, the government ordered him to construct several fortifications and to finish the light-house at Raza island, which had been commenced.

On the 12th of October, 1826, he was promoted to the rank of brevet-brigadier. He served in the Cisplatine war, and was present at the battle of Ituzaingo on the 20th of February, 1827, as adjutant-general of the army.

In 1828 he fortified the town, afterwards city of Rio Grande, and the bar of the port, where he projected and built a light-house.

He then went to Montevideo as military commandant, and remained there till the place was surrendered. Thence he passed in the same post to the province of Santa Catharina, and afterwards to that of Pará, where on the 22d of May, 1831, he received the news of the abdication of Don Pedro I, exercising the military command, despite the irritation of the liberals who exacted his deposition, until the 16th of July, when the new president and the military commandant, named by the provisional regency of the Empire, arrived.

The events of the month of March, 1831, when the unheard of insolence of a great number of Portuguese, on the nights called *das garrafadas*, inflamed the national pride and greatly compromised the Emperor, Don Pedro I, rekindled international antagonism and injured General Andréa who had been born in Portugal, and being a severe disciplinarian, had always been addicted to the Emperor's cause.

Andréa arrived from Pará, and being distrusted by the party in power, remained unemployed.

Andréa became still more suspected as he was an influential member of the *Sociedade Militar*, which frankly opposed the opinions of the government of the 7th of April, and he was accused of conspiring for the restoration of Don Pedro I.

General Andréa was persecuted; he had to appear before a court-martial for ordering the arrest of a lieutenant of

militia in Pará. He was absolved. but, in virtue of a sentence of the supreme military court, a new prosecution was commenced but was not proceeded with.

The government wanted to have him away from the capital, where he was feared as one of the (real or supposed) chiefs of the *caramurú* or restoration party, and finding him disobedient, ordered him to be arrested at day-break of the 14th of December, 1833, and sent him on the 27th of the same month to the province of S. Pedro do Rio Grande do Sul, where he was charged with different military works. On the 25th of January of the following year General Andréa was relieved from that commission, and on the 17th of February he was sent to S. José do Norte to remain there till he received further orders from the regency.

These violent measures were of a political character, and evidently the consequence of those popular riots, tolerated by government, which broke out in the capital; the rioters attacking the house of the *Sociedade Militar*, and some opposition printing offices.

In Rio Grande General Andréa spontaneously rendered services as an engineer, and being set at liberty by the president of the province on the 17th of November, 1824, he undertook other works until he was recalled to the capital in March 1834, being, in November of the same year, named president and military commandant of Pará, which since 1832 had been wrestling with a terrible revolt, and which, having lost its political character, was burning with ferocious instincts.

The capital and nearly all the province were in the power of the rebels. General Andréa took the capital, and reconquered the province. In the great work of re-establishing order he was sometimes arbitrary, and in sub-

duing resistance or punishing acts of atrocity he became dreaded for his rigor.

In 1839 he left the government of Pará, and taking his seat in the chamber as a deputy, he was accused of abuses and of committing crimes which had made him the terrible Verres of that province.

The general defended himself completely. He did not deny; but shewed the necessity of rigor, and of the acts for which he was most severely censured.

The rebels of Rio-Grande do Sul had invaded the province of Santa Catharina, and had taken the town of Laguna in order to have a sea-port.

In that same year Andréa received the appointment of president and military commandant of the province of Santa Catharina.

He arrived at the city of Desterro in August, 1839. The rebels being defeated retired from Laguna, and evacuated the province which they had invaded.

In 1840 General Andréa is president and military commandant of Rio Grande do Sul. There he operates with prudence for want of forces, and employs able strategy against the rebels; but at the end of four months, in consequence of the political opinions of the first cabinet (liberal) of the Emperor, declared of age, he was substituted by another president and military commandant.

In 1841 he was commissioned to draw up the project for the organization of the army, and was appointed to the command of the corps of engineers in 1842, in which year he also took his seat in the chamber as a deputy for Rio de Janeiro.

In 1843 he was president of the province of Minas Geraes, just after the great revolt, and conducted himself in a manner that, whilst he did not displease the party

which had triumphed and was in power, he acquired the gratitude of the vanquished.

In December 1845 he was appointed president of the province of Bahia, which he ably administered till the 27th of July, 1846.

In 1848 he was named president and military commandant of the province of S. Pedro do Rio Grande do Sul, which was in a delicate position owing to what was passing in the Republic of Uruguay, where Oribe, a creature of Rozas, the dictator of Buenos-Ayres, was besieging the city of Montevideo, and as he commanded all the interior of the Republic, permitted his followers often to cross the frontiers of the empire.

Awaiting the possibility of a war, General Andréa determined the position for the encampment of large forces; he designed Caçapava as the depot for the necessary material for twenty thousand men, and took other measures as an able strategist and as a consummate administrator.

Whilst employed in these and other important works, his successor was sent to Rio Grande do Sul.

On returning to the capital other commissions were entrusted to him; but being nearly seventy years of age he requested to be put on the half-pay list with the rank of a marshal of the army.

War breaks out, Rozas is defeated and exiled, the Republic of Uruguay is saved, the Argentine Confederation is liberated, and Brazil, the generous conqueror, signs a treaty of limits with the Republic of Uruguay, and it became necessary to mark them.

The old marshal, Andréa, was the chief of the committee of limits, and in that post he displayed the force of his enlightened intelligence, his respect for equity, and his energy as a zealous patriot.

The news of the serious illness of his consort called Marshal Andréa suddenly to the capital.

The heart has also its rights. The old marshal arrived in time to receive the last sigh of his companion of nearly half a century.

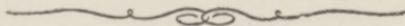
The Emperor at that time created him Baron of Caçapava.

Covered with mourning, and afflicted by his loss, the Baron of Caçapava returns to his duty on the prairies of the south.

The limits were marked out; a few accessories and some unimportant questions had yet to be resolved, when the angel of death said—enough!

The Baron of Caçapava became dejected, he felt that his end was drawing near, and contrite, calm and serene he died on the 2d of October, 1858.

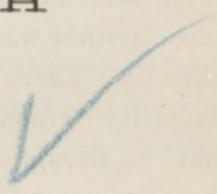
At the age of seventy-five he died in the service of the country which he had adopted.





## IX OF MARCH

ANTONIO FERREIRA FRANÇA



Antonio Ferreira França was born on the 14th of January, 1771, in the city of S. Salvador da Bahia. He was the legitimate son of Joaquim Ferreira França, a Portuguese, and of Donna Anna Ignacia de Jesus França, a native of Minas Geraes. He was piously and carefully educated by his parents.

Antonio Ferreira França studied humanities in Bahia, displaying great comprehension and remarkable intelligence. He was, besides, of an excellent disposition, and very good-hearted; but he also revealed that strong will, that independence of character, and that openness of sentiments, of which all through life he gave proofs, simply and without ostentation.

He wished to go to Coimbra, and as his father opposed him in this, he one day got on board a vessel leaving for Lisbon. He had neither a passport, nor letters of introduction, neither leave from his family, nor money! The captain, who had no idea that such a passenger was on board, and only discovered him after leaving the port, put back and landed him again.

This fact can not be explained as a youthful extravagance, neither was it considered as disrespectful to paternal authority. There was in the student a certain natural originality which impelled him to do firmly and resolutely what he thought was good and just, without taking the consequences into consideration.

He insisted on going to Coimbra; his mother and his god-mother, good honest ladies, entered into a most laudable and fortunate, domestic, and loving conspiracy. They joined, and made him up the sum requisite for his journey, and having kissed him and seen him depart, they returned to announce to the husband and gossips what they had done. Joaquim Ferreira, instead of reproofing the act, immediately ordered an allowance to be given to his son and afterwards sent him another of his sons, Clemente Ferreira França (afterwards Marquis of Nazareth), as a companion at the University.

Antonio Ferreira França was a wonderful student in Coimbra. He studied the courses of philosophy, mathematics and medicine, taking prizes every year of the three courses!... He gained the affection of his professors, one of whom, the celebrated mathematician José Monteiro da Rocha, when the celebrated student had to study astronomy, opened his class for him who was his only pupil.

Having taken his degree, Dr. França was offered a pro-

fessor's chair at the University. He, however answered that his services belonged by right to Brazil.

He left Coimbra with the reputation of a young man of irreprehensible conduct, and profound in science, but he brought from Coimbra that same originality which he had taken with him. His enlightened spirit being always occupied, he only cared for the scrupulous cleanliness of his body; being an absolute stranger to fashion or to the skill of tailors in dress.

Whenever he spoke it was like a man of science, with precision and profoundness; with no ornaments of eloquence but with the greatest clearness. He was the Cicero of oratorical simplicity.

He married in Coimbra a most virtuous lady, who was his best treasure in life. He was appointed professor of geometry in the capital of Bahia, where he also for many years occupied the post of physician at the Santa Casa da Misericordia and at the military hospital. As a professor he was idolized by his pupils, who were captivated by his mildness, and charmed by his learning full of modesty. As a practitioner he was an angel of charity.

When the first school of medicine was organized in Bahia, Dr. França was appointed professor, and became professor of the academy of medicine when a reform established a new plan of studies. This post he occupied until he was superannuated.

Dr. França was a member of the municipal council of the city of Bahia when the conflicts took place between the patriots on one side, and General Madeira and the Portuguese troops on the other ; and, whilst every one trembled, and fighting was going on, whilst the Bahia patriots retired to the interior, he being devoted to the independence of his country and zealous of his duties as a

member of the municipal council, was always at his post regardless of the Portuguese bayonets, which, however, always respected him.

He was a peaceful man, always opposed to disorders and to appeals to arms. But he was a firm patriot, deaf to the clang of arms, indifferent to danger, and, firmly and unmoved, did his duty with sublime serenity.

In 1823 he was elected a deputy to the Brazilian *constituente* assembly by his province, which again from 1826 to 1837 elected him three times a member of the general assembly.

In the *constituente* he presented the project of the *federation of the provinces*. In the ordinary sessions he offered projects on public education, for the gradual abolition of slavery, and a remarkable one, that serious international questions should be decided by a congress of the powers. He was, and always showed himself frankly, a republican; but a peaceful republican who only appealed to the conquests of intelligence and civilization. In 1833 when the project for the banishment of the ex-Emperor Don Pedro I was being discussed, he, the republican, said in parliament: « If Don Pedro, the founder of the Empire, come to Brazil, I shall be the first to open the doors for him. »

In the second ordinary legislature one of his sons sat in parliament with him, the illustrious and upright Ernesto Ferreira França. In the second legislature he had as colleagues, besides this one, another of his sons, Councilor Cornelio Ferreira França, who fortunately is still living.

Dr. Antonio Ferreira França, enjoyed immense popularity as a deputy. He was distinguished for his courage in emitting frankly his most advanced liberal opinions, for the eloquent simplicity of his speeches, and for his eccentric ways.

He was short and thin, but his clothes would fit a tall and stout man ; he used to tie his neckcloth so loosely that he could hide his face up to his nose in it. The people, by whom he was loved, used to call him *Francinha*, little França.

Though of ardent opinions, Dr. Ferreira França could curb himself in discussion ; but none exceeded him in serene courage. When the impeachment of the minister of war, Oliveira Alvares, was under discussion in the chamber, he was hooted and insulted by the military men who occupied one of the galleries, but he, cool, in the same tone, and with the most perfect indifference, being twice interrupted by shouts and menaces, repeated three times, with the greatest calmness, the proposition which had provoked the violent and inordinate outbreak.

Nevertheless, when his son Ernest spoke, and as a young liberal became excited in his attacks on the government, old Dr. França used to pull the tail of his coat, and say : « Prudence, Mr. Ernest ! »

He sometimes uttered most witty epigrams and sarcasms.

A deputy attacked the creation of a class of Greek as useless and as a burthen on the treasury. Dr. França rose and begged leave of the president of the chamber to ask the deputy a question. On leave being granted, he asked :

« Does Y. E. know Greek, or did Y. E. ever study or attempt to learn the Greek language ? »

« No ; » replied his colleague.

« Mr. President ! » said Dr. França, « I have answered the noble deputy's speech. »

And he sat down amidst the laughter of the chamber, which voted the creation of the Greek class.

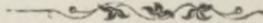
Dr. Antonio Ferreira França was for some time physician to the Emperor, and in the palace he was always the same

man of science and witty eccentricity. On one occasion, being at the bedside of the Emperor Don Pedro I who was ill, H. M. asked for a glass of water. He rose to go for it, but the chamberlain in waiting immediately took the glass from his hand, saying that the honor of that service did not belong to him. Dr. França immediately begged his pardon, confessing his utter ignorance of court etiquette. On the following day, when alone with his august patient, the Emperor expressed the desire to make water. Dr. França, instead of assisting him, to obey a call of nature ran to the door of the room and began calling in a loud voice: « Where is the gentleman of the chamber pot?... let the gentleman of the chamber pot appear !...

The Emperor burst out laughing.

Dr. Antonio Ferreira França, was more than once included in triple lists for senator, but was never chosen. Losing his seat in parliament in the fourth legislature, he retired from politics. But in his province he occupied the professor's chair of Greek, and of Director of the Bahia Lyceum, in the former of which he displayed great capacity.

He died surrounded by his children and virtuous consort on the 9th of March, 1848.



## X OF MARCH

JOSÉ PIRES DE CARVALHO ALBUQUERQUE



Like many other illustrious Brazilians, who flourished in the first two centuries of the existence of colonial Brazil and even in the eighteenth century, José Pires de Carvalho Albuquerque barely escaped the oblivion in which the memory of many was buried.

It is known that José Pires was born in 1701 in Bahia, and that his family belonged to the nobility of the capital of Brazil.

In his time he was considered a remarkable poet, and as such he distinguished himself.

In 1757 José Pires de Carvalho Albuquerque published a poem, *Conceição de Nossa Senhora*.

His name is here registered arbitrarily under the date 10th of March, for lack of a precise and known date.





## XI OF MARCH

D. JOSÉ JOAQUIM JUSTINIANO MASCARENHAS CASTELLO BRANCO

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José Joaquim Justiniano Mascarenhas Castello Branco, the legitimate son of João de Mascarenhas Castello Branco and of Donna Anna Theodora, was born on the 23d of August, 1731, in the city of S. Sebastião do Rio de Janeiro, and there received primary education, and studied humanities in the classes of the society of Jesuits. In 1750 he went to Coimbra assisted by his uncle, Father Ignacio Manoel da Costa Mascarenhas, vicar of the parish of Candelaria.

In the University he took the degree of licentiate in the faculty of canons, and in 1754 he took orders of presbyter in Lisbon.

His enlightened intelligence and his acknowledged virtues proved his merit in ecclesiastical charges and benefices. He was appointed deputy of the inquisition in Evora, and shortly after accuser in the same court. In 1765 he obtained

the decanal dignity in the See of Rio de Janeiro, and there occupied the second chair of the inquisition till 1769, when he went to Lisbon in the same capacity.

In 1773 he was appointed coadjutor and future successor to the bishopric of Rio de Janeiro, confirmed by the bull of Clement XIV of the 20th of December of the same year, being consecrated in the chapel of the regent cardinal Don João da Cunha.

Don José Joaquim Justiniano Mascarenhas Castello Branco entered the port of Rio de Janeiro on the 15th of April, 1774, and landed on the following day as proprietor of the mitre of Rio de Janeiro, Friar Don Antonio do Desterro having died on the 5th of December of the previous year.

The new bishop by a pastoral of the 11th of March, 1775, convoked the clergy, both secular and regular, to be examined in moral theology, and had to overcome the disobedience of the religious corporations, especially of the Capuchins, who maintained that they enjoyed privileges granted by the sovereign Pontiffs to their Order, and only obeyed when menaced with the greater excommunication.

The great end of the venerable pastor was to instruct and moralize the clergy; and to this end he instituted lectures for the benefit of the old and the new ecclesiastics, under the direction of the Franciscan friar, João Capistrano de S. Bento, and forbade that any priest should be admitted to be examined as confessor who did not present certificates of attendance at the classes of moral. He also established, in the seminary of S. José, classes of rhetoric, philosophy, geography, cosmology, and natural history, and in the same seminary and in that of S. Joaquim classes of music, which produced most able chanters.

As a result of these measures the clergy of the diocese

of the bishop was worthy of the service of God, and very useful to the civilization of the country.

In 1784 he was appointed Visitor-General and Apostolic Reformer of the Carmelite monks of the province of Rio de Janeiro. During the six years in which he exercised these functions he corrected lamentable abuses, paid many debts, and, if the Carmelites found him severe, they never had reason to tax him with injustice.

On his visits to the parishes of his diocese, this bishop never allowed the parishioners to bear the expenses of his passing residence, and still less did he receive hospitality from any of them.

Besides ably governing his diocese he rendered other services which deserve to be remembered. He used every means to promote the culture of indigo, which prospered remarkably, and contributed to the propagation of the then nascent culture of the coffee tree, receiving seed from the Italian Capuchins, which he distributed, with minute instructions, to Fathers João Lopes and Couto, the former in the parish of S. Gonçalo, and the latter on the road to Rezende, where he had an estate, from which came the seed and the plants which have produced such immense wealth.

The 28th day of February, 1805, marks the last day of the life of Bishop Don José Joaquim Justiniano Mascarenhas Castello Branco, who was interred in the tomb which he himself had had prepared in the chapel of the episcopal palace. On the stone which coversd his mortal remains, we read :

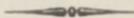
« *Santa Maria, ora pro nobis.* »





## XII OF MARCH

FRANCISCO XAVIER DE SANTA THEREZA



It was Friar Henrique, a Franciscan who accompanied Pedro Alvares Cabral, who celebrated the first masses in Brazil, on the 26th of April and on the 1st of May, 1500.

The Society of Jesus entered Brazil by sending with the governor-general, Thomé de Souza in 1549, its first missionaries to this country.

In 1558 a Franciscan, friar, Pedro de Palacios on arriving at the capitania of Espirito Santo, with the assistance of the colonists raised a chapel consecrated to Nossa Senhora dos Prazeres, which many years later served as the basis for establishing a convent.

In the year 1584, the religious orders of the Benedictines and of the Carmelites founded their first convents, those of the cities of S. Salvador and of Olinda.

Though civilization in the Portuguese colony of America

progressed but slowly, it owed much to those religious communities, which were its fountains of light, and of which that of the Franciscans was not the least civilizing.

The (religious) province of Santo Antonio of Brazil produced, since the seventeenth century, great sacred orators, poets, and men of profound learning.

Among these Friar Francisco Xavier de Santa Thereza must be remembered. He was born in Bahia on the 12th of March, 1686.

He was a Franciscan monk of the above-mentioned province, becoming afterwards incorporated in that of Portugal to where he passed.

In traveling through [different countries of Europe he enriched his intellect by study and observation.

He embarked in the fleet which the King Don João V sent to assist the pope, Clement XI, in reconquering the isle of Corfu which was in the hands of the Turks. In 1717 he was severely wounded in the battle of Passavá, and had to undergo the amputation of his left leg.

He was lecturer on theology, and penitentiary general to the Seraphic Order, and a member of the Royal Academy of History. He cultivated letters and poetry, wrote Latin prose and verse, and was a member of the Arcadia Romana.

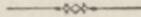
He appears to have been a distinguished preacher; having been often chosen to preach at the funeral of important persons, as may be seen in the list of his works given by the Bib: of Barboza, and by Mr. Innocencio Francisco da Silva in his *Diccionario Bibliographico Portuguez*.

The date of the death of Friar Francisco Xavier de Santa Thereza is unknown.



## XIII OF MARCH

JOSÉ MARTINS PEREIRA DE ALENCASTRE



José Martins Pereira de Alencastre was born in the parish of Rio Fundo, province of Bahia, on the 19th of March, 1831 ; he was nursed in poverty, but even so he succeeded in obtaining, in the city of S. Salvador, besides primary education, some preparatory training.

He was talented and diligent, but for want of means he was obliged to interrupt his regular course of studies, being forced to work for his daily bread.

Nevertheless he continued to study in the solitude of his chamber.

In the province of Piauhy, to which he had to pass, advantage was immediately taken of his habilities, and Alencastre served successively as crown lawyer, ad interim, in Oeiras, as fiscal attorney of the treasury, as supernumerary clerk of the provincial government, and finally,

as public professor of the Portuguese language at the Lyceum of the capital.

Longing for a wider sphere for the flights of his talent, he came to Rio de Janeiro in August, 1857, and in October of the same year he obtained the appointment as officer of the naval Intendancy. He, however, had hardly commenced his duties when he was appointed secretary to the government of the province of Paraná, where on the following year he received the decree which named him a second officer in the naval council which had been then created.

He served as secretary to the government of the province of S. Pedro do Rio Grande do Sul from April, 1859, till the end of January, 1861, when he was entrusted with a more important commission by the imperial government, being sent as president to the province of Goyaz, and two months later, though absent, being appointed chief of section in the department of Agriculture, Commerce and Public Works, which had been created that year.

Being relieved, at his own request, of the presidency of the province of Goyaz, he devoted himself with zeal to his new employment, until in 1866 he was again called away to preside the province of Alagoas, which during his administration had the glory of sending to the Paraguayan war two corps with 116 men, besides 60 others for the imperial navy. A year after Alencastre returned to the capital of the Empire and, as a reward for his services, was made a commander of the Order of Christ.

From 1867 forward Alencastre devoted himself exclusively to his duties, which he scrupulously discharged as a public functionary, and to study and important labors, which undoubtedly hastened his death.

He left his compatriots a most useful and eloquent example of the triumph of application, diligence, and activity.

The history of his life is a voice which teaches, and to those who are discouraged by poverty or by the humility of their birth, it cries : « Work !... Aspire !... and you will rise through merit. »

It was convinced of this truth that Alencastre worked, aspired, and rose. Of a weak complexion, sickly, but of energetic will, his spirit reacted against the weakness of the body, triumphed, gained the laurels of victory, and became excited ; but spent his life too fast...

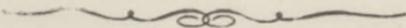
A year before his demise, death, at a more or less remote period, was apparent in an incurable and fatally progressive disease, and the condemned man, with the precipitation of one who knows that he has but little time left, made no question of a few months, and did double work.

Death appears, in its way, to have pitied the martyr of work, and on the 13th of March, 1866, his mortal remains were interred.

José Martins Pereira de Alencastre left the following works published :

*Lgrimas e Saudades* — poetic pieces — Bahia, 1852—1 vol., large 8vo.

*Memoria chronologica, historica e coreographica da provincia de Piauhhy* — published in the Review of the Brazilian Historical and Geographical Institute—vol. XX.





## XIV OF MARCH

EUSEBIO DE MATTOS



Eusebio de Mattos, the son of Gregorio de Mattos and of his wife, Donna Maria da Guerra, and brother of the incorrigible satirical poet Gregorio de Mattos Guerra, was born in Bahia in the year 1629. He was gifted with most wonderful talent and was early attracted to, and taken by, the Jesuits, who in the cleverness and admirable comprehension of the boy, guessed the genius of the man, by observing him in his first lessons.

The *14th of March*, 1644, marks the date of his entrance into the *Society*.

Brother Eusebio made extraordinary progress in the study of humanities. He had for his professor in philosophy, the celebrated Father Antonio Vieira, whom he afterwards succeeded in the chair, in which he distinguished himself. Father Manoel de Sá, a most competent authority,

said that not only was he profound in other branches of learning, but was also an excellent Latin scholar, and a good poet.

In the pulpit in Bahia father Eusebio was a rival of Vieira, and of Antonio de Sá, which is saying a great deal.

Grieved and offended, at the end of some years he exchanged the tunic for the carmelite frock, taking the name of friar Eusebio da Soledade.

Father Antonio Vieira, on returning to Bahia in 1861, found friar Eusebio a carmelite, and knowing that the priests of the society were the cause of this, exclaimed, in the style of his times: « So ill have they done, that it will be long before other *Mattos* (forests) *will grow* for the society!... » They replied that *Mattos* had love intrigues and had a son, and that it had been necessary to punish the scandal; but Vieira replied: « I believe this to be a plot, but were it not so, father Eusebio is a man of so much merit, that it would be better for the society to keep him with his children than to lose so important a soldier. »

Brother Eusebio da Soledade, or Eusebio de Mattos was a prodigy: nature had lavished on him its most precious gifts with a prodigal hand.

Brother Eusebio was every thing he wished to be in letters and fine arts.

In literature he equalled the most conspicuous men of his time; he was distinguished in ecclesiastical sciences; in the pulpit he rivalled Vieira, considered the first preacher in Portugal; as a poet, his contemporaries considered him inspired.

He was a great musician and composed religious hymns, and melodious profane music to verses of his own; he

played the harp, and still better the guitar; he drew beautifully, and perfectly imitated engravings.

Of the works of this great and illustrious Brazilian the greater part were lost, only the following remaining:

*Ecce Homo*, that is, his sermons on the *Thorns*, the *Purple*, the *Ropes*, the *Cane*, the *Wounds*, and the *Title of Man*, a monument of style and a fount of learning.

*Funeral oration*, recited on the 15th of June 1672, on the bishop, Don Estevão dos Santos.

*Sermon* of the Soledade, printed during his life.

*Sermons* (fifteen) posthumous forming the first volume of the collection which his colleague friar João de Santa Maria, intended to publish, from the fragments found in his cell, but did not continue.

The poetic pieces of Eusebio de Mattos have almost all disappeared. Some of them are perhaps attributed to his brother Gregorio de Mattos being found among his disordered papers. He however had a copious muse; though a carmelite, having been a jesuit, he was also a profane poet, and sometimes a witty one.

Mr. Varnhagen, now Viscount of Porto Seguro, considers as authentic the parody of ten stanzas of octave rhyme, addressed by Gregorio de Mattos to his cherished Donna Brites, in ten other stanzas which Eusebio de Mattos composed, preserving the last word of each verse parodied.

No other proof is required of the poetic talent of Eusebio de Mattos; this effort of art, gives at least an idea of the capacity of the poet in the free and ample flights of his genius.

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## XV OF MARCH

ANTONIO DA COSTA



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On this day of the year 1816, Antonio da Costa was born in the city of Rio de Janeiro. He was the legitimate son of a surgeon of the same name, and of Donna Gertrudes Mathilde da Silva e Sá.

He studied humanities in the city of his birth, and having a decided inclination for his father's honorable profession, he matriculated in 1831 at the old medico-surgical school of Rio de Janeiro, in which the celebrated Dr. Marques was professor of anatomy, he who taught so many who afterwards became professors.

In 1833 Antonio da Costa went to France, he commenced to study in Paris, but, for the benefit of his health, he went to Montpellier, where in 1837 he graduated as Doctor of medicine; returning to Paris he passed some

months attending the hospitals and the practise of the most celebrated operators.

On the 6th of February, 1838, he returns from France to his mother country, on the following year he defends theses at the Faculty of medicine of Rio de Janeiro, and commencing to exercise his profession he is discovered to be not only an able physician but a most skilful surgical operator.

To the perfect knowledge which he had of the human body, in which he could read as a good geographer on a carefully drawn up topographical map of a well studied and known country, he joined perfect imperturbability, firmness of hand, rapidity in his movements, and the clear appreciation of the consequences of his operations. In a short time he obtained the confidence of the public, and gained laurels in the city where flourished Manoel Feliciano Pereira de Carvalho, the great and illustrious, Brazilian surgeon.

To shine at the side of Manoel Feliciano he must needs have been a luciferous planet.

After seventeen years of surgical triumphs Dr. Antonio da Costa, returns to Europe, presents several important papers to the Academy of medical sciences of Lisbon, and afterwards to the Imperial medical academy of Paris, the most important of which was a memoir written in French, entitled—*Sixteen years of surgical practise in Brazil*, in which he related numerous, and some very curious, observations, and facts of his practise as surgeon, and described the progress and the state of surgery in Brazil, with its history since 1808.

Having been connected with the surgical celebrities of Paris, enriched by fresh knowledge acquired, leaving a good reputation in the proud capital of France, Dr. Anto-

nio da Costa returned to his country and devoted himself to his large and most difficult practice, with which he was exclusively occupied from 1856 forward.

Jealous of the credit of his name, and of that of his country, he frequently sent observations to the medical publications and to the medical academy of Paris.

At the age of forty four, in the vigor of manhood, and whilst going the rounds of the infirmaries in the hospital of the Santa Casa da Misericordia of Rio de Janeiro, Dr. Antonio da Costa felt unwell. The generous warrior had been mortally struck in the field of the most holy battles. The conqueror in a thousand bloody, but humanitarian, charitable and pious campaigns, retired badly wounded.

The utmost efforts of science, the most tender care of his family were of no avail, they could not arrest the implacable and progressive development of the disease.

Dr. Antonio da Costa died on the 7th of July, 1860.

He was a doctor of medicine by the faculties of Montpellier and Rio de Janeiro, honorary surgeon to H. M. the Emperor of Brazil, a commander of the order of Christ, and chevalier of the Imperial Order of the Rose of Brazil; a chevalier of the orders of Christ and Conceição of Portugal, and of the order of the legion of honor of France, a surgeon of the hospitals of the Santa Casa da Misericordia, of the third order of Mount Carmel, and of Providencia of Rio de Janeiro. He was medical attendant of the French Benevolent Society, and of the French legation in the capital; member of the Historical and Geographical Institute of Brazil, of the anatomical society of Paris, of the society of medical sciences of Lisbon, and others.

Besides all these titles flattering to man on earth, let

no one forget the most noble of his titles, that which recommended him most in heaven before God.

Dr. Antonio da Costa was a serviceable and charitable benefactor of mankind.

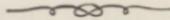
His name shines among those of the most skilful and able Brazilian surgeons and operators.

His memory is worthy of the gratitude of his country which he honored.



## XVI OF MARCH

MARTIN AFFONSO DE SOUZA ARARIGBOIA



The grant of one league of land along the sea-shore, with a depth of two leagues towards the interior, made to Martin Affonso de Souza, the famous Indian Ararigboia, is dated this day of the year 1568. The grant was on the other side of the bay, in front of the new city of S. Sebastião do Rio de Janeiro.

Ararigboia was a praiseworthy savage.

In 1555 an expedition of French calvinists commanded by Nicolas Durand Villegaignon, a chevalier of Malta, and vice-admiral of Britany, settled in the bay of Rio de Janeiro, and commenced by occupying and fortifying the small island to which they gave the name of the admiral their protector in France — *Coligny*, but which took and preserves that of — *Villegaignon*.

Religious quarrels induced the chief of the expedition to return to France in 1558.

Villegaignon deserted the calvinists and embraced the cause of the Duke of Guise.

But the French colony in Rio de Janeiro had received reinforcements and they were so sure of the future, that they had adopted the name of *Antarctic France* for their dominions in Brazil, and that of *Henriville* for the capital they intended to found.

In 1560 Mem de Sá third governor general of Brazil left the city of S. Salvador with a small force which he collected, and entering the bay of Rio de Janeiro routed the French who fled from the island and took refuge on the continent, where the Tamoyo Indians their allies, received them in the forests; as however the governor had not a sufficient force to leave on the island permanently established, the vanquished returned to the island as soon as the conquerors retired.

In 1565 Estacio de Sá arrived from Portugal having been commissioned to expel the French from Rio de Janeiro and found there a city: from his uncle, the governor Mem de Sá, he received the auxiliaries he could get, and arriving at the capitania of Espirito Santo he succeeded in obtaining the assistance of the *morubixaba* or chief *Ararigboia*, and his tribe of Tupiminó Indians.

The name which he had adopted *Ararigboia* (fierce serpent) describes what this chief was in battle.

Estacio de Sá entered the bay of Rio de Janeiro, landed, and taking up a position between the Pão d'Assucar and the Praia Vermelha, there laid the foundations of the city, to which he gave the name of S. Sebastião; because Sebastião was the name of the king of Portugal.

The French had also raised fortifications on the conti-

ment, assisted by a large number of Tamoyos, but neither could they rout the Portuguese, nor could these rout the French.

The year 1556 was spent in partial and sterile combats, in which Ararigboya displayed admirable skill and bravery.

On the 18th of January of the following year Mem de Sá arrived to aid his nephew, on the 20th S. Sebastian's day, he gave battle. and at the first attack, of *Urucumirim*, Ararigboia, the enemy of the Tamoyos, astonishes every one by his daring and horrifies by the slaughter he inflicts in the ranks of those savages; in that, and in the following combats, half the honor of the victories belongs to him. The *Fierce Serpent* was worthy of his name.

There are no longer any French or Tamoyos on the island or on the continent of Rio de Janeiro; those who could escape fled terrorstricken.

Estacio de Sá dies in consequence of an arrow wound in the face. Mem de Sá transfers the seat of Sebastianspolis to the hill called *do Castello*, from which it descended occupying its present vast and picturesque situation.

In the foundation of the city Ararigboia was of great assistance to Mem de Sá, who by friendly solicitations succeeded in making him remain there, as a herculean arm on which he could depend to aid his other nephew Salvador Corrêa de Sá who he leaves as governor of the new administrative capitania of Rio de Janeiro.

Martin Affonso de Souza, Ararigboia, settled with his Indians on a hill which was afterwards called S. Lourenço, a historical place, now almost forgotten, in the city of Nictheroy, an eminence which commands a beautiful panorama:

Ararigboia leaves this place on one occasion to assist

Salvador Correa de Sá in attacking the French who had arrived at Cabo Frio and were attempting to form an alliance with the Tamoyos ; a fight takes place in canoes and other small craft ; Salvador Correa falls into the sea, and Ararigboia saves him, catching him by the waist and snatching him from the waves which were about to swallow him. Victory crowns the efforts and the bravery of the savage chief.

Later on the Tamoyos and the French, thirsting for revenge, attack the settlement of the *Tupiminós* chief ; Salvador Correa sends him thirty five soldiers, and Ararigboia, despising the resources of a defensive war, descends from his hill and attacks the unsuspecting enemy who had landed ; the fight took place during the night, and at day break Ararigboia covered with the blood of the French and of the Tamoyos. proudly sees flying at a distance the canoes and craft carrying the rest of his enemies, those who had escaped his savage fury.

From that day forward neither French nor Tamoyos again dared to attack the *Fierce Serpent*.

The king Don Sebastião as a proof of the value he set on his exploits sent Martin Affonso de Souza — Ararigboia a present of a complete suit of clothes of his own use, appointed him capitão mór of his settemement with an annuity of twelve mil réis, and created him chevalier of the order of Christ.

From these titles and rewards an idea may be formed of the services rendered by the intrepid and famous Indian.

Martin Affonso de Souza met with a disastrous death, being drowned near the island of *Mocangué-mirim*.

The light of his glory was extinguished in the sea, and in the ungrateful indifference of several generations ;

but revivēs and shines in history, which ought to perpetuate his exploits.

Ararigboia (*Fierce Serpent*) has in his life one only dark spot: the fierce rage, the sanguinary revengefulness the tigrish fury which in combat impelled him to give no quarter to his enemies; he, however, was a savage, he was a fierce serpent; he was a hero from the forest, a man of the woods, and it could not be expected that he, Ararigboia should be a hero nursed by civilization.

It is enough for his greater renown that he should have abandoned cannibalism, a habit of his brother savages in the impetus of atrocious revenge.





## XVII OF MARCH

### FRIAR JOSÉ DA NATIVIDADE—O SUBTIL

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José da Natividade was born in the city of Rio de Janeiro on the 19th of March 1659; he became a Benedictine monk and in the respective monastery acquired profound learning not only in theology but in philosophy and in literature; he was an eloquent preacher, and in reasoning he displayed such resources, so much tact and hability that he was nicknamed *o subtil* (the snbtle).

He was already known, and admired when he went to Portugal and took his degree as doctor of theology at the University of Coimbra.

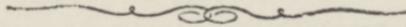
On returning to Brazil he became abbot of the Bahia monastery, and afterwards provincial.

He was often consulted on ecclesiastical subjects, and his opinions were received with the highest consideration.

He died on the 9th of April 1715, at the monastery of S. Bêto, whilst serving as provincial. His funeral panegyric was recited by friar Matheus da Encarnação, who will be mentioned in another article.

Frias José da Natividade, though a great and celebrated preacher, only printed three of his sermons.

He left a book in-folio of canonical regular, and moral consultations.



## XVIII OF MARCH

JOSÉ BORGES DE BARROS

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Up to the end of the last century the noblest and most wealthy families both of Brazil and Portugal, considered it an honor to dedicate to the priesthood some of their members, and the most modest and poor made sacrifices to have a son, or some relation. a priest.

José Borges de Barros, son of captain João Borges, who distinguished himself in the war against the Dutch, and of Maria de Barros, was born in the city of S. Salvador da Bahia on the 18th of March, 1657. He was the eldest son, and wished to enter the Society of Jesus; but six years experience proved that his weak health, and his infirmities would not allow his observance of the Religious Institute; on leaving it, however, he went to the university of Coimbra, in which he took the degree of master of arts and batchelor of sacred canons.

In Brazil he was school master of the cathedral of Bahia, judge of the ecclesiastical court of appeal, vicar general, and judge of the probate court, and on returning to Coimbra occupied there the post of provisor and vicar general, and prior of the orders of Santa Maria de Arezede, and of S. João de Almedina, and of archdeacon of Cêa. Having defended the jurisdiction of the prelate of the diocese of Coimbra, whose conduct had displeased the king Don Pedro II, he had to go to Lisbon where the arch-bishop of Evora Don Simão da Gama named him his provisor and vicar general; as a reward for his services he afterwards obtained a canonicate in the cathedral of Evora.

In order to receive the cowl, José Borges retired to the oratory of S. Felipe Nery, of the town of Estremoz, and died on the 10th of March, 1719, with signs of predestination, according to the *Bibliotheca Lusitana*, whence this information is taken.

This illustrious Brazilian shone as professor, teaching theology and philosophy, and in the pulpit as an elegant evangelical orator in Bahia, in Coimbra, in Evora, and in Lisbon; in his works he left the proofs of an excellent canonist.

He was endowed with a prodigious memory: after hearing a sermon, he would go home, and at the end of a few hours he would send it written out to the person who had preached it. Hearing a thousand words recited, he would recite them in their proper order, or backwards.

His hand-writing was admirable, not only on account of the beauty and perfection of the characters, but because he imitated with astonishing perfection the best and worst writing.

He sometimes amused himself writing with two pens in one hand two lines, unlike one another.

He modestly cultivated poetry.

He was a man of graceful presence, of a jovial disposition, and of recognized virtues.

He left the following works.

*Tractatus de Præceptis Decatogi*, 4º, M. S.

*Pratica judicial como o Formulario do provisor e vigario geral*, Fol, M. S.

*Tratado pratico das materias heraficiaes*, 4º.

*Sermões varios*, 2 vols, 4º.

*Arte de memoria illustrada*.

*A Constancia como triumpho*, comedy.

*Conclusões amorosas*, M. S.





## XIX OF MARCH

JOÃO DA SILVA MACHADO

BARON OF ANTONINA



The worthy baron of Antonina expired on the 19th of March, 1875, at the age of eighty six.

João da Silva Machado was his baptismal name, and that of his family; he was born in the province of S. Pedro do Rio Grande do Sul in 1782; his cradle was humble and poor. His life was honored by labor, by probity, and by many years of services.

Silva Machado commenced as an active dealer in cattle, mules, and horses which he sold in the province of S. Paulo; being laborious and economical, and enjoying credit owing to his probity, he succeeded in forming a

capital with which he enlarged his business; he had already same means when he married a lady of considerable fortune, in the district which afterwards become the province of Paraná; by his marriage he not only aquired considerable wealth, but also domestic happiness.

The man of toil then became the element of progress, and his important services deserve the graatitude of his country. At his own expense he opened long roads, explored the solitudes of the rivers Tibagy and Parapanema, established two Indian settlements, one on the banks of the river Verde and another on those of the Itararé; he became a guide to civilization, though he had not the science whfch is aquired in academies.

Being an intelligent man, he cultivated his spirit by select rearing, and in the society of learned men; he possessed the treasure of good sense in a high degree.

For many years the province of S. Paulo elected him member of its provincial assembly, and and of the chamber of deputies. H. M. created him Baron of Antonina as a reward for the services rendered during the S. Paulo revolution in 1842.

The province of Paraná having been created, Baron of Antonina was elected in the first triple list for senators offered by the province to the crown, whose choice fell upon this worthy citizen on the 13th of July, 1854.

The Baron of Antonina was a grandee of the empire, a senator, major dono to H. M. the Empress, a grand dignitary of the imperial order of the Rosa, a chevalier of that of the Cruzeiro, and colonel and superior commander of the nacional guard.



## XX OF MARCH

### DONNA ROSA MARIA DE SIQUEIRA



This day does not rememorate any of those proud spartan like and rude half caste women of S. Paulo, mothers and wives of the war-like back-woodsmen, of whom tradition says that, in 1708, they refused to receive the sons and husbands routed in Minas Geraes by the *emboaba* or foreigners (Portuguese, their rivals in the exploration of mines), telling them, with one accord, «return and revenge yourselves, and, as conquerors, and revenged, we will receive you».

This day rememorates, and on it the memory of a young and delicate, but heroic, lady of S. Paulo, ought to be honored.

Rosa Maria de Siqueira was born in the town, afterwards city, of S. Paulo, in the year 1690; she was cradled in silk and gold; her parents Francisco Luiz Castello Branco,

and Donna Isabel Costa e Siqueira were rich, and of noble families, and employed every means to give her the best education then possible in the colony.

Beautiful, distinguished, and fortunate D. Maria de Siqueira married desembargador Antonio da Cunha Souto Maior, who took her to the city of S. Salvador da Bahia, and thence in December 1714 they took their passages for Lisbon on board the ship of war *Nossa Senhora do Carmo e S. Elias*.

The ship carried twenty eight guns, and had on board, besides the crew, one hundred and nineteen persons, including men, women and children, and some unfortunate jews sent to the court of the inquisition.

The force of the ship is remarkable; but at that time the Algerine pirates infested the ocean, taking vessels, robbing the cargoes. and carrying the men and the women to the moorish slave markets.

On the 20th of March, 1714, 15 leagues to seaward of the Berlengas, on the coast of Lisbon, three Angeline ships were seen bearing down upon the Portuguese ship; it was three to one, the smallest of the three carried twenty six guns, the next forty four, and the largest, the lag ship, fifty two.

At seven o'clock in the morning commenced a most unequal combat, and when as its height the jews who preferred captivity under the Argelines, to the tortures of the inquisition, commenced to cry out against the temerity of the captain, who was provoking the revenge of the conquerors thus discouraging seamen and soldiers.

It was then that, ardent and sublime, Rosa Maria de Siqueira appeared.

Young (she was only twenty four years old). delicate, beautiful and mild, tender in appearance and in manners,

she rose in the midst of the combatants, crying: *viva a fé de Christo* (hurrah for the Christian faith).

And completely exposed to the fire of the enemies ships, running from the crew of one gun to that of another, carrying powder for one, arms for another, encouraging all, and constantly crying: *viva a fé de Christo!*

The beautiful and delicate young lady, in the midst of the projectiles, and of the fury of death, displayed so much courage that the soldiers and sailors, who had commenced to waver, became invincible heroes.

The combat lasted all day, being interrupted only at night.

There were no more cartridges on board the Portuguese ship; Donna Rosa Maria de Siqueira assisted by two African slaves and two old Indian women who had gone with her, worked till day-light, and prepared three hundred cartridges.

In the mean time the crew repaired, as best they could, the damage done to the ship.

The fight continued on the following day. Five times did the Algerines attempt to board the Portuguese ship, and five times were the infidels repulsed, many being killed and thrown into the sea, and in the midst of this hand to hand fight, did the heroine, by her example, convert every soldier into an Alcides. Those who could not see her, heard her, for her silver voice was heard above the din of battle, always crying out: *viva a fé de Christo!*

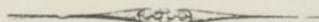
On the 21st of March the escape of the ship was due to the protection of God, through the instrumentality of the young and delicate Rosa Maria de Siqueira, who fought with intrepidity and inspired the soldiers with prodigious valor.

The combat is again interrupted; night comes on and again Rosa de Siqueira, spends it working in the preparation of cartridges for the combat which would again continue as soon as daylight appeared.

But at break of day the Portugueze saw the three Algerine ships, with sails set, and favored by the breeze, already at some distance, having abandoned the combat.

The danger had passed. The heroine disappeared.

On arriving in Lisbon, Donna Rosa Maria de Siqueira, became confused on finding herself the object of the curiosity and admiration of every one, and young, beautiful, and courted, but modest, and retiring she eluded the martial glory, which, only exceptionally, can belong to her sex, and devoted herself, in her domestic circle, to the love of her husband, and to her family.



## XXI OF MARCH

DOMINGOS BORGES DE BARROS

VISCOUNT OF PEDRA BRANCA

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Domingos Borges de Barros, legitimate son of Captain-major Francisco Borges de Barros and D. Luiza Borges de Barros, was born in the city of S. Salvador da Bahia.

Possessing a brilliant intellect, a lively imagination, a generous character, an enthusiastic longing for the acquisition of new ideas and for penetrating the mysteries of the future, and a fondness for study produced by his thirst for information, Domingos Borges, as may be easily understood, completed in Bahia the study of the humanities in a manner that could not fail to be very gratifying to his parents and to inspire them with the most hopeful expectations of the future.

In Coimbra, where he next prosecuted his studies, he formed a part of the phalanx of students, and graduated as doctor of laws.

Talented and wealthy by birth, he was not content with his collegiate honors, but was assiduous in the study of philosophy and cultivated his natural poetical talent and his taste for literature with great ardor, courting the intimacy of the principal Lisbon poets of the time, such as Francisco Manoel (Filinto Elysio), Bocage, Nicoláo Tolentino and Agostinho de Macedo.

He afterwards employed his time in studying agriculture and poetry, probably attracted to the former by his flowers and to the latter undoubtedly by the influence of that genius of inspiration called woman.

A friend to Felinto Elysio and to Hyppolito, editor of the *Correio Braziliense*, he was ardently attached to liberal principles and underwent persecution on account of his intimacy with the former and his enthusiasm for the latter.

The Portuguese revolution broke out in 1820, and in 1821 the constituent assembly met in Lisbon. Domingos Borges de Barros, who represented Bahia in this assembly, advocated the concession of political liberty to woman, but, though unconvinced, was obliged to yield to the overwhelming majority against his measure which, to regard it in the most favorable light, was certainly not well-timed.

A thorough patriot and Brazilian, he left the assembly to plead before the French court for the recognition of Brazil as an independent State. His diplomatic career, however could not withdraw him from his poetical labors, for during the time of this mission, he published two precious volumes of « *Poems dedicated to the Brazilian Ladies, by a Native of Bahia,* » a collection of fine productions which

honor the author and display the character as erotic but not unrefined.

Elected on the senatorial list and chosen senator, he rarely attended the sittings of the legislative body to which he belonged.

A thorough Brazilian in feeling, he had acquired certain European habits that bound him to the old world.

But in Europe he rendered good service to his country.

He had already been made Baron of Pedra Branca when he was charged with the delicate and confidential mission of arranging the marriage between the Princess Amelia de Leuchtenberg and the Emperor D. Pedro I. For his services in this respect he was decorated with the grand-cross of the Imperial Order of Christ, and was shortly afterwards raised from the rank of Baron to that of Viscount of Pedra Branca and made grand dignitary of the Imperial Order of the Rose.

After having visited, either as a diplomat or a tourist, the principal courts, he returned in his old age to his country, where he continued to render important services. He devoted himself particularly to agricultural improvements which he had studied with interest and to great advantage.

He died in Bahia on March 21, 1855.

He had distinguished himself principally as poet and diplomat.

An indefatigable worker, he wrote a great deal and sedulously cultivated the art of poetry. But of all his works the only ones now extant in print are his *Poems dedicated to Brazilian Ladies*, and a poem called *The Tombs*.

He was a member of the Brazilian Historical and Geographical Institute and of several European scientific and literary societies.

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## XXII OF MARCH

### JOAQUIM FRANCISCO DO LIVRAMENTO



The present sketch is a legend of an uncanonized saint worthy of being called the Brazilian St. Francis of Assis.

Joaquim Francisco da Costa was the legitimate son of Sergeant-major Thomaz Francisco da Costa and D. Marianna Jacintha da Victoria.

He was born in the city of Desterro, capital of the present province of Santa Catharina, on Holy Friday, March 22, 1751.

He was at first supposed to be dumb, for he was six years old before he began to pronounce the first words.

At the primary school his disposition soon revealed its two principal characteristics, *devotion* and *charity*. Studious and talented, he made good progress in his studies, but the greater part of his time was taken up in teaching his backward school-fellows, and in play-hours he neglected

everything else to sing hymns before oratories of his own construction.

The presents which he received from his mother and god-father he gave to the poor.

His father, who was a merchant, caused him to enter his business house at the age of twelve. This was not agreeable to Francisco Joaquim who felt no inclination whatever for mercantile pursuits; but he submitted with the most perfect obedience, and at the end of five or six years he received permission to follow the profession which suited him. His father had become convinced that he had no vocation for a mercantile life.

Francisco Joaquim abandoned the shop whenever the sound of the bell called the faithful to accompany the holy sacrament, and was extremely devout and assiduous in his attendance at church. His father could not reprehend him for this.

But besides this he gave away all he possessed.

The monthly allowance given by his father to encourage him, his clothes and the pocket-money which he occasionally received from his mother, all went to succor the poor.

To cure him of excessive charity, his parents reduced his allowance to what was strictly necessary for his subsistence, ceasing altogether to give him money; but the boy, in default of anything else, gave away the sheets and blankets of his bed.

Abandoning his commercial career at the age of 16 or 18, he took charge of the oratory which his father had caused to be constructed in his house and which was dedicated to our Lady of Livramento, changing his surname at the same time for that of *Livramento*.

The young man was delighted with the field of labor

placed before him. At early dawn he might be seen sweeping the church and decorating the altars, and afterwards assisting at mass as an acolyte. On leaving church and before returning home he visited the most needy of the poor and assisted as much as he could. He was the nurse of the sick, and with his own hands washed the most loathsome ulcers, at the same time soothing their spirits with words of consolation.

When the vicar hastened to a death-bed he found Joaquim do Livramento seated thereby with the Redeemer's image in his arms, breathing words of consolation and softening the pangs of death.

These works were accompanied by the purest and holiest mode of life.

One day he conceived the idea of establishing an asylum for the admission and treatment of the indigent sick. Donning a brown woolen robe (he never afterwards used a shirt) he bound a cord around his waist and adorning his breast with a representation of a cup and wafer, in token of the holy sacrament, he went forth to ask alms for the asylum which he proposed to found.

Thenceforward he was by everyone simply called *Brother Joaquim*.

Brother Joaquim traveled on foot over his province and that of Rio Grande, and at the end of a year returned well pleased with the fruit of his labors, and caused his charity hospital to be erected on lands contiguous to the chapel of Menino Deus, which had been built by the virtuous D. Joanna de Gusmão.

Brother Joaquim acted as nurse in the hospital he had founded, and, it is unnecessary to state, with zeal, ardor and devotion he attended to the wants of the poor who were treated within its walls.

The expenses were heavy and the hospital had no fund. Brother Joaquim went to Lisbon and obtained from the Queen D. Maria I an annual donation of three hundred milreis.

Returning to Santa Catharina, he continued his mission of charity until somewhere between 1796 and 1800 when he placed the hospital in charge of the brotherhood of Senhor Jesus dos Passos, formed in the chapel of Menino Deus, and embarked for Bahia. He never returned to his native province, which he abandoned for motives that have not been made known.

At Bahia he began to ask alms for founding a school for unprotected children, and, his efforts being blessed by God, he founded the S. Joaquim Orphan Seminary in which a large number of indigent children were maintained and educated.

He again went to Lisbon and obtained for the seminary the same assistance which he had obtained for the hospital in Santa Catharina, returning to S. Salvador in 1803 and continuing to ask alms for the establishment.

At this time he received a letter announcing the death of his father and calling him to receive his inheritance. This he ceded to his poorest sister, though he was at that time living on alms.

Seeing the seminary fully established and prosperous, he went to Rio de Janeiro where the prince-regent, D. John, sent for him, received him with great demonstrations of friendship and entrusted him with the education of several orphans. But Brother Joaquim was not in his element at court.

His travels on foot over the provinces of Santa Catharina and Rio Grande had left him afflicted with a swelling of the legs and feet which gave him great pain and which

could never be cured on account of his being perpetually in movement, collecting alms for the poor.

Notwithstanding the aggravation of his disease he set out on foot in 1809 for S. Paulo where, preceded by the fame of zeal and virtues, he met a favorable reception and collected an abundance of alms with which he founded two seminaries, one at Itú and the other on the old Jesuit plantation at Sant'Anna.

As he was fond of sketching the picturesque landscapes which he found on his travels, one day Brother Joaquim was seated all alone under the shade of a tree engaged in this occupation, when he was arrested as a foreign spy and carried in irons from S. Paulo to Rio de Janeiro without regard to his protestations of being innocent or to the evangelic patience with which he submitted to the rough and insulting treatment to which he was subjected.

Arriving at Rio de Janeiro, he was presented to the police intendant who on seeing him opened his arms to receive him, exclaiming :

« Why, it's Brother Joaquim! »

And he caused the irons to be at once taken off, and, after embracing Brother Joaquim, carried him home, where he treated him with the utmost care and solicitude.

As soon as he had rested, Brother Joaquim set out for Angra dos Reis to hasten the completion of the Seminary of *Jacuecanga* which he had founded on his journey to São Paulo.

Returning to Rio de Janeiro, he learned that his beloved hospital at Santa Catharina had been converted into a military barrack, and, almost weeping, he sought the Marquis of Lavradio to make his complaint.

The latter, seeing him from the window, hastened to

meet him, consoled him and on the following day sent an order for the building to be restored to its original use.

The seminary of Jacuecanga was the last of the charitable enterprises of Brother Joaquim who by constant solicitude was permitted to see it in a flourishing state and attended by a large number of pupils, some of whom afterwards became learned and distinguished men.

In 1822, by his request, the Emperor D. Pedro I appointed to the rectorship of the seminary Father Viçoso, afterwards the venerable bishop of Marianna, a virtuous prelate and a sublimely eloquent orator, whose teachings were understood and followed by the people.

Brother Joaquim continued to obtain alms and to improve the *Jacuecanga* seminary, which he visited assiduously, always setting an example of religious and pious behavior.

When rustic festivals, dances or entertainments were announced in the vicinity, he always attended them, whether invited or not, and by his presence and the respect felt for his virtues kept the pleasures within just bounds, mingling religious services with innocent amusements and promoting enjoyment without immorality.

Sometimes he would venture out in a small canoe during stormy weather on the bay of Angra dos Reis for the purpose of aiding the sick and consoling the dying; and on such occasions he might be heard singing hymns amid peals of thunder and the roar of the waves.

Finding that he was becoming feeble and that his end was approaching, Brother Joaquim, anxious to confide his seminary of *Jacuecanga* to the priests of the missionary congregation, took courage to make a third trip to Europe in 1826.

Well received in Portugal by D. Miguel, he was, however, disappointed in his expectations.

He proceeded to Rome, but, finding himself growing worse, he determined to return for the purpose of dying in his own country.

Reaching Marseilles, he there expired in 1829, at sixty-eight years of age.

His life was a unclouded horizon, an azure sky illumined by a brilliant sun.

As a child, he was an angel; as a young man, a high-priest of charity; and throughout his whole life, an example of brotherly love.

He was a nurse to the sick, and a death-bed consoler.

The poor and the orphans were his adopted children.

Entirely destitute and consecrated to poverty, he spent his life in asking alms, and with the alms of the faithful he founded a hospital for the poor in Santa Catharina, a seminary for orphan and unprotected children in Bahia, two in S. Paulo and a fourth in Rio de Janeiro. And all this he accomplished, clothed in a coarse and simple robe, with a hand extended to receive the mite of charity and with his Savior's example and teachings always in his heart and soul.

Such is the legend of *Brother Joaquim*.

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## XXIII OF MARCH

ESTELLA SEZEFREDA DOS SANTOS



Estella Sezefreda was a native of Rio Grande do Sul, where she was born on January 14, 1810. At 12 years of age she came to Rio de Janeiro in company with some of her relatives.

A few years afterwards she entered the ballet corps of the theatre S. Pedro de Alcantara.

Her skill in dancing did not exceed mediocrity, and she pleased the audience more by her graceful and winsome figure than by her perfection in the art of Terpsichore.

The theatre was undoubtedly her vocation; but the laurels she was destined to win were certainly not to be obtained in the ballet corps, from which she retired shortly before the year 1831.

A genius discovered her wonderful talent. João Cae-

tano dos Santos, afterwards her legitimate husband, introduced her to the drama.

She made her debut in 1833 in the little theatre of *Vallongo*, in the play of *Camilla ou o Subterraneo*, in which she performed the part of *Camilla*.

João Caetano, Estella and the rest of the company then proceeded to Mangaratiba; and such was their poverty that they traveled as far as Guaratiba on foot.

Returning to Rio, João Caetano took charge of the company at the theatre of S. Pedro de Alcantara.

João Caetano had little education and less dramatic teaching, but the secrets of the art were illuminated by the flame of genius within him, and besides he was gifted with all the physical qualities essential to an actor.

Estella was not a genius. She could divine the secrets of the art, and, although possessed of a graceful and attractive figure, she did not possess the precious gift of expressive eyes that would lighten up in scenes of great dramatic power. This defect was greatly against her.

She also had not been trained in a proper school, for there was no one to teach her. But in compensation she was very intelligent, which enabled her to perfect herself gradually and constantly in the dramatic art, acquiring little by little fresh rules for her guidance by reading the best French and Portuguese writers on this subject.

About this time the poets Magalhães (now Viscount of Araguaya) and Porto Alegre (now Baron of Santo Angelo) returned from Europe and exerted themselves to regenerate the Brazilian stage, especially Magalhães who, availing himself of the genius of João Caetano and the intelligence of Estella, succeeded almost immediately in banishing from the stage the heavy, monotonous declamatory style then in vogue, in subjecting the attitudes,

movements and gestures of the actors to the true precepts of art, and in initiating in the S. Pedro theatre the French romantic school, generally adopted in Europe, but hitherto unknown in Brazil.

It was then that the great actress began to approach the zenith of her fame.

She gave an original and correct interpretation of the characters of *Catharine Howard*, of *Margarida* in the *Torre de Nesle*, of *Desdemona* in *Othelo*, of *Marianna* in *Antonio José*, of *Clotilde* in the play of the same name, (one of her greatest triumphs) of the mad mother in *La Grace de Dieu*, and of fifty other dramatic personages, in all of which she was rewarded with the most flattering applause.

She was the star of the Romantic School in Brazil.

The radiant intelligence and consummate art of Estella was the complement of the wonderful genius of João Caetano who was unable to write his own language correctly. It is said that, at least during the first years, she used to read over to her husband the speeches belonging to his roles, and with the most refined womanly delicacy would insinuate rather than express what she considered the proper accent, modulations, tones and gestures to be employed in the different scenes, skillfully hiding her purpose so as not to wound the sensitive pride of her husband who would not have brooked anything casting the least doubt on the power and discrimination of his dramatic genius.

Undeniably João Caetano was, from the inexhaustible wealth of his prodigious natural talent, an actor far superior to Estella Sezefreda dos Santos; but the latter was superior as an artist and in her knowledge of histrionic rules and principles.

In 1851 Estella, beginning to grow old and suffering in

her health, felt herself to be on the decline and avoided roles for which she considered her age inappropriate. But she unhesitatingly accepted the part of an old idiotic woman in the *Mysteries of Paris*.

This drama, entirely without merit, was an eloquent proof of the corruption of a school which in its greatest splendor never possessed qualities to render it enduring. This, however, is foreign to the subject.

On the night of the first appearance of the *Mysteries of Paris*, one of the boxes was occupied by two friends and their wives. One of them was Porto Alegre (now Baron of Santo Angelo) whose friendly intercourse with João Caetano and Estella had been broken off for a number of years.

At last she came to the act or scene in which the idiotic woman appears on the stage.

She does not speak except a word or two to express hunger. A few inarticulate sounds indicate her sufferings, especially when she burns her hands at the light used at his work by her son, a poor and honest lapidary.

Far from being a principal part of the play, it is merely a secondary one in a single scene.

But so well was it managed by Estella Sezefreda that it saved the play from a well-deserved fiasco. The look which she assumed was a wonderful imitation of idiocy; and pain and suffering were expressed with unsurpassable eloquence in the contraction of the muscles of her face. The cry of hunger and the inarticulate sounds which issued from her mouth penetrated every heart.

The theatre shook with applause.

Porto Alegre, greatly moved, said to his friend:

« Among the most celebrated actresses whom I have

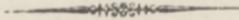
seen in Paris there was not one who could surpass Estella in this role—not a single one! »

The celebrated artist, after this great triumph, avoided the stage more and more, and in 1863, the year of her husband's death, abandoned it altogether.

Living a poor and retired life with her daughters, Estella Sezefreda prolonged her feeble existence for eleven years, enduring painful physical sufferings with admirable patience and pious resignation.

She finally found relief and repose in the last earthly rest, expiring on March 13, 1874.

The Brazilian stage has never possessed another actress that could equal her.





## XXIV OF MARCH

JOÃO CHRYSOSTOMO CALLADO



On March 30, 1816, there arrived at Rio de Janeiro, from Portugal, a body of troops which took the name of the King's Volunteers, composed of four battalions of riflemen who presented themselves on dress parade on April 4, the 4th battalion being commanded by Lieut.-Col. João Chrysostomo Callado.

He was born on March 24, 1780, in the city of Elvas, Portugal, being the legitimate son of Colonel Manoel Joaquim Callado and D. Maria Joaquina Nobre.

He enlisted in an infantry regiment and was recognized as a cadet on March 26, 1795.

After fighting against the Spaniards in the year 1801, he devoted himself to the study of mathematics during the ensuing peace. He had risen to the rank of lieutenant when the French invaded Spain and Portugal.

Under the command of the Spanish general, D. Antonio de Arcé and his adjutant, he served in all the campaigns up to 1814. He distinguished himself in the action of March 5, 1811 and was brevetted Major, being promoted to a full majority at the battle of S. Munhoz. He was officially eulogized for other deeds, and at the end of the war rewarded with the Cross of S. Bento de Aviz and the corresponding pension.

On the adoption of the plan of the campaign for the occupation of the Banda Oriental, he organized and drilled the 4th battalion of riflemen, came to Brazil with the command under Gen. Lecor (afterwards Viscount of Laguna) and reaching Rio on March 30, 1816, accompanied his command to Rio Grande do Sul; entered into active operations the same year, and for his valuable services in this campaign was rewarded with the cross of *Torre e Espada*.

In 1822, being in command of the 2d brigade of Royal Volunteers, he declared in favor of the cause of Brazilian independence of the Emperor D. Pedro I, withdrew from Montevideo, which was under the control of the Portuguese general, D. Alvora da Costa, and defeated the latter's forces, for which his property in Montevideo was confiscated.

After the capitulation and withdrawal of D. Alvaro, Callado came to Rio to report to the Emperor what had taken place, and was sent back to the Cisplatine province with the rank of brevet brigadier-general.

On the breaking out of the war which took the name of this province, and which terminated in August, 1828, with the recognition of its independence, Callado continued to render important services which were duly acknowledged and rewarded by the government. On February 20, 1827,

at the battle of Ituzaingo, where he commanded the 2d division of the Brazilian army, he succeeded, at a heavy sacrifice, in saving it from destruction. Forming it into an impenetrable square, he received with a destructive fire the advancing mass of fugitives and pursuers, killing among other brave Brazilian soldiers the heroic Baron of Serro Lage who, swept away from the battle-field by his fugitive troops, was pursued by over two thousand of the enemy's cavalry.

In this dreadful contest, Callado displayed coolness, bravery and skill for which he was justly eulogized.

In 1828 he was appointed commander of the military district of Santa Catharina where the greater part of the army was stationed.

But General Callado, not being willing to be made a tool of by certain authorities in their crusade in favor of absolute government, charges were preferred against him, and he was brought before a court-martial, but was unanimously acquitted. The supreme military court, confirming the sentence, declared that his conduct was not only irreprehensible, but praiseworthy.

The Emperor bestowed upon him the cross of knight commander of the Order of Aviz, and the Imperial government appointed him commander of the military district of Bahia at a time when the whole Empire, and especially that province, was in a ferment of revolutionary agitation.

On April 4 and 5 the mutinous troops and a disorderly and riotous mob of people threatened public order. The military commander wished to use repressive measures, but the president of the province, Luiz Paulo de Araujo Bastos, hoping to avoid the effusion of blood and to restore quiet by conciliatory action, relieved him of his command. Callado

reluctantly obeyed and embarked for Rio de Janeiro. On his arrival at this city he learned that D. Pedro I had abdicated, and he was ordered to report himself in arrest at the Fortress of Villegaignon.

Without fear of the political passions then let loose, he immediately demanded a court-martial. On July 20, 1831, he was acquitted, the sentence being at once confirmed by the supreme military court whose laudatory decision compensated him for the mortification of unjust imprisonment.

Callado left Brazil and spent two years in the River Plate.

Returning to his adopted country he was promoted to the rank of marshal, and in 1838 was placed by the regency in command of the troops sent to reduce the city of Bahia which had been in the hands of the insurgents since November 7, 1837.

He commanded the attacking forces, but the defense was kept up for three days! What bravery thrown away and wasted in fratricidal strife!

On March 16, 1838, Marshal Callado planted the victorious national banner in the Praça da Piedade.

The loyal citizens of Bahia, as a token of gratitude, raised a large subscription to offer him a suitable present. But Marshal Callado requested to be excused from accepting it, and suggested that the product of the subscription be applied for the benefit of the widows and orphans of the brave soldiers who had fallen in defense of the legal cause. The general conquered in this conflict of generous sentiments, but his victory was short-lived, for his wife was not permitted to reject the offer made her of a handsome jewel containing a likeness of the Emperor D. Pedro II, (then in his boyhood) and inscribed with the words:—« To Marshal

Callado as a token of gratitude of the People of Bahia, in 1838. »

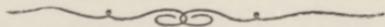
The regency promoted Callado to the rank of lieutenant-general, and appointed him member of the supreme military court.

In 1840 Lieut.-Gen. Callado, during the exciting scenes in parliament during the days preceding the decree proclaiming D. Pedro II of age, remained at the palace of S. Christovão and had the honor of escorting the Emperor to the senate chamber in July 23.

In 1841 he was appointed councilor of war, and was allowed to retire from active service.

Throughout his life he was fortunate in the month of March. During his final illness his death was momentarily expected ; but he survived till the month was finished and only died on the first day of April.

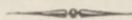
He was lord-in-waiting of the Imperial Household, knight commander of the Orders of Aviz and the Rose, companion of the Order of the Cruzador, councilor of war and lieutenant-general, and had been decorated with several campaign medals.





## XXV OF MARCH

ANTONIO AUGUSTO DE ARAUJO TORREÃO



With the biographical article of this day, commences the list of the young and boy heroes, who became immortalized in the tremendous Paraguayan war.

Antonio Augusto de Araujo Torreão, the legitimate son of desembargador Bazilio Quaresma Torreão, and of Donna Josepha de Araujo Torreão, was born in Pernambuco on the 25th of March 1845; accompanying his father, then juiz de direito, who had been removed to Rio Grande do Norte, he there received his primary education, and afterwards studied humanities in Maranhão, completing these studies in the city of Rio de Janeiro, to where his grandfather had brought him to matriculate in the naval school.

He was received as a naval cadet on the 28th of February, 1861.

Torreão loved and cultivated belles-lettres and music; but he had a decided inclination for a sea life; he distinguished himself in the studies at the naval school, and on the 26th of November, 1863, he was promoted to the rank of a midshipman, starting for Europe in December of the same year on board the corvette *Bahiana* on a voyage of instruction, and on his return in October, 1864, he passed his examination in the practise of navigation, there completing the regular studies of a naval officer.

He finished them in time. The war was inviting brave men to the fight. Torreão full of contentment and enthusiasm went in the steamer *Mearim* to his post in the Brazilian fleet in operations at the River Plate.

Brazil having been surprised by the Paraguayan war, commenced it with a hastily raised army of volunteers, employing its old vessels, some of which had been hurriedly repaired.

The terrible day of Riachuelo arrived; terrible, but full of heroism and of glory for the Brazilian navy.

This battle will be so often mentioned in this book, that, to avoid repetitions, a rapid sketch of it is reserved for the 11th of June, the day on which it was fought.

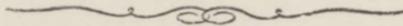
Eight Paraguayan steamers and as many flatboats, surround and attack nine Brazilian steamers, against which, from the high bank of the river (the Paraná) forty pieces of artillery, belched forth destruction and death.

The battle is horrible, the *Jequitinhonha*, aground, became a target for a shower of balls; the *Parnahyba*, has her deck inundated with blood and with heaped-up bodies of heroes, and before the *Amazonas* with unheard of audacity comes to decide the action almost lost, the other Brazilian steamers fight desperately to prevent the attempts made to board them.

In the small steamer *Mearim*, the commander, officers and men, show the utmost gallantry and ability in manœuvring, struggling brilliantly and preventing the attempts made at boarding; but in the midst of so many brave men, the young midshipmen, Torreão, distinguished himself by his enthusiasm and by the skill with which he commands one of the guns: fearless, almost laughing, and with flaming eyes, his voice rings firmly and electrifyingly, shouting—*Fire!*—but an enemy's ball stretches dead at his feet the chief gunner, and Torreão, rushes to the gun and takes his place, and at the moment in which he was stopping the vent-hole of the piece to charge it, another Paraguayan ball takes his hand off and wounds him mortally.

The brave Torreão falls on the breach of the piece and still shouts—*Fire!*—His blood spurts in jets from his arteries, and a short time afterwards he expires, murmuring:—*Country...*

Nor had he the consolation of hailing the grand victory of the country in Riachuelo.





## XXVI OF MARCH

MANOEL ODORICO MENDES



Manoel Odorico Mendes, the legitimate son of Francisco Raymundo da Cunha, and of Donna Maria Raymunda Corrêa de Faria, was born in the city of S. Luiz do Maranhão, on the 24th of January 1799; he assumed the name of his uncle, god-father, and adoptive father Manoel Mendes da Silva, who presented him at the baptismal font on the 26th of March of the same year.

Having finished some studies of humanities, in Maranhão, he left for Portugal, intending to graduate in medicine; he passed the course of philosophy in Coimbra, and was there the companion, and intimate friend, of Manoel Alves Branco, and of Almeida Garret, both being afterwards created viscounts, and more than viscounts, glories of their countries.

For some unknown reason, Odorico interrupted his

studies, and returned to Maranhão in 1824; he was then twenty five years old, and an ardent liberal, and finding Brazil agitated by the dissolution of the *constituente*, he became an exalted politician; in the same year he edited the *Argos da Lei*, in Maranhão; he was elected deputy for his province in the first legislature, and in 1836, in the first session he allied himself to Paula Souza, Feijó, and Costa Carvalho (afterwards viscount, and Marquis of Monte-Alegre) in the opposition; in Rio de Janeiro he wrote for a small periodical, of which a Frenchman, called Pedro Chapuis, was editor; he was one of the founders of the *Astrea*; in S. Paulo, he at the commencement edited the *Pharol Paulistano*, with Costa Carvalho, and in parliament, and in the press he maintained advanced opinions, being numbered among the republicans; in the second legislature, however, he became the intimate friend of Evaristo, and commenced to feel the influence of that patriot, who was the symbol of good sense.

On the 17th of March, 1831, he was one of those signed who the famous representation of the 23 members of the legislative corps; and on the 6th of April following he was one of the leaders of the people at the campo de Sant'Anna; immediately after the abdication of Don Pedro I, he distinguished himself by his efforts to establish order and moderation, and in June, 1831, he gave a fine example of modesty and disinterestedness, in refusing to be a member of the permanent regency, and in getting João Braulio Muniz elected in his stead.

The people of Maranhão punished this error, or refused to honor this virtue. Odorico was not reelected in the third legislature, and uncomplaining, he devoted himself to study in retirement.

In 1839 he again became editor, and with Aureliano

de Souza e Oliveira Coutinho, afterwards Viscount of Sepitiba, wrote the *Liga Americana*, a patriotic dream inspired by the resentment for an offence to the national honor.

He was for some years inspector of the treasury of the province of Rio de Janeiro, in which office he was superannuated.

In 1844 he returned to the chamber of deputies, having been elected by the province of Minas Geraes, and with Paulo Barboza da Silva, drew up the project of electoral reform, which, with some modifications, was adopted, and offered guarantee and resources to all political parties.

In 1847 Odorico retired to Europe, and devoted himself entirely to literature.

He was an excellent poet; but slow in composition, his writings were well meditated, and corrected before publishing; Odorico, therefore, left but few original compositions; but his *Hymno à Tarde* is an admirable piece, full of sweetness, of charm, of melancholy, and of truth, which will be preserved through ages.

Odorico shines most as a first rate translator poet; a faithful devotee of the classic school, his idols were Virgil and Homer; he had however, before, paid his tribute to *Voltaire*, translating, in a masterly manner, his tragedies—*Tancrede* and *Merope*.

In 1854 Odorico gave to the learned world the *Eneida Brasileira*, or rather the magnificent translation of Virgil's *Eneid*, and in 1858, the *Brazilian Virgil* containing the second, and much improved, edition of the other, and the *Bucolic* and *Georgics* translated in the same masterly manner.

When already old, and careworn, he studied Greek, he read, he examined, he compared all the translations which had been made of Homer, he studied deeply, he cleared up

interpretations, and left in M. S. his translation of the *Illiad*, which the province of Maranhão received as a glorious legacy, and had it published.

Don Pedro I, Emperor of Brazil, was the friend of Odorico, and always encouraged him, with his protection, in great translations.

The translations of Odorico are classic in the Portuguese language, and are enriched by archeologic researches of great value.

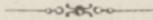
As a translator poet, Odorico throws himself into the shade as a politician, though his influence was great, during three or four years.

This man, who refused to be a member of the regency of the Empire, who, though out of office, governed from 1831 to 1833, lived without privations ; but in honorable competency, which barely exempted him from the sufferings of hard poverty, died poor in France in the year, 1864.



## XXVII OF MARCH

THOMÉ DE SOUZA



Thomé de Souza resided in Brazil only four years and four months. Yet so important was the task he here performed and so conspicuous the services he rendered that he can not fail to be ever remembered as one who deserved well of the nation which he endowed with its first regularly organized government.

Interested in colonizing his American possessions, King John III divided them into extensive captaincies which he distributed among donees, bestowing on the latter, as an incentive, extraordinary privileges. The captaincies were hereditary and independent, subject only to the jurisdiction of their respective donees who, clothed with sovereign powers, executed justice and otherwise exercised their authority as they deemed proper, rendering an account of

their acts, in case of serious accusations, only to the *king in person*.

Thus was feudalism planted in Portuguese America.

Several captaincies having been founded, the king soon perceived the inconveniences of this system, and, resolving to reform it radically, ordained the organization of a general government. To the governor-general the donees, shorn of their vast powers, were rendered subject, their captaincies being deprived of their independence.

For the execution of this difficult and important work the royal choice fell upon Thomé de Souza, a prudent and enlightened officer and statesman, who had achieved renown in the wars of Africa and India.

Charged with organizing the general government of Brazil, whose seat was to be fixed at the city destined to be founded on the Bay of *Todos os Santos* (All-Saints), Thomé de Souza set sail from Lisbon on the 2d of February, 1549, with a squadron of six vessels conveying on board a thousand men, including the persons of his retinue, colonists, convicts, several artillery officers, engineers, mechanics, and finally, the principal sub-directors of the projected administration, and, for the purpose of christianizing the Indians, six Jesuits under the lead of Father Manoel da Nobrega.

On the 27th of March Thomé de Souza beheld from afar the bay of Todos os Santos, and, assembling his vessels, entered the harbor on the 29th, carrying with him the elements of social order and consequently the bases of civilization.

The aged Diogo Alvares (*Caramuru*), the hero of the land, hastened to welcome the newly-arrived governor-

general, and the *Tupinambás* threw down their bows and arrows in token of peace and friendship.

There already existed the commencement of a Portuguese settlement which had been initiated by the unfortunate donee of Bahia, Francisco Pereira Coutinho who, having been shipwrecked on the island of Itaparica, was put to death and devoured by his mortal enemies, the *Tupinambás*.

At half a league's distance from this settlement, Thomé de Souza founded a city on a steep elevation near the beach. To this city he gave the name of Salvador, afterwards changed to São Salvador. The assistance received from numerous parties of *Tupinambás* under the lead of *Caramurú* hastened the progress of building. The principal edifices commenced were the cathedral, the custom-house, the governor's palace and the Jesuit college, and at the end of four months 100 houses had been completed, with grounds enclosed and planted.

In the meanwhile Thomé de Souza had inaugurated his government, appointing a chief-justice to preside over the judiciary affairs, a major-domo charged with the financial administration, a chief coast-guard to whom was entrusted the duty of providing for maritime defense, and afterwards a chief alcaide who was subdirector of the land forces.

On the 1st of November, 1549, the growing city had its municipal council which registered the governor-general's commission and administered to him with due solemnity the requisite oath of office.

Thomé de Souza, the fortunate, and deservedly fortunate, founder of the city of Bahia, and creator of the general government of the colony, had great difficulties to overcome; cautious but energetic, just and at times severe, honest and upright in his administration, he was neglectful of

nought save himself, and, in the execution of his duties, braved unhesitatingly both toils and dangers.

Imposing his authority upon the Indians, he won their good-will by his kindness and by favors, and intimidated them with the fear of the condign punishment which transgressors suffered at his hands. A cannibal, for instance, detected in the act of feeding on the body of a wretched Portuguese whom he had murdered, was condemned to be blown to pieces at the cannon's mouth.

He repressed the abuses and corruption of the secular clergy which in the captaincies had spotted unchecked the purity and holiness of the religion it professed.

Visiting the captaincies he regulated their administration, strengthened the action of his superior authority in their borders and established therein the sway of law and justice. In that of São Vicente he raised to the rank of a town, on condition of establishing defensive works, the enterprising village of Santo André (afterwards fallen into decay) founded by John Ramalho and controlled by the influence of the fiery *Mamelukes*, his sons.

After so many and such arduous toils, Thomé de Souza took his departure from Brazil in 1553. He left his name perpetuated here by his services, in the prosperous development and comparative wealth of the city of São Salvador, in the growth of the captaincies, in the administrative order which he established and zealously maintained, in the civilization which he had planted on Brazilian soil, and above all in the fame he had acquired of being a just, upright and disinterested magistrate and an honest man, worthy in every sense of the word.

Thomé de Souza, the fortunate founder of the general government of Brazil, was in this vast country the nour-

isher of civilization, the most ancient, the first and ablest administrative organizer, and the introducer of social order into the Portuguese possessions in America.

Thomé de Souza is like a father; to his memory is due the utmost veneration of all Brazilians.





## XXVIII OF MARCH

ANTONIO CARLOS DE MARIZ E BARROS

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Antonio Carlos de Mariz e Barros was born in the city of Rio de Janeiro on the 7th of March, 1835. He was the legitimate son of Vice-Admiral Joaquim José Ignacio de Mariz e Barros and his wife D. Maria José. His grandfather on the father's side was the second-lieutenant José Victorino de Barros, and his maternal grandfather was Captain Pedro Mariz de Souza Sarmento.

Son and grandson to valiant and daring sailors, he was born for the sea and received in the cradle the lofty inspirations which serve to constitute the hero. And a hero he showed himself, even in early childhood, in which he began to display courage, fortitude, generosity and elevated and enthusiastic sentiments.

Having finished his preparatory studies, he was admitted into the Naval School on the 14th of June, 1849.

Being at that time fourteen years of age, he had already won admiration for the gallantry and skill which he had displayed while assisting in the extinction of fires in the capital of the Empire.

The naval cadet of 1849 had become first-lieutenant in 1857. He commanded the hiate *Parahybano*, the gun-boat *Campista*, the steam corvettes *Belmonte* and *Recife* and afterwards the iron-clad *Tamandaré*.

He made two voyages to Europe, one to the Pacific, one to the Cape of Good Hope, one to the island of Trinidad, and a voyage of instruction to the Upper Amazon, of which he presented an interesting report.

He accompanied His Majesty the Emperor on his visit to the Northern Provinces of the Empire, and was decorated with the cross of the Imperial Order of the Rose.

He assisted in saving a French barque that was in danger of being wrecked on the rocks off the fortress of Lage, and for this act was made Chevalier of the Legion of Honor.

One day, while passing along the *Itapuca* beach near Nictheroy, he heard cries of distress, and on approaching the spot whence they proceeded beheld a negress struggling vainly with the waves.

He immediately threw himself into the sea, dressed as he was, and succeeded in saving the life of the poor slave.

Before there had occurred a circumstance which displayed his courage as a naval officer.

In command of the gun-boat *Campista* he was cruising off *Ilha-Grande* for the purpose of preventing the landing of Africans from vessels engaged in the slave trade. Seeing a vessel that was making off and which had a suspicious appearance, he gave orders to crowd on all sail and give chase. The *Campista* flew before the wind

like a bird, but before coming up with the strange vessel the breeze slackened and was soon succeeded by a calm.

Mariz e Barros did not hesitate a moment.

— « Man the boats, » he cried, and the crew obeying, armed for boarding, rowed heartily towards the stranger. On reaching the latter, Mariz e Barros, who was in the foremost boat, gave orders for boarding, when the commanding officer of the stranger appearing on deck gave three lusty cheers which were repeated by his crew, at the same time running up the British colors.

The strange ship was an English brig.

Behold him finally in battle. He is before the fort of Paysandú, commanding a redoubt thrown up under his orders in the most appropriate position for bombarding the enemy, and the most exposed to their fire, and his brave men are falling fast around him.

So close was his redoubt to the enemy's position that it was within range of their musketry. The soldiers of Leandro Gomez called Mariz e Barros the *invulnerable*.

The bombardment lasted fifty-two hours until the fort, in which every house was converted into a fortress, was enclosed and taken and the green-and-gold banner, hoisted by Marcilio Dias, waved in triumph over the church tower of the place.

At *Paysandú* heroism was displayed by many officers and soldiers ; but among them all it was Mariz e Barros who won by his deeds the glorious title of the *Lion* of the fray. Marcilio Dias, the Hercules who fought by the *Lion's* side, said of him with the rude simplicity of a soldier :

— « The devil of a boy fights like a demon. »

Mariz e Barros, commander of the express steamer dispatched to convey to Rio de Janeiro the news of the

victory, was taken from on board and carried in triumph to the Merchant's Exchange and to his father residence.

The Emperor gave the hero the medal of Chevalier of the Order of the Crusador.

At the close of the Uruguayan campaign, that of Paraguay was begun.

The first Brazilian iron-clad (built in a Brazilian dock) received the name of *Tamandaré*, an infallible incentive to a glorious career. Mariz e Barros was chosen to command it, and gallantly set sail for the seat of war.

Whether running the gauntlet of the Paraguayan forts and encampment at Passo da Patria on the River Paraná, or sounding the river under a deadly fire of the enemy, Mariz e Barros performed prodigies of valor and daring maintaining through all dangers and exciting scenes an imperturbable calmness.

On the 27th of March, 1866, the Paraguayan fort and flat-boats, having attempted to hinder the passage of the steamer *Henrique Dias* which had been sent on an expedition up the Paraná, the *Tamandaré* and the *Brazil* opened on them a fire which lasted from 10 A. M. to 5 P. M. The flat-boats were destroyed or sunk, and the fort was completely silenced.

It was time to rest; the steamers were retiring when a ball from the fort entering the porthole of the casemate in the bow of the *Tamandaré*, shattered the chains by which the latter was protected and, ricocheting along the wall of the casemate, wounded 34 persons. Mariz e Barros, unmoved in the thickest of the fight, now hastens in distress to the spot, accompanied by his officers. Suddenly another ball, entering the same porthole, causes havoc in the group.

Horrible scene ! Besides the poor soldiers and sailors slain, the brave Vassimon, the Purser Accioli and the Clerk Alpoim lie extended on the floor, horribly mutilated.

The first-lieutenant José Ignacio da Silveira is still alive and able to speak, having lost an arm and a leg.

Calm and serene, he recounts without a groan what had taken place to the Viscount of Tamandaré who has at once sought the scene of disaster, and, finishing his sublime narrative, murmurs « fare well » and expires.

From among mutilated bodies of the dead and dying Mariz e Barros is lifted, his leg shattered below the knee (which is also injured) and only hanging by the tendons. Severing this frail connection, Mariz e Barros casts aside the useless member, turning a smiling countenance to Councilor Francisco Octaviano de Almeida Rosa, Brazilian Minister Plenipotentiary, who being at that time with the squadron has accompanied the admiral to the spot where his country, draped in mourning, bewails the death and agony of her heroic sons.

On the following day, in the cabin of the hospital-ship *Onze de Julho*, Mariz e Barros, in the arms of the Viscount of Tamandaré, with Councilor Octaviano in front and his friends and comrades gathered around him, endeavors to encourage them by his cheerful manner and, alluding to the surgeon, jestingly inquires :

« Where is the man who takes the helm ? »

It is necessary to amputate his leg above the knee.

The surgeons appear and offer him chloroform.

He smiles and says :

« I prefer a cigar. »

Calmy and quietly he smokes it while the operation lasts.

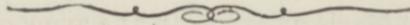
When this is finished he ceases to smile, and says with emotion, but without depression of spirits :

« Tell my father that I have always honored his name. »

His eyes close : he seems to sleep.

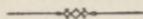
It is March 28th, 1866, and the day is but twenty minutes old.

Antonio Carlos de Mariz e Barros—the *Lion*—has ceased to exist.



## XXIX OF MARCH

JOSÉ IGNACIO RIBEIRO DE ABREU LIMA



In the beginning of the last quarter of the 18th century José Ignacio Ribeiro de Abreu Lima, legitimate son of Francisco Ignacio Ribeiro de Abreu Lima and D. Rosa Maria de Abreu Grades, was born in the city of Recife, in Pernambuco, where he began the study of the humanities, displaying remarkable intelligence and an independent and somewhat adventurous spirit.

He entered the Carmelite Order, but some time afterwards apostatized and left his native city.

He spent several years in Europe, and underwent persecution in Coimbra, as may be inferred from a note in a slight biographical sketch among the manuscripts of General Abreu e Lima. He traveled through various countries, stopping at Rome, whence he returned to his native land.

In Pernambuco he declared that he had obtained from the Pope his secularization and his appointment to holy orders. His son, General Abreu e Lima says that he was a Bachelor of Divinity and consecrated knight of the Order of Christ, the latter part of which statement agrees with that made in the work entitled «The Pernambuco Martyrs.»

In his travels through Europe, and particularly during his stay in Rome, José Ignacio completed the study of the humanities : he was well acquainted with Latin, understood Greek and several modern languages. As he had visited the eternal city, and was accustomed to speak of it, he was nicknamed « Padre Roma » (Father Rome).

He professed ultra-liberal principles, and was not particularly noted for his prudence.

He practiced law in Pernambuco and was appointed crown lawyer of the ecclesiastical court.

In the short and incomplete manuscript notes of General Abreu Lima we are told that José Ignacio, hearing of the intended coming of the Portuguese royal family to Brazil, assembled his friends and proposed to them that the Prince Regent D. John should not be received unless he promised to grant the country a constitution ; a proposal which was not accepted.

In 1817 José Ignacio took part in the republican revolution which broke out in Pernambuco, and offered his services to go Alagoas and thence to Bahia for the purpose of forwarding the revolutionary movement in those two provinces. In the performance of this delicate and dangerous commission he was very successful in Alagoas. Availing himself of an opportunity which appeared suitable, he chartered a vessel at Maceió and sailed for Bahia where existed a vast conspiracy whose purposes were of the same

nature as those of the revolutionary movement in Pernambuco.

He carried with him proclamations and letters implicating various persons, but as if seized with a presentiment, he threw all these papers overboard.

On landing he was arrested and carried to the city.

Inexperienced and imprudent, he had taken no steps to hide his purpose and movements, and was not even disguised. The Count of Arcos, captain-general of Bahia, expected his arrival and easily effected his capture.

He was tried by court-martial and condemned to be executed.

He had been arrested on the night of March 26, and on the 29th he was shot on the grounds called *Campo da Polvora*, meeting death with courage and resignation.

In his biographical notes General Abreu Lima says that Father José Ignacio Ribeiro de Abreu Lima left many works, particularly in regard to agricultural improvements, and also a *Commentary on the Statute Law of Portugal*, which Dr. Caldas, owner of the *Larangeiras* plantation, considered the best exposition of the laws of the country; but none of these works are now extant.



## XXX OF MARCH

JOÃO PEDRO DIAS VIEIRA

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Even though this citizen had no other claim to distinction, his glory would have been sufficiently established by the part which he took in the cabinet of Aug. 31, 1864, of which Councilor Francisco José Furtado was premier, a cabinet that improvised a navy and created an army of volunteers for the Paraguayan war.

João Pedro Dias Vieira was born on the 30th of March, 1820, in the town of Guimarães. Neither from his father, Manoel Ignacio Vieira, a militia captain, nor from his mother, D. Dyonisia Maria Dias Vieira did he inherit wealth or station to obtain the political influence which he was destined to wield in his native province.

In the capital of that province he went through the preparatory studies, entered the law-school of Olinda, and,

leaving it for that of S. Paulo, completed his education in 1841, receiving the diploma of Bachelor of Laws.

In 1842 he was appointed prosecuting attorney in the capital of his province, but, connecting himself with the liberal opposition in which some of his old friends and fellow students were in charge of the press, he shortly received his dismissal. He then opened a lawyer's office and continued to practice law for two years, being appointed in 1846 prosecuting attorney of the judicial district of Itapicuru-mirim.

Elected several times to the provincial assembly of Maranhão, he was noted for his moderation, and was distinguished as an orator by an easy flow of language, clearness of expression, precision and skill in argument and a complete freedom from lofty flights of impassioned eloquence.

In the capital of the province he acted provisionally as municipal judge, and from 1851 to 1855 exercised considerable influence over the provincial administration. In 1852 he was appointed solicitor of the provincial treasury, and two years later director-general of the provincial land-office. At the same time he served as professor of philosophy, rhetoric and geography in the Episcopal Seminary, a place which he resigned only after his election to the Senate.

In 1855 he was appointed President of Amazonas which he governed till January 4th, 1857.

By the election which was held in the last-named year he obtained a seat in the chamber of deputies, and in 1861 was not only re-elected but also honored by his province with a place in the list of three names submitted to the Emperor for the selection of a Senator and was chosen by the Crown to represent his province in the Senate.

Having been appointed vice-president of Maranhão, in the absence of the president he was entrusted with the government, and during his administration displayed great interest in promoting the navigation of the rivers of the province, giving all lawful assistance to a company which shortly before had been formed for that purpose. In acknowledgment of the favors received, the company gave to one of its steamers the name of *Dias Vieira*.

On the 15th of January, 1864, he was entrusted with the portfolio of Minister of the Navy in the cabinet organized by Councilor Zacharias de Góes e Vasconcellos, exchanging it on the 15th of March for that of Foreign Affairs. At the head of this department he was called upon to maintain a prudent reserve in the midst of exciting discussions in the Chamber, having not only to encounter the attacks of the Conservative opposition, but also to restrain the impetuosity of the bellicose faction of his own party which demanded prompt and energetic action against the Montevideo government. This government had treated with levity the serious complaints and demands for reparation made by Brazil on account of the insults and injustice suffered by its subjects; and now, when the latter, in order to make a last effort for peace, adopted the generous, dignified and conciliatory expedient of sending Councilor Saraiva on a special mission to Montevideo, its representations were met with the utmost neglect.

On the 31st of August, 1864, the new ministry, organized by the meritorious Councilor Furtado, assumed the reins of government, and a few days thereafter Dias Vieira, who had accompanied his colleagues, returned to his old position at the head of the department of foreign affairs.

The conspicuous services performed by the Furtado min-

istry which found itself without an army, navy or munitions of war, forced into a gigantic struggle in order to wipe out the insults offered to the country, will be forever engraved on the brightest pages of Brazilian history.

Besides the ministry which guided the destinies of the country immediately after its declaration of independence there has been none more eminently patriotic than the Furtado ministry.

In this cabinet D'as Vieira performed thoroughly the duties imposed by patriotism.

His services afterwards in the Naval Board were eulogized, and were certainly worthy of applause; but they are entirely eclipsed by the bright renown of the ministry of August 31, which in nine months improvised the army and navy which gained the victories of *Paysandú*, *Uruguayana*, *Riachuelo*, *Cuevas*, *Redempção Island* or *Victoria*, *Passo da Patria*, and *May 2d* and *May 24*, 1866, which formed the first, essential and principal elements of the final grand triumph of the Empire in the Paraguayan war.

João Pedro Dias Vieira was only 50 years of age, when he died on the 36th of October, 1870.

He had received the title of Councilor, was officer of the Imperial Order of the Rose, and Grand Cross of the Ernestine Order of the Ducal House of Saxe.

To his widow, who was left in honorable poverty, the Imperial Government granted a pension of one conto and two hundred milreis per annum *on account of the conspicuous services rendered to the State by Councilor João Pedro Dias Vieira.*

## XXXI OF MARCH

JOAQUIM FRANCO DE SÁ

The city of Alcantara in the province of Maranhão has had the fortune of being the birthplace of several illustrious Brazilians. It was there that was born on the 25th of December, 1807, Joaquim Franco de Sá, legitimate son of the militia colonel, Romualdo Antonio Franco de Sá and D. Estella Francisca da Costa Ferreira.

Up to the age of eighteen under the direction of his fraternal aunt, D. Anna Francisca de Sá, he studied the primary and secondary branches of instruction and the art of music, of which he was a distinguished amateur. In 1826 he went to Lisbon and in 1828 was studying in the second form of the Coimbra law-school when a reaction of the absolutists forced him to return to Pernambuco, where in 1832 he received the diploma of Bachelor of Laws from the law-school in Olinda, having during his

college life distinguished himself in his class by his intelligence and application, in society by his amiability, courtesy and musical talent, and in politics by his patriotism and courage in defending, in conjunction with some of his fellow students, the cause of social order against the assaults of armed anarchy and a licentious soldiery.

On August 16, 1833, he was appointed solicitor of the national sub-treasury in Maranhão and worthily occupied this office until Jan 2d of the following year when he began his judicial career as district judge in São Luiz. It fell to his lot to initiate trial by jury in that district, and on this occasion he made a notable address on the importance of the institution.

Thenceforward the public life of Joaquim Franco de Sá embraces three distinct spheres: — the magistracy, parliament and public administration.

In December, 1836, he obtained his transfer to the district court of his native place, Alcantara, where as judge he rendered important services, systematizing the modes of procedure and the process of administering justice. By imperial decree of Jan. 14, 1851, he was promoted to a judgeship in the Superior Court of Maranhão, but was prevented by death from taking his seat.

In 1841 he had entered parliament as vice-deputy for Maranhão in the General Assembly, after confirming in the provincial assembly of his province his reputation as an orator possessing weighty ideas and gifted with an easy flow of language. He was twice re-elected deputy and on the 31st of March, 1849, was chosen senator. In both chambers he took part in important debates, and distinguished himself by the ease and grace of his elocution and the force and penetration of his arguments.

But on his administrative career rests his principal claim to distinction. Having been appointed vice-president of Maranhão, he was in 1837 required to perform during four months the duties of president, and for this space of time administered the affairs of the province with moderation, justice and freedom from party spirit. In so short a period it was of course impossible for him to devise and execute many improvements, but the plan for creating a company for the purpose of placing steamers on the Maranhão rivers gives evidence, in connection with other acts, to his administrative ability. In 1844 in the midst of a period of violent party excitement caused by a heated electoral campaign he was president of Parahyba. Just and moderate, he soothed the political agitation, and, though depressed in spirit by the loss of his wife and obliged to be ever vigilant in maintaining order and in obviating the evil consequences of party strife, he still found time to systematize and simplify the public service, reforming and reorganizing the financial department and promulgating regulations intended to render the administration more efficient and less restrained in its action.

This province also he governed only a few months.

From Oct. 27, 1846, to April 1, 1848, he was president of Maranhão. He found the province still suffering from the devastating effects of the *Cabanos* insurrection and torn by bitter and almost ungovernable factions. Boldly and patriotically he declared that *justice* and *progress* should be the watchwords of his administration. He was supported by the *Maranhão Liberal League*, a considerable party formed of the dispersed fragments of others for the express purpose of sustaining him, and by the *Progresso*, the first daily paper published in the province,

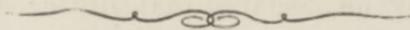
which was edited by noted political and literary characters.

In the meanwhile Franco de Sá reorganized the provincial administration, introduced into the budget the item of *Public Works*, created the respective bureau, improved the provincial revenue by means of system and economy, and causing taxes to be levied on articles exceptionally exempted, overcame the deficit and presented a surplus. In Alcantara he opened the Carvalho canal, and in 1848, renewing his efforts in behalf of the important enterprize, began the works of that of Aparahy. He encouraged agriculture, advocating untiringly the culture of cane and manufacture of sugar, which for some years had been almost entirely abandoned in the province.

In less than two years he had given Maranhão wealth, prosperity and order, and opened before it a brilliant prospect for the future.

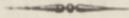
His administration ended on the 1st of April, 1848.

Joaquim Franco de Sá, Senator of the Empire and Judge of the Superior Court, died in the city of Rio de Janeiro on November 10, 1851.



## I OF APRIL

### SEIGNOT PRANCHER



This is the name of a poor and obscure French immigrant of whom no one had heard until 1826 and the date of whose arrival in Brazil is not known.

Seignot Prancher, a man without wealth, without that brightness of intellect which often takes the place of instruction, without capacity to plan and to calculate for the future and even without claim to be considered a mechanic of ordinary skill or ingenuity, was merely an industrious workman, economical and resolute in the desire to gain a livelihood by making the most of his labor.

This poor and obscure Frenchman succeeded, God only knows by means of what sacrifices and in spite of what obstacles, in establishing an insignificant printing office in an unsightly building on the Rua dos Ourives, and had the good fortune to publish in his small establishment one of

the oldest, and certainly the largest and most widespread edition of the Brazilian Constitution, adopted on the 25th of March, 1824.

Seignot Prancher was neither constitutional nor anti-constitutional in his views; he printed the *Constitution* as a commercial speculation, counting on a rapid and extensive sale of the publication. It was to him merely a partial means of livelihood, and in those days there was little printing to do and consequently very little to be made out of it.

But Seignot Prancher was visited by a brilliant idea whose extent and future development his feeble intellect evidently failed to comprehend.

It occurred to him that the merchants of Rio de Janeiro would take an interest in the announcement of vessels arrived and cleared, and in advertisements relating to auctions and other branches of trade.

Selecting a source of revenue supposed to be of little value, but in any case, although a doubtful hope, still a resource not to be neglected by one struggling with laborious poverty, the obscure and unlettered Seignot Prancher published on the 1st of April, 1826, the first number of the *Jornal do Commercio* of Rio de Janeiro.

Without even being a *daily*, badly printed on coarse wrapping-paper, containing only two sides of printed matter on a half-sheet of paper, embracing an account of the movement of the port and some other ordinary news items, all, however, of interest to the trade—it was thus that on the 1st of April, 1826, the *Jornal do Commercio* made its first appearance in the world.

It was thus that Seignot Prancher, without comprehending the value of his undertaking whose importance he was never able to realize, laid the foundation of the paper

which was destined shortly to become the most important, the most widely circulated, and the wealthiest representative of the daily press of Brazil.

The trade of Rio de Janeiro gave a cordial reception to the half-sheet of wrapping-paper which Seignot Plancher offered it.

The most imperfect trade journal was the best, because it was the only one.

Seignot Plancher saw his work progress. He explored the mine of advertisements of runaway slaves and of slaves for sale, afterwards that of houses to rent, and finally everything that appealed to the material interests of the people. He even went so far sometimes as to publish an account of the principal political events of Europe.

The *Jornal do Commercio* grew into a four-paged daily, the number of its subscribers increased and its typographic appearance improved. On the 9th of June, 1832, Seignot Plancher sold his paper and printing-office to Junius Ville-neuve and Maugenol for 52:664\$000.

In six years the *Jornal do Commercio* had given Seignot Plancher a fortune which satisfied his ambition and which he shortly afterwards went to France to enjoy.

Yet in 1832 the *Jornal do Commercio* was but in its infancy, and was very far from that prosperous position which it has since attained.

Seignot Plancher was industrious and diligent, but he had neither the education nor the intellect to build up his paper into a journal worthy of the capital of a civilized nation. Nevertheless his name must be mentioned with interest, for it belongs to the history of Brazilian journalism.

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## II OF APRIL

### FATHER ANTONIO NUNES DE SERQUEIRA



Antonio Nunes de Serqueira, as we are informed by Balthazar da Silva Lisboa, was a native of Rio de Janeiro, and was born on the 2d of April, 1701. Having studied the humanities, he devoted himself to the priesthood and took orders in his native city.

He was noted for his talent and his lively imagination as well as for his integrity and exemplary deportment.

He was an enlightened priest and a profound philosopher and theologian. The honors of *padre-mestre* were conferred on him, and he was rector of the Seminary of S. José.

He cultivated music and poetry with enthusiasm, and it is said with much success.

He was noted for skill in the organization of choirs and for his musical compositions which are said to possess more

than ordinary merit. There is no doubt of his having been officially employed in composing sacred music.

He was member of the «Academia dos Selectos,» and some of his verses were, in 1754, admitted into the collection of that establishment.

Balthazar da Silva Lisboa says that some of these musical and poetical compositions have been printed.



### III OF APRIL

#### FRIAR ANTONIO DE SANTA GERTRUDES

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Legitimate son of José Francisco de Figueiredo and Feliciana Maria da Conceição, Antonio, who afterwards took the name of Santa Gertrudes, was born in the city of Rio de Janeiro, where he also studied, displaying no little talent.

On the 2d of July, 1804, he took the vow in the Carmelite Order and in the course of time grew to be one of its most distinguished members.

He was a consummate theologian and so studious that it used to be said of him that he carried a library in his head.

He was well acquainted with both sacred and profane literature, and was a man of profound erudition. He was justly considered an able and eloquent preacher at a time when Rio de Janeiro was noted for its distinguished pulpit orators.

He was a provincial of his Order and has been greatly eulogized for his zeal and discretion.

He was an untiring preacher, and, like S. Carlos, S. Paio and many others, left a large number of manuscript sermons to be destroyed by neglect or despoiled by plagiarists.

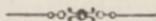
He published some of discourses, but most of these have been lost.

One of his sermons which has been most eulogized is that which he delivered in the chapel of the Carmelite Order on the 3d of April, 1826, on the return of the Emperor D. Pedro I from Bahia to the city of Rio de Janeiro.



## IV OF APRIL

JOSÉ LINO COUTINHO



José Lino Coutinho was born in the province of Bahia in the latter part of the eighteenth century.

After studying the humanities in the city of S. Salvador, he went to Portugal, where he graduated as a physician in the Coimbra University. On his return to his native land he began the practice of medicine occupying his spare moments in literary labors connected with his profession.

In 1816 he published in Bahia a quarto volume comprising a translation from the French of *Cabanis' Observations on the Catarrhal Diseases*.

He also wrote an interesting treatise which he entitled *Medical Topography of Bahia*, and presented it to the Royal Academy of Science in Lisbon, which conferred on him a fellowship. This treatise was published in Bahia in 1832.

Lino Coutinho abandoned medicine for politics. He was not only a man of great learning, but also one possessing few equals for an agreeable and insinuating address. Good, disinterested, plain, cheerful and witty, easy to approach, and of the strictest integrity, Lino Coutinho was generally esteemed and extremely popular.

In 1821 he was elected deputy for Bahia to the Portuguese constituent assembly. He accepted the honorable mandate, and, in that celebrated assemblage distinguished himself, in conjunction with Antonio Carlos, Feijó and Barata, for his energetic defense of Brazil. With the above-named deputies and two others he secretly embarked for Falmouth and on his arrival signed with them the famous manifesto of Oct. 22, 1822.

Having remained in England, he was not elected to the Brazilian constituent assembly in 1823; but he represented Bahia in the chamber of deputies during the first and second ordinary legislatures.

An ardent liberal, he was constantly in opposition during the reign of D. Pedro I. His seat in the chamber was in front of the President's table and near the seat of Vasconcellos. He spoke nearly every day, and though he was inferior to Vasconcellos and some other deputies both in the depth of his ideas and in the weight of his arguments, still he was a terrible adversary to the government. His agreeable voice and fluent speech secured him a hearing, and his subtile spirit, fertile in epigrams, in irony and often in sharp sarcasm, carried with him the assembly and inflicted cruel tortures on the ministers and their adherents.

On account of the pleasure with which he was listened to by the spectators, Lino Coutinho was called the *deputy of the galleries*.

In 1831, after the abdication of D. Pedro I, Lino Coutinho

was entrusted with the department of the Empire in the first ministry formed under the permanent regency. Among his colleagues in this ministry, which was organized on the 16th of July, 1831, were his friends Vasconcellos and the priest Feijó, the firm and energetic minister of justice. In this celebrated and glorious cabinet which maintained public order and saved the capital of the Empire from the most horrible dangers, Lino Coutinho served until April 4, 1832.

This ministry assumed the reins of government under the most trying circumstances. The provinces were writhing in the convulsions of anarchy and disorder. In the capital of the Empire, under the very eyes of the government, the troops were mutinous and ungovernable, and in October, 1831, on the island of Cobras broke out into open revolt. Conspiracies and mutinies became frequent, and the 3d and 17th of April, 1832, were marked by the effusion of blood. Every day brought fresh anxieties, every hour threatened new dangers and gave additional cause for the already constant apprehensions and disquietude. Such were the delights of power which the ministry was called upon to enjoy. But with undaunted fortitude and unflinching patriotism did the worthy citizens who composed it bear the burdens imposed upon them by their duty to their countryt

But during these twelve months of storms and perils, harassed by all these annoyances heightened and multiplied by the atrocious inventions of calumny, passing nights of unrest in anticipation of the events of the following day, José Lino Coutinho found sufficient time and calmness of spirit to undertake, prepare and promulgate the important regulations for reforming the Medical Colleges in the Empire and the Academy of Fine Arts in Rio de Janeiro.

It was against his will and only in obedience to the call

of his country, beset by a thousand dangers, that he consented to accept a minister's portfolio. He was sought for this purpose at his small and modest dwelling on the *Travessa do Paço*, where he continued to reside after becoming minister, for he was poor and continued to live in the same unpretending style as before his elevation to a place in the cabinet. He kept no carriage and no orderlies, and never wore a laced coat ; but, attired in the plain dress of an ordinary citizen, he went on foot to and from his department and the Chambers. He used his position as minister not for making a vain display, but for rendering his country services which national gratitude will not allow to be forgotten.

Leaving the government on July, 30 1832, Dr. José Lino Coutinho little by little and almost imperceptibly disappeared from the political arena.

He was tormented by sufferings which became every day more and more aggravated. His medical knowledge could not overcome his excessive fondness for Bahia cookery which abounds in exciting stimulants. Inflammation of the stomach and of the intestines finally put an end to his life. Dr. José Lino Coutinho died in the city of Bahia either in 1834 or in 1835.

In 1849 was published his posthumous work entitled—*Letters on the education of Cora, followed by a moral, political and religious catechism.*

Dr. José Lino Coutinho was a distinguished patriot and a man of the strictest integrity.



## V OF APRIL

### JOÃO CARLOS DE WILLAGRAN CABRITA



When in consequence of the war begun in 1816 the Portuguese troops occupied Uruguay, among them was Major Francisco de Paula de Avellar Cabrita, accompanied by his wife D. Apollonia de Willagran Cabrita. Hence it happened that the son of this couple, João Carlos de Willagran Cabrita was born in the city of Montevideo. His birthday was December 30, 1820.

On January 13, 1840, he enlisted as a volunteer in the 1st batallion of mounted artillery in Rio de Janeiro. On the 5th of the following month he was recognized as a cadet, and on March 1st, admitted into the Military School.

On the 2d of December, 1842, he was appointed ensign on account of his high standing in his class, and on the 16th of January, 1847, he received from his school the diploma of bachelor of mathematics and physical sciences.

In 1851, when in service in the province of S. Pedro do

Rio Grande do Sul, he received orders to set out for Paraguay for the purpose of serving there as drillmaster of artillery, little supposing the Brazilian Government that it was thus arming and disciplining a future enemy.

Cabrita was eulogized for the zeal with which he executed this and other commissions.

In 1862 he had already been promoted, on account of meritorious services, to the rank of Major.

The Paraguayan war broke out. Cabrita hastened to the theatre of action, and was at Corrientes in 1866 when he received the news of his promotion to a lieutenant-colonelcy.

In the river Paraná, opposite the Paraguayan fort of Itapirú, lies the island known by the name of Redempção, an important strategic point not only on account of protecting the passage of an invading army, but also on account of the shelter afforded by its coves to the Paraguayan flat-boats.

The valiant Brazilian general, Baron, now Marquis of Herval, resolved to take possession of this island.

On the night between April 5th and 6th the bold and skillful Lieut.-Col. Cabrita surprised and captured the island, hoisting the gold-and-green banner which during three days waved in triumph amid a storm of shot and shell from the fort of Itapirú. During the Paraguayan war the Brazilian troops never lost a position taken from the enemy.

On the night between the 9th and 10th of April the Paraguayans, with a comparatively large force, attacked the island. The Dictator, Lopes, wished at all hazards to regain the position.

His valiant and savage hosts silently disembark from the flat-boats, and advance in orderly array. But they

are seen by the boy-hero, Torres, who gives the signal of alarm, for which he pays with his life. With a shout of rage they throw themselves like tigers on the enemy. A terrible conflict is begun, its horrors heightened by the surrounding darkness.

Cabrita distinguishes himself by his gallantry and coolness. He not only withstands the assailants, but drives them before him and hurls them back to the beach.

The sun of the 10th of April rises in splendor on the field of battle and discloses the broken remnants of the Paraguayan force embarking in haste and confusion in their boats. On these remnants the gun-boat Henrique Dias opens fire and completes the work of their almost entire annihilation.

The intrepid Cabrita covered with laurels, but panting with fatigue, allows himself no rest. After seeing to the wounded and prisoners, he entered a *chalana*, accompanied by Major Sampaio, Lieutenant Cunha and Ensign Woolf, and proceeds to draw up his official account of the action.

It was a lamentable error of soldiers and officers of every grade in this war in which all vied with each other in acts of heroism, to be too careless in exposing themselves to the enemy's fire even when honor and duty did not demand it.

As Cabrita was writing, a shell exploded in the midst of the group which surrounded him, killing the hero and victor, and also his brave companions in glory and triumph.

The captured island received at first the name of Cabrita, and afterwards that of Victory.

In other words the name remained unchanged; for *Cabrita* and *Victory* are synonymous terms.

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## VI OF APRIL

JOSÉ IGNACIO DE ABREU LIMA



José Ignacio de Abreu Lima, son of Father José Ignacio Ribeiro de Abreu Lima, was born in Pernambuco on the 6th of April, 1796.

After having studied Latin, philosophy, rhetoric, French and English, he began in 1811, still in Olinda, the study of regimental artillery tactics, taking at the same time lessons in literature from his father who taught him the first principles of Greek.

In February, 1812, he embarked for Rio de Janeiro, and in this city was admitted into the first form of the Royal Military Academy, completing his artillery studies in 1816, and obtaining every year a prize in the class of mathematics.

He was appointed captain of artillery and regimental drill-master.

He arrived in Pernambuco in December of the same year, and soon afterwards he was charged with the crimes of disorderly conduct, assault and battery, and resistance to lawful authority, and was indicted by the Olinda judge, Antonio Carlos de Andrada Machado e Silva.

He was arrested, and appealing from the sentence of indictment, he accompanied his suit to Bahia, where on his arrival in the beginning of February, 1817, he was imprisoned by order of the Count of Arcos in the fortress of S. Pedro. He was still there, when his father arrived as emissary of the revolutionary government of the Pernambuco republicans, and, on landing near Bahia on March 26, fell into the hands of the forewarned and expectant authorities.

On March 28, at the latter's request, they were permitted to see each other in prison, and on the following day the father was shot.

After this horrible and trying event he remained several months in prison with his brother and other prisoners who had arrived from Pernambuco. The two brothers were released in October, and being aided by the Freemasons to the amount of one hundred dollars, embarked for the United States of North America, where they arrived in February, 1818.

In some brief autobiographical notes Abreu Lima complains that the Pernambuco revolutionary commissioner, who had been sent to the United States with a considerable sum of money, refused to render them the slightest assistance.

In April, 1818, they set out for the island of St. Thomas, and Captain Abreu Lima, leaving his brother as clerk in a commercial establishment in Porto Rico, suc-

ceeded, after great difficulties and much adverse fortune, in reaching Augustura, seat of the Republican government of Venezuela. This was in November of 1818, when Gen. Bolivar had just returned from his unfortunate Caracas campaign.

Abreu was admitted into the service of Venezuela with the rank of captain of artillery and was assigned to duty on the staff of the commanding general.

His military life, his martial deeds and his brilliant services in the war for the independence of this part of America form a long and glorious record.

Abreu Lima greatly distinguished himself in various battles and skirmishes, in military enterprises involving great risk and important results, and in commissions requiring tact and discretion. He held important offices, such as that of Secretary-General to General Soublette, Vice-President of the Augustura government, to whom he was also aide-de-camp. He used his position to assist his countrymen in misfortune. Among those to whom his protection was extended were two implicated in the Pernambuco revolution of 1817, and another, the unfortunate José da Natividade Saldanha, a Pernambuco revolutionist who, having been condemned to death in 1824 and having made his escape, was obliged to endure the most painful and trying hardships in foreign countries.

He was sent on diplomatic missions to the United States, was honored with the title of Liberator of New Grenada, and belonged to the military order of *Liberators* of Venezuela.

On the death of General Bolivar in 1830, Abreu Lima obtained from his government leave to absent himself from Columbia. He went to the United States and from there to Europe, visiting the capitals of several countries and

remaining for some time in Paris, whence he came to Rio de Janeiro in 1832.

The Chambers passed a resolution restoring him to the rights of citizenship, recognizing his rank as general and permitting him to make use of all the honors and decorations which had been conferred upon him for the services he had rendered in the war in which he had taken part in defense of the freedom of the ex-colonies of Spain in South America.

In 1833 he united himself in Rio de Janeiro to the *Caramarú*, or restoration party, and entered into a heated and lively newspaper war with Evaristo Ferreira da Veiga. His principal occupation, however, was the study of national history.

In 1836 he published, in opposition to the government of the regent Feijó, a paper entitled the *Raio de Jupiter* which advocated the conferring of the regency on the Princess Januaria.

He had already written the year before for the *Mensageiro Nictheroyense*, and in 1840 he wrote for the *Maiorista*.

In 1844 he left Rio de Janeiro for Pernambuco, where in 1848 he published a paper called the *Barca de S. Pedro* and wrote for the *Diario Novo*, organ of the Liberal party from 1844 to 1848, when the *Praieiro* insurrection took place. He always defended the principles of the Liberal or, as it was then called in Pernambuco, the *Praieiro* party.

In 1867 he began to write for the newspapers in defense of civil marriage, which gave rise to a warm discussion which, far from causing him to draw back, was by him vigorously maintained.

This illustrious Brazilian died in Recife in the province

of Pernambuco in 1869, and, on account of his opinions in regard to civil marriage, which he refused to recant in obedience to the injunctions of the church authorities, his body was denied sepulture in holy ground, a circumstance which came near giving rise to serious disturbances in the city of Recife.





## VII OF APRIL

JOSÉ BONIFACIO DE ANDRADA E SILVA



The town, afterwards city of Santos, which gave birth to the Gusmans and to the Viscount of São Leopoldo, was also the birthplace of the Andradas.

In that place on June 13, 1763, was born José Bonifacio de Andrada e Silva, legitimate son of Col. Bonifacio José de Andrada and D. Maria Barbara da Silva.

Having finished in Santos his primary studies and commenced the study of Latin, at the age of fourteen he went to S. Paulo where he studied philosophy and rhetoric as well as belles-lettres and the modern languages.

In three years he had made extraordinary progress. The bishop, Friar Manoel da Ressurreição, earnestly manifested his desire for him to take orders, but neither the student nor his family was willing to have that wish gratified.

At the age of seventeen José Bonifacio left S. Paulo and came to Rio de Janeiro, whence after a short delay he proceeded to Coimbra, being there admitted as a student into the law and natural philosophy branches of the University, in both of which he graduated and took the degree of bachelor.

In Coimbra José Bonifacio soon established a reputation for possessing an intellect above the ordinary level. At the same time he distinguished himself in scientific studies, and especially in natural philosophy. He attained vast literary acquirements, and cultivated successfully the poetical art for which he had natural talent. In the midst of all his employments he still found time not only to indulge in the amusements suitable to his age, but also to write dissertations, some of which related the slaves and Indians in Brazil.

From Coimbra he went to Lisbon seeking literary employment. His reputation was such that through the influence of the Duke of Lefões he was admitted as a fellow of the General Academy of Sciences, which received from him besides other works a notable essay on whale fisheries, on the best process of preparing the oil and on the advantages to be derived by the government from encouraging and protecting the immense fisheries that could be established on the Brazilian coast. This work was printed in the Academy's collection of essays.

On the recommendation of this learned society José Bonifacio was selected to travel as naturalist and metallurgist.

In June, 1790, this *savant* of 27 years of age left Portugal. His first care was to imbibe the lessons of Werner, Jussieu, Lavoisier and others, and then proceeded to study science in Nature's own book and to examine the metal-

lurgical establishments in every State in Europe and the different processes employed in the study and application of the principles of natural philosophy. He visited France, Germany, the Netherlands, Italy, Hungary, Bohemia, Sweden, Norway, and lastly a part of Turkey, spending 10 years and three months in these travels and writing in the mean time various valuable essays.

In Paris he read before the Society of Natural History a scientific and historical account of the discovery and characteristics of the Brazilian diamonds, for which he was honored with a membership of the society, his work being published in the *Annals of Chemistry of Fourcroy*.

In a letter first published in German and addressed to the Engineer Beyer, Director of the Schneeberg mines, he gave a brief description of the peculiar characteristics of 12 new minerals which he had discovered in Sweden and Norway.

This letter, which was alone enough to immortalize its author, was translated and published in the French and English scientific journals.

He also published other works in regard to his observations on the Scandinavian peninsula, and wrote a valuable essay on the Salha mines, which was published in German in the *Freiberg Mining Gazette*.

The Stockholm Royal Academy of Sciences conferred a fellowship on José Bonifacio.

In 1794, traveling through Italy, he wrote an essay which he entitled «Geognostic Excursion to the Euganean Mountains in the Territory of Padua,» which was printed 18 years afterwards (1812) after being read before the Lisbon Academy of Sciences.

Besides other labors of less importance, he wrote a

work on the electric fluid, which may be found in the Fourcroy Annals of Chemistry.

This pilgrim of science devoted himself at the same time to the study of literature and cultivated poetry as a sweet solace for his labors.

In September, 1800, he returned to Portugal, carrying with him a European celebrity.

Proud of the *savant*, the Portuguese government appointed him Intendant-General of Minas, created and conferred on him a professorship of geognosy and metallurgy in the Coimbra University, and appointed him puisne judge of the Opporto Superior Court.

The Scientific Faculty honored him with the degree of Doctor of Natural Philosophy.

In the same year he made a mineralogical excursion in the province of Estremadura, going as far as Coimbra, and wrote an account of this trip, which in 1812 was read before the Lisbon Academy of Sciences.

Charged with canalizing the Mondego and with bringing under vegetation the sand-beds on the Portuguese coast, José Bonifacio seems to have acquired the gift of ubiquity in executing these commissions and in performing his judicial, administrative and professorial duties.

In 1807 the invasion of Portugal by the French disturbed his scientific occupations, which he temporarily abandoned in order to meet the more pressing claims of patriotism.

Flattered and praised by the French generals on account of his scientific celebrity, José Bonifacio did not allow himself to be won over; but on the first rising of the Portuguese he was at his post of honor and sent arms and gun-makers to the assistance of the patriots. He served as Major and afterwards as Lieutenant-

Colonel of the Students' Battalion and fought with valor and intrepidity against the invading eagles of France, and for the cause of honor and Portuguese independence.

After the expulsion of the French, he was appointed police intendant of Opporto, and performed the duties of his office with zeal and prudence. It fell to his lot to save the lives of a number of persons who, suspected of having been friendly to the French, were in danger of becoming victims to the reactionary fury.

Returning to his scientific labors, José Bonifacio, who in 1812 had been unanimously elected Permanent Secretary of the Lisbon Academy of Sciences, laid before it some notable works, among which were treatises on the following subjects:—the stone coal of Portugal; the advantages in planting new forests in Portugal, and the Prince Regent gold mine on the opposite side of the Tagus.

He had then labored for a long time and was longing for his native land from which he had been absent for thirty-nine years. In 1819, obtaining the permission of the government, he returned to Brazil.

Arriving at Rio de Janeiro, he refused all offers of employment made to him by the government, and, when he took leave of King John VI, refused to accede to the monarch's request that he would at least accept the place of Director of the University which the government proposed founding in Brazil, asking for time to consider and promising to give his answer after reaching Santos.

As a recompense for his valuable services José Bonifacio was honored with the title of Councilor and the Cross of the Order of Christ.

Returning to his native land, he lived in retirement at his place called *Outeirinhos*, where he employed himself in arranging his manuscripts and in classifying his precious collection of minerals, of plants and of medals which he had brought from Europe.

In 1820 Councilor José Bonifacio, accompanied by his brother, Martim Francisco, made a journey through part of the province of S. Paulo for the purpose of exploring auriferous lands.

A valuable report of their investigations was published in the *Journal des Mines*, containing information not only in regard to the precious metal which was the principal object of their studies, but also in regard to rich mines of iron and other minerals.

The Portuguese revolution broke out in 1820, and in the following year the Brazilian provinces declared themselves in favor of the revolutionary party. A provincial committee was organized in S. Paulo, and the learned Councilor José Bonifacio was chosen vice-president.

The Portuguese Córtes, in pursuance of the fatal policy they had adopted in regard to Brazil, abolished its courts of justice, revoked the legislative measures that had united the provinces and raised the union to the rank of a kingdom, and finally decreed the recall of the Prince D. Pedro, whom the king had left as regent of Brazil.

The Brazilians retaliated, and José Bonifacio, responsive to the call of the Rio de Janeiro patriots, assembled, at 11 o'clock on the night of December 24, 1821, the provincial committee and caused it to pass a resolution asking Prince D. Pedro to remain in Brazil.

In Rio de Janeiro the people had signed a petition containing the same request, which on the 9th of January, 1822, was laid before the Prince by the Senate.

D. Pedro passes the Rubicon, declaring his resolution to remain in Brazil.

On January 11, the Portuguese garrison mutinies, but capitulates on the following day, and is sent to Praia Grande to await the preparation of vessels to convey the soldiers to Portugal.

José Bonifacio arrives from S. Paulo at the head of a deputation chosen to persuade the Prince Regent to remain in Brazil. On January 16 he is appointed home secretary and minister of foreign affairs.

From this day to October 12, 1822, the history of José Bonifacio is the history of the Brazilian Revolution and of D. Pedro I's acclamation as Constitutional Emperor and Perpetual Defender of Brazil.

José Bonifacio had able and meritorious assistants; he it was, though, that acted as mentor to the young and inexperienced Prince, and his was the ruling intellect that directed the course of events.

On the 28th of October, 1822, the Andradas ministry (Martim Francisco belonged to it as well as José Bonifacio) was dismissed. The young Emperor yields to the demand of the people expressed in a public and somewhat riotous demonstration. Two days afterwards the Andradas are recalled on certain extraordinary conditions which are executed in the deportation of several political celebrities who had rendered valuable assistance to the cause of independence, and among whom are Ledo, Januario da Cunha Barboza and José Clemente.

The Andradas ministry infused life and activity into the war for independence, and succeeded in 1823 in completing the work of uniting the provinces in one great Empire.

The members of the constituent assembly labored, without

party ties, in the work of framing the Constitution of the country.

The Andradas ministry continued during 1823 to display an anti-Portuguese spirit, and a bill attributed to its influence was introduced into the Assembly containing clauses of an excessively violent nature. It was rejected, and several weeks thereafter, on July 17, the Andradas were dismissed.

The new administration fell into the opposite error, and the suspicions of the Brazilians were excited. There was supposed to be a plot for giving the Portuguese element a preponderating influence in the affairs of the country.

The excitement spread. A Brazilian who had suffered violence at the hands of Portuguese officers complained to the constituent assembly. A violent discussion followed, and the Andradas warmly defended the Brazilian cause.

In this threatening state of affairs the Emperor dissolved the Assembly. This occurred on the 12th of November, 1823. As they were leaving the assembly building two of the Andrada brothers (Antonio Carlos and Martim Francisco) and three other deputies (Rocha, Montezuma and Belchior Pinheiro) were arrested. José Bonifacio was arrested at his house. A few days afterwards all these deputies were deported.

This was a grave political blunder for which D. Pedro I paid dearly and which caused a permanent breach between him and the Liberal party.

José Bonifacio accepted the decree of banishment in a calm and philosophic spirit.

While in the constituent assembly he had drawn up two important documents, one relating to slavery and the other to civilizing the Indians. At Bordeaux, where he resided during his exile, he published the former as well as a book

of poetry entitled « Poems of Americo Elysio, » one of the most precious of Brazilian literary treasures.

In 1829 José Bonifacio returned to Brazil, saddened by the recent death of his wife. He was well received by D. Pedro I, but, old and weary of political strife, he lived a retired life on the small and beautiful island of Paquetá.

On the 7th of April, 1831, the Emperor D. Pedro I, not willing to yield to the demand made by the people and troops for the dismissal of the unpopular ministry organized on the 5th, abdicated his throne and appointed the staunch old patriot José Bonifacio, the man whom he had exiled in 1823, as guardian to D. Pedro II and to the Imperial princesses.

The chamber of deputies considered the appointment illegal and refused to recognize it. Objecting only to the act and not to the appointee, it elected the same guardian, José Bonifacio, who protested against this act of the legislative power and defended the rights of the ex-Emperor and of his wards.

José Bonifacio was for a short time a vice-deputy in the Chamber. He was never, however, a parliamentary orator, and the Chamber was not a suitable field for the display of his talents and learning.

In 1832 the *Caramuru*, or restoration party, began to be organized and to conspire against the government. José Bonifacio was mixed up in these intrigues and was suspected of aiding and abetting that party.

After having been defeated on the battle-field, the *Caramurus* again conspired in 1833.

The moderate Liberals who were then in power undoubtedly precipitated events and purposely hastened the crisis which was imminent, causing the capital to be the scene of reprehensible, abusive and unpunished disorders

to which members of the restoration party were victims on the nights of Dec. 2 and 5.

Public order being thus threatened and the city filled with sinister apprehensions, the government availed itself of the opportunity to adopt extra-legal measures, and on Dec. 15 caused Ceuncilor José Bonifacio to be arrested in the Boa Vista palace and sent in custody to the island of Paquetá, suspending him at the same time from the guardianship of his Imperial wards and appointing the Marquis of Itanhaem in his place.

It is unnecessary to observe that in the session of 1834 the chamber of deputies approved and applauded all the arbitrary measures of the government.

José Bonifacio undoubtedly suffered no little in consequence of this violent and dictatorial act of the government. He underwent personal restraint and was probably placed under espionage for some months on the island of Paquetá; but otherwise he was not subjected to any persecution or annoyance, and the government made no effort to prevent his acquittal in the trial which was a necessary consequence of his arrest.

The object of the regency was to remove the Emperor from his control, and, having accomplished its purpose, it was satisfied.

The stoicism of the venerable sage did not fail him in the hour of adversity.

When he was carried off in custody, his face wore an expression of meek and modest triumph.

During his detention on the island of Paquetá his manner was as calm and cheerful, as affable and free from care as if he were merely living in voluntary and pleasurable retirement. His unchangeable serenity displayed,

if not contempt, at least indifference to the reverses of fortune.

Leaving Paquetá, Councilor José Bonifacio fixed his residence in S. Domingos in the city of Nictheroy, and it was there that on the 6th day of April, 1838, the illustrious patriot and sage gave up his soul to his Maker.

As far as circumstances permitted, the government paid to the memory of José Bonifacio all the tributes of respect due to the memory of so eminent a man. His death cast a gloom over the hearts of the people.

The only medal which he had accepted was the Cross of the Order of Christ conferred by Queen Maria I.

Ruling spirit in the ministry in 1822 and 1823; mentor (and at times a severe one) to the Prince Regent, afterwards Emperor of Brazil, he persistently rejected all persuasions to accept some of the highest decorations.

The Patriarch of Brazilian independence was not even a Senator of the Empire.

His only reward was the fame which he won and the esteem and gratitude which he inspired. The new generation, at least, and the present Emperor have been able to appreciate his greatness and to revere the memory of the Brazilian Washington.

In 1829 or 1830 he had received from the state an unsolicited but well-merited pension of four contos per annum. On his death the government granted pensions to his daughters.

On September 7, 1872, the 50th anniversary of Brazilian Independence, his statue was unveiled in the square of São Francisco de Paula in the city of Rio de Janeiro. The Emperor presided at this patriotic solemnity; and H. M. the Empress, the Princess Imperial, her august

spouse, the Count d'Eu, the principal nobility and officers of the court and government, the members of the Historical Institute and a large and enthusiastic concourse of people were present at the ceremony.

Had it been possible for him to be alive and witness this scene, José Bonifacio would undoubtedly have displayed the same quiet, placid and unmoved simplicity which always characterized his demeanor in the midst of earthly splendors and vanities.

Recognized by *savants* as belonging to their fraternity, one of the first ministers of Brazil and the patriarch of its independence, honored by the choice of D. Pedro I as guardian of his children, at once famous as sage, poet and statesman, José Bonifacio de Andrada e Silva was at the same time a model of modest simplicity, of unsurpassed disinterestedness, of the strictest integrity and of the purest patriotism.

The Andrada family produced three brothers, all renowned, whose glory now belongs to history; but the greatest, the most glorious and the most brilliant of the three was José Bonifacio.

## VIII OF APRIL

### JOÃO RAMALHO

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Slender trunk of a fruitful tree João Ramalho, who resembled Diogo Alvares (*Caramurú*) in the incidents of his life, lacked that halo of legendary romance and poetry which surrounded his prototype, but in compensation was perhaps even more useful.

João Ramalho was wrecked on the S. Paulo coast in a vessel probably bound for India.

It is supposed that this event occurred in the year 1512. The history of the first few months of his life after this occurrence has never been related. All that is known is that he found his way to the wigwam of the valiant *morubixaba* (sachem) Tebyriçá, who welcomed him, gave him his daughter in marriage and in the course of time placed himself entirely under his guidance.

It is probable that João Ramalho, adopting the custom of the Indians among whom he lived, had other wives besides Tebyriçá's daughter, for the progeny which he left was certainly a large one.

It was due to the assistance which he brought from the interior of the country that Martim Affonso de Souza was able to found on the coast in 1532 the colony and town of *São Vicente*, and it was by his advice and under his direction that the said Martim Affonso founded beyond the eastern range of mountains the colony and town of *Piratininga*, of which João Ramalho was made *Guarda-mór*, or chief.

The latter founded near Piratininga the settlement of Santo André, a patriarchal establishment peopled by his children, dependants and Indian slaves, which grew so rapidly that on April 8, 1553, it was incorporated as a town.

Piratininga and Santo André continued to flourish until they were overshadowed by the growing town of São Paulo which was built up around a Jesuit college of the same name.

The Jesuit domination gave rise to bloodshed as early as 1556, when their college was attacked by the *mamelukes* of Santo André and Piratininga.

The patriarch of the *mamelukes*, this race of crusaders sprung from the mixture of the Portuguese and Indians, the adventurous and enterprising pioneers of S. Paulo, who overran the greater portion of the interior of Brazil, was João Ramalho.

Guided by his influence and example, the Portuguese colonists of Piratininga and afterwards those of Santo André united themselves in legitimate or illegitimate bonds with the Indian women, and from this connection,

which became more and more extended, sprang the indomitable *mamelukes* and pioneers whose prowess and almost incredible conquests excited the wonder of their contemporaries and even of succeeding ages.

João Ramalho perpetuated his memory by his misfortune in being shipwrecked, by his adoption into the savage household of Tebyriça, by his valuable assistance and directions in the foundation of the colonies and towns of São Vicente and Piratininga, by founding the settlement and town of Santo André, and above all by being the founder of the race of *Mamelukes* and pioneers of São Paulo.

Father and grandfather to heroes, João Ramalho, although a Portuguese by birth, was the first Paulista.

Diogo Alvares—*Caramuri*—was in Bahia a devoted auxiliary of the glorious conquests of civilization; João Ramalho, in São Paulo, was, without suspecting it, the principal founder of a mighty Empire.

It is necessary to state that the beginning of João Ramalho's history is extremely obscure. Some writers affirm that he was not shipwrecked, as is alleged by others, but that he was a deported convict left on the island of Cananéa by the first exploring expedition which visited Brazil, thirty years before he presented himself to Martin Affonso de Souza.





## IX OF APRIL

JOÃO VIEIRA DE CARVALHO

MARQUIS OF LAGES

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João Vieira de Carvalho was the legitimate son of the colonel of the same name and of D. Vicencia da Silva Nogueira. He was born in 1781 in Olivença, which belonged at that time to Portugal.

He enlisted as a cadet in 1786, was promoted to the rank of ensign in 1801, and four years after was appointed adjutant of the 2d Olivença Regiment.

He studied at the *College of the Nobility*, and was rewarded with successive prizes, obtaining a reputation for a more than ordinary intellect.

During the French invasion he served on the Peninsula,

but unable to tolerate the idea of being in the conqueror's service, he had himself declared unfit for military duty and under the protection of the Marquis of Alorna embarked for Brazil, where on arriving he placed his intellect at the disposal of the Prince-Regent D. John.

As sergeant-major of engineers he served in the campaigns of 1811—1812 and 1816—1817. In both he displayed skill and valor, especially in the latter. In the direction of the works of fortifications he showed both zeal and science, and at once ability and daring in difficult marches through a territory occupied by the enemy and intersected by swamps and rivers. In the battle of Catalão he so conducted himself as to be promoted for meritorious services to the rank of lieutenant-colonel. General orders of his commanders and the Royal Letter of July 26, 1817, furnish an official record of the important services which he rendered during the war.

In 1821 João Vieira de Carvalho was appointed military commander and director of the colony of Nova Friburgo, which he assisted no little in developing.

In 1822 he espoused the cause of Brazilian independence, and on Oct. 28 was entrusted with the portfolio of war department in the ephemeral ministry which, having succeeded the Andrada cabinet, only lasted till the 30th, when the latter was recalled in consequence of a popular demonstration in its favor.

In the following year João Vieira de Carvalho was knighted and in 1824 promoted to the rank of brigadier-general and decorated with the cross of the Imperial Order of the Crusader.

On August 6, 1824, he again became minister of war and, on leaving office, was made Baron of Lages.

On Jan. 20, 1826, he was appointed minister of the Em-

pire, *ad interim*. In the same year he was made councilor of State, and in 1827 promoted to the rank of marshal. In 1828 he became Count of Lages and his name was included in the triple list submitted to the Crown for the selection of a Senator.

It is evident that the Emperor, D. Pedro II, showered distinctions upon him and honored him with the utmost confidence.

The Liberal party, whose opposition to the government became more and more violent, suspected the Count of Lages and assailed him both in the press and the Chambers, accusing him of a conspiracy to establish an absolute government in Brazil.

The Count of Lages became unpopular.

At present, however, the political passions of that time no longer affect our opinions of the persons who figured in the scenes then enacted.

The Count of Lages was not a politician, but a soldier; and justly grateful to the Emperor, became to him a devoted and self-sacrificing friend. Having a military education, he had been taught to observe soldierly discipline and obedience. He was, therefore, unlike most young men of his time, who, educated at the University had there imbibed the liberal ideas which flowed like lava from the French volcano.

This explains his whole conduct: his obedience to the Emperor was inspired by loyalty and his devotion by gratitude.

Undoubtedly the Liberal party which opposed the government of the Emperor was right in regarding him as an adversary; but the Count of Lages never conspired to establish an absolute government.

Neither did D. Pedro II conceive or favor this plot

which a minister more monarchical than the monarch himself had formed, and which, convinced of its futility, he afterwards abandoned.

This plot received no co-operation from the Count of Lages nor did it correspond with the wishes of the Emperor who, it is proper to observe, was still able to count on the obedience of a large and devoted army.

But the Count of Lages was not accustomed to measure his sacrifices or to weigh the consequences of his loyal and cheerful services to the cause of the throne and to the Emperor's person.

He showed this on the night of April 5th, 1831, accepting the war portfolio in an anti-liberal reactionary cabinet, in the face of a widespread and unrestrained revolutionary spirit openly manifested by the people in their nightly meetings.

This threatening and impolitic ministerial organization would only have been explicable, if the ministry had been armed with the necessary powers and enabled to adopt energetic measures for repressing all opposition to their reactionary and disastrous scheme.

D. Pedro I, who undoubtedly knew what he was doing, organized the ministry on an openly reactionary basis, but gave it no power to sustain the ideas which it represented.

The Count of Lages, obedient to the Emperor's call, accepted the war portfolio; but had the disappointment of finding that he was not allowed to take any decisive steps in regard to the military force in Rio de Janeiro.

The insurrection of the people on the evening of April 6, and the mytinu of the troops on the night of the same day were effected without opposition, without the slightest effort at repression on the part of the government.

It was just as if there were no ministers in existence.

At early dawn on the 7th of April the Emperor D. Pedro I had abdicated his throne, and one of the members of the ministry of April 5, the Marquis of Inhambupe was charged with delivering the government into the hands of the revolutionary leaders.

During the minority of the Emperor D. Pedro II, the Count of Lages was twice placed at the head of the War Department; first on November 1, 1836 under the regency of the priest, Diogo Antonio Feijó, and secondly under that of Pedro de Araujo Lima, afterwards Marquis of Olinda.

In 1840 the Count of Lages was among those who exerted themselves to have the Emperor declared of age, and in the following year he had the honor of acting as ensign-major at the ceremony of anointment and coronation, being at that time decorated with the grand-cross of the Order of Aviz, and on the 9th of April raised to the rank of Marquis of Lages.

When Minister of War, he founded the Minors'-School at the arsenal, and created the company of artificers which has proved to be of the greatest utility.

The establishment of the powder factory at Estrella and the foundation of the asylum for invalid soldiers in the fortress of São João were due to the same minister.

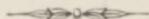
The Marquis of Lages died on the 1st of April, 1847, at the age of sixty-six.





## X OF APRIL

### FRANCISCO CORRÊA VIDIGAL



Legitimate son of Dr. Bartholomeu Corrêa Vidigal, Francisco Corrêa Vidigal was born in the city of Rio de Janeiro.

He studied the humanities in this city, and afterwards went to Coimbra where he graduated in the University in canon law. From Portugal he went to Rome, where he took orders and perfected his studies.

On his return to Brazil he was appointed vicar of Cuyabá, and worthily performed his parochial duties.

Returning to Rio de Janeiro, he began the practice of law in which he was very successful and won considerable reputation.

The Prince-Regent D. Pedro appointed him canon of the cathedral and the bishop, D. José, appreciating his learning

and virtues, made him rector of the S. José Seminary and judge of the ecclesiastical court.

In 1829 he was appointed Brazilian minister to the court of Rome, and gave so much satisfaction that the Holy See begged that he should be permanently retained there.

In the elections for the first general legislature, Corrêa Vidigal, who by this time had attained to the title of Monseigneur, was elected deputy for the province of Rio de Janeiro.

In the Chamber he avoided party strife, always displaying moderation, always siding with the Government.

Keeping aloof from the Liberal opposition, he did not, however, take an active part against it in the debates of the House, and was able to secure the respect and good-will of all parties.

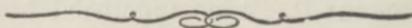
On the death of the bishop, D. José Caetano, he was unanimously elected capitular vicar, and performed the difficult duties of this position with zeal and discretion until his death, which took place on April 10, 1838.

His remains repose in the church of S. Pedro, in Rio de Janeiro.

His pastorals have been highly eulogized.

Governing the See as capitular vicar at a time when the government of the Empire had a serious misunderstanding with the court of Rome, Corrêa Vidigal never for a moment forgot or neglected the civil and political respect and obedience which he owed to the State.

He retained up to the day of his death his spirit of moderation and the modesty which adorned his strict sense of justice and his notable learning.



## XI OF APRIL

D. MARIA DE SOUZA

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Brazil, as a colony and possession of Portugal, shared of course the fate of the home government, and consequently was, after 1580, subject to the yoke of Spain.

At the close of a twelve year's truce which had been adjusted with the government of Madrid in 1609, Holland renewed the war. This is not the proper place to describe in detail the means which she employed in carrying it on, it being enough to say that Brazil was the principal victim.

In 1624 a powerful Dutch squadron attacked and captured the city of S. Salvador da Bahia, capital of colonial Brazil, but after severe fighting lost it again in the following year.

In 1830 the Dutch returned with an immense fleet and a powerful army for the purpose of conquering the cap-

taincy of Pernambuco. They took the capital, Olinda, and the infant town of Recife, which was to them of the utmost importance as a sea-port.

This event was followed by five years of terrible war in which the people of Pernambuco, inferior in numbers to the enemy and almost without assistance, covered themselves with glory, displaying indomitable courage and heroism.

The attention of Spain was divided between so many objects that she scarcely remembered the colony of the country which she had conquered; Portugal in her subjugated condition was able to do nothing; whilst Holland, on the other hand, spared no effort to consolidate her power in Pernambuco and extend it to the other provinces.

In 1635 the army of Pernambuco, seeing that the fortune of war was against it, made a desperate defense preparatory to abandoning the positions which it still occupied.

Mathias de Albuquerque, the gallant, skillful and intrepid Pernambuco general, was attacked, on April 11, at Villa Formosa by superior forces and, after a prolonged and brilliant defense, obliged to withdraw his army from the contested battle-ground.

Arriving at the river Serinhaem, closely pursued by the enemy, he made a stand, resolving to beat back his pursuers or perish in the attempt. The battle commenced at 10 o'clock in the morning and lasted till night-fall, resulting in the complete rout of the Dutch army, which fled from the field under the cover of the darkness.

But the little army of Mathias de Albuquerque suffered severely.

Among the gallant soldiers who fell on this field was the young Pernambuco hero, Estevão Velho, son of Gonçalo,

who had already lost in the war two sons and one son-in-law.

Mathias de Albuquerque, unmoved in the midst of the conflict, trembled at the thought of the terrible blow to be inflicted on the parents of Estevão Velho, when the sad tidings should be divulged.

This distressing affair brought to light a type of female heroism, perhaps superior to that of the Spartan mother who, concealing her grief for the loss of her son in her desire not to dampen the general rejoicing for her country's victory, was the first to exclaim: « Let us go and give thanks to the Gods! »

Estevão Velho was the son of D. Maria de Souza, a noble Pernambuco lady; the virtuous, pious and patriotic wife of Gonçalo Velho.

Hearing the sudden and cruel news of the death of her third son, D. Maria de Souza keeps back the tears which spring to her eyes, and, suffocating her violent anguish, calls to her presence, in a firm voice, her two only remaining sons, one of whom, Gil Velho, was 14 years old, while his younger brother was only 12.

When the two boys appear before her, gazing earnestly on the elder's face, she says:

« My sons, your father and I have just received the news of the death of your brother Estevão, who is the third we have lost in this war, besides our son-in-law. What duty demands of you now is to imitate his example. Go, my children, take your swords and, if need be, offer up your lives in defense of your God, your king, and your country. »

It is possible that this grand and energetic speech of D. Maria de Souza is clothed in the language of the historian of the war, the Marquis of Basto, Count and Lord

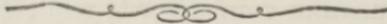
of Pernambuco; its sublimity, however, is not in the words in which it is couched, but in the lofty, resolute and self-sacrificing spirit which dictated them.

Gil Velho immediately went to fill up the place of his brother Estevão in the patriot ranks, and his younger brother, then only twelve years of age, made but a short delay before following his example. They were boys in years, but in courage and resolution they proved themselves to be men worthy of their heroic mother.

And let it be noted that the sublime behavior of D. Maria de Souza was not caused by the stimulating influence of victory, but was performed in the darkest hour of adversity, when her country's fortunes were well-nigh desperate.

D. Maria de Souza, the model wife, the kind and beneficent lady, presents a noble picture when, suppressing the natural outbursts of a mother's anguish, and crushing the tenderest feelings of her heart, she sends forth her surviving children to battle for God, King and Country.

Among the heroines of the world she occupies an elevated and conspicuous place.



## XII OF APRIL

FRIAR JOSÉ MARIANNO DA CONCEIÇÃO VELLOSO



José Velloso Xavier was the legitimate son of José Velloso da Camara and Rita de Jesus Xavier. He was born in the parish of Santo Antonio, town of São José, in the judicial district of Rio das Mortes, province of Minas Geraes. The year of his birth was probably 1742, for it was in this year that he was christened.

On the 11th of April, 1761, he adopted a claustral life and was admitted into the convent of S. Boaventura de Macacú, which goes to show that it was at an early period that he had arrived at Rio de Janeiro.

On April 12 of the following year he took the solemn vow to give up the things of this world, to abandon all human ambitions and renounce his name, which was substituted by that of Friar José Marianno da Conceição Velloso.

He was soon distinguished by his virtues and his rigid application to study. He was consecrated by the bishop, D. Antonio do Desterro, and received his diploma from Friar Ignacio da Graça. In the General Convocation of July 23, 1768, he was appointed preacher.

He filled several offices in the Rio de Janeiro convent, was appointed confessor, teacher of geometry in S. Paulo, and professor of rhetoric in the convent of that city, and was one of the most illustrious Franciscans of the ecclesiastical province of Conceição do Rio de Janeiro. But Friar Velloso, besides devoting himself to theological, philosophical and literary studies, occupied himself with those relating to the natural sciences, particularly botany. He became so famous a botanist that the viceroy, Luiz de Vasconcellos e Souza, wisely resolved to make use of his services. Accordingly, the latter gave orders to the Franciscan provincial, Friar José dos Anjos Passos, to allow Friar Velloso to leave the convent at will and to give him an unlimited leave of absence in order that he might make his botanical excursions. It was these long, difficult and fruitful excursions that produced the valuable work to which Velloso gave the name of *Flora Fluminense*.

In these excursions he was accompanied by Friar Anastacio de Santa Ignez, who was skilled in botanical definitions, and by Friar Francisco Solano, a self-taught floral draughtsman.

Friar Velloso either accompanied Luiz de Vasconcellos on his return to Portugal, or, as is more probable, made the voyage some years later.

In Lisbon he took charge of the printing-office called *Litteraria do Arco do Cego*, and on its absorption into the Royal Printing-Office, was made literary director of the

latter, conjointly with the professors Custodio José de Oliveira and Joaquim José da Costa e Sá, and the Brazilian Hyppolito José da Costa.

As a reward for his services Friar Velloso received from the Prince-Regent, afterwards King John VI, the commission of ex-provincial and a pension of five hundred mil-reis. Chosen Fellow of the Lisbon Royal Academy of Sciences, he had a misunderstanding with that corporation, which caused his name to be stricken from the rolls.

He was a friend to the great poet Bocage, and rendered him all the assistance in his power while literary director of the Royal Printing Office.

In 1807 Friar Velloso accompanied the royal family to Rio de Janeiro, when on the 13th of June, 1811, he died at midnight in the Santo Antonio convent.

The most important of his works is undoubtedly the *Flora Fluminense*, in which are classified, according to the system of Linneus, many of the plants of Rio de Janeiro and its suburbs.

His work is constantly quoted by botanists who treat of South American plants, and there is scarcely a single botanical family without genera or species designated by Velloso. Many of his designations have either been accepted without reserve or adopted as synonyms.

Among these imperishable monuments of glory figure the *Jabanesia Principis* in Euphorbiacion family, and the genus *Vellosia*, in commemoration of the illustrious Brazilian's name.

His *quinography* embraces the quin-quinas or anti-febrile plants which he supposed to be related to the real chinchona of other parts of South America, but which are now included in other *genera*.

His Brazilian *Ornithology*, or enumeration of many useful birds, contains a great deal of interesting matter.

His study on cochineal and on its manufacture into carmine embodies some valuable information.

He also published a monograph on fixed alkalis.

His pamphlets in regard to practical farming, containing a history of the culture of the sugar cane, his studies relating to saltpetre, (nitrate of potash) and on the mode of preparing animals for museums and a number of other pamphlets are early translations made by Velloso, in accordance with the views of his royal protector, D. John VI, to whom they were mostly, if not wholly dedicated, for the purpose of disseminating useful information amongst the Portuguese people.

He published them free of cost to himself in the printing-office *Litteraria do Argo do Cego*.

But his great original production and chief glory, the celebrated *Flora Fluminense*, is a posthumous work published at much cost through the insistence of the Emperor D. Pedro I.

This biographical sketch is necessarily very incomplete, especially in regard to the merits of Friar Velloso's scientific works, but in the *Review* of the Brazilian Historical and Geographical Institute may be found a learned criticism of these works in the extensive, candid and ably written biography of the immortal author of the *Flora Fluminense*, by Dr. Saldanha da Gama.

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## XIII OF APRIL

GASPAR RIBEIRO PEREIRA

A native of the city of Rio de Janeiro where he was born in the first quarter of the 17th century, he studied in the Jesuit college in his native city and received the degree of master of arts.

Gifted with considerable talent and possessing a decided religious vocation he was a useful priest and a model of charity. One of the first canons of the new See of Rio de Janeiro, he occupied the fourth place on the 16th of June, 1686.

He accompanied the bishop, D. José de Barros e Alarcão, on his visit to Rio de Janeiro and was appointed attorney to the chapter.

Returning to Bahia with the bishop, he was appointed visitor of the churches of *Reconcaro* in 1701, and shortly afterwards was again made attorney of the chapter and

charged with laying before the King several memorials relating to matters of importance.

On his return to Rio de Janeiro in 1703, he was almost immediately sent by the bishop (who delegated to him full powers) to Minas Geraes in order to fix the boundaries of the sees of Rio de Janeiro and Bahia, and to take steps for preventing unauthorized priests from performing parochial duties in the interior of the country.

Appointed arch-deacon, he took possession of his dignity on the 13th of April, 1715. In the following year he was appointed chief-treasurer.

He afterwards governed the diocese until the vacancy was filled by the bishop, Friar Antonio de Quadelupe, and left a fine example of disinterestedness, scientific brilliancy and vigorous activity.

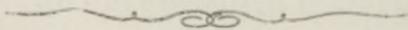
He died on the 8th of January, 1734.

He bequeathed to his church six thousand cruzados, to be employed at the bishop's discretion.

He left the necessary means for paying an annual alms of twenty-four milreis to twelve indigent persons at the ceremony of feet-washing celebrated on Holy Thursday, in the Casa da Misericordia, besides a single payment of two hundred milreis more.

He left considerable legacies and donations to convents, asylums and pious works.

These charities are known because they are necessarily mentioned in his will, but, although many of the recipients have gratefully acknowledged the benefits received, it is impossible to calculate the acts of charity which he performed and the daily alms which he distributed before his death.



## XIV OF APRIL

### MANOEL DE MORAES NAVARRO

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Manoel de Moraes Navarro, son of the Paulista José de Almeida Lara, was born on the 14th of April, 1697.

He settled in the town (now city of Sorocaba) where he married. His name figures in the *Paulo Peerage* of Pedro Taques de Almeida Paes Leme.

A thorough Paulista, he was a type of the bold, daring and uncouth pioneer, at times heroic and at times revengeful and cruel.

Paes Leme informs us that the noble and useful Manoel de Moraes for a long time occupied, in Sorocaba, various offices of the commonwealth, and that he always came out unscathed from the investigations of the *Corregedor* and from those of Jancyrinha.

He was the owner of a cane and sugar-mill, and was reputed a just and upright man.

Leaving S. Paulo, he went to Goyaz in search of gold mines.

During his absence from home, his house, situated on the Papuã farm among the Pilar mines in the judicial district of Villa Bôa, was attacked by a large band of runaway slaves (and probably Indians), being defended by his son José de Almeida Lara, assisted by two mulatto slaves.

Barricading the entrances of the house and armed each with a gun, the three men resisted, for *twelve hours* (they were S. Paulo pioneers) when, the doors being forced, the assailants entered and murdered the occupants, whose bodies they mutilated in a most horrible and barbarous manner.

Manoel de Moraes arrived too late to save his son, but arming his friends and relatives he set forth in search of the murderers. But it seems as if the very elements conspired to prevent the horrible vengeance which had been planned; the heavens were opened, emptying on the earth mighty torrents of rain which, raising the streams, rendered them unfordable and checked the advance of the *avenging banner*. Manoel de Moraes was furious with rage and disappointment.

The runaway slaves effected their escape, but continuing to murder and pillage they obliged the governor and captain-general of Goyaz, Count of Argos, to issue an order permitting any so desiring to attack their hiding-places and to put to death those who offered resistance.

Manoel de Moraes, though old and exhausted, newly invaded the wilderness and destroyed all the haunts of runaway slaves that he could find.

Seeing in every runaway a murderer of his son, he of course everywhere pretended to encounter resistance.

When he returned from his expedition, hundreds of hu-

man ears strungtogether, gave evidence to the number of victims on whom he had wreaked his vengeance.

Leaving Goyaz he returned to his plantation at Sorocaba, inconsolable for the loss of his son, José de Almeida Lara, who was his favorite among nine children and who had already shown himself to be a worthy successor of the bold pioneer in deeds of daring and valor.

Manoel de Moraes Navarro died several years after 1766.





## XV OF APRIL

### LUIZ BARBALHO BEZERRA



Legitimate son to Antonio Barbalho Felpa de Barbuda and Camilla Barbalho, Luiz Barbalho Bezerra was born in Pernambuco in one of the closing years of the 16th century.

He adopted the military profession and had served fourteen years, when in 1630 the Dutch invaded Pernambuco and took Olinda and Recife.

The war with the Dutch commenced, and Luiz Barbalho carried his two sons, Agostinho and Guilherme, and his servants and slaves to Gen. Mathias de Albuquerque, in the improvised fortress of Arraial do Bom Jesus and offered him his and their services.

He soon began to distinguish himself. To relate all his heroic deeds from 1630 to 1635 would be to give an account of a score of battles and skirmishes, of the attack and cap-

ture of redoubts, of the repulse of the enemy, and of a series of wonderful adventures.

In the latter year, Mathias de Albuquerque was obliged to retire into Alagôas, leaving Luiz Barbalho and Sergeant-Major Pedro Corrêa da Gama in charge of the fortress of Nazareth, when after holding out during a severe siege of four months, they capitulated on July 2, obtaining the most honorable terms.

So tenacious had been the defense and such were the privations which the garrison had suffered, that on marching out of the place several of the soldiers dropped dead from the effects of hunger.

Luiz Barbalho, his wife and children were kept as prisoners, he being shortly afterward sent to Holland, whence he succeeded in making his way to Spain. On August 16, 1637, he returned to Bahia, having been appointed commander of a body of two hundred and fifty men which he had raised in Lisbon.

The state of his family greatly distressed Luiz Barbalho at whose request General Bagnuolo wrote to Prince Maurice of Nassau, asking the release of the wife and ten children of Luiz Barbalho, who were still detained at Recife.

The generous commander of the Dutch forces readily complied with this request and, after two years' captivity, the family of Luiz Barbalho was sent to Bahia.

In 1638 Maurice of Nassau, at the head of a powerful army, attempted the capture of Bahia. Bagnuolo carried to the assistance of the beleaguered city the little army which had retired from Pernambuco, and which was then encamped at Torre de Garcia d'Avila.

Notwithstanding his personal feelings of gratitude towards the Dutch commander, Luiz Barbalho fought hero-

ically in defense of Bahia and of Brazil, and on the repulse of the Dutch he was rewarded by the King, and his name perpetuated in the important fort which he had constructed.

In 1639 the Count of Torre arrived at Bahia with a powerful fleet. In the following year he proceeded to execute a vast plan of operations, and set sail with more than eighty vessels, carrying on board land forces in which were included Luiz Barbalho and other Brazilian chiefs.

The plan was a failure. The Count of Torre's designs were defeated by contrary winds and storms, and in several naval encounters with the Dutch he acted in a manner which casts a doubt on his military capacity.

After these severe reverses, he put on shore Luiz Barbalho and the force under his command at a little place called Touros, 14 leagues north of Rio Grande, and made sail.

This was almost a barbarous sacrifice.

Luiz Barbalho thus abandoned with a few hundred soldiers, to whom the Count of Torre had given only two days' rations, found himself obliged to accept one of the following alternatives:—either to surrender with his force; or to attempt to cross Rio Grande, Parahyba and Pernambuco, three captaincies occupied by the Dutch, besides that of Sergipe, without a base of operations and completely exposed to the enemy.

He did not hesitate. In preference to a surrender to the enemy he determined to attempt this almost impossible movement.

Assembling his little command, consisting of about a thousand men among whom were several valiant officers, he made them an energetic address, and commenced his march. Proceeding towards the South, he purposely sought the towns and villages on his line of march. In

those which were not garrisoned he found welcome and assistance; in the others he attacked the Dutch garrisons and captured their stores, of which he burnt everything which he could not carry with him.

Three columns of Dutch troops, of 1,000 men each, left Recife in pursuit of Barbalho, whose retreat became of course more and more difficult.

He found himself obliged to take circuitous routes, to penetrate into a desert and barren country, to open a way through dense forests and to cross deep streams swollen with heavy rains. To obtain supplies he was obliged to keep out small foraging parties. At times he would turn on the nearest pursuing column, strike it a sudden blow, and leaving it stunned by his unexpected attack, would again disappear in the vast forests, deceiving the enemy by intricate counter-marches, and so continuing his heroic trade.

At length he reached the banks of the S. Francisco, and crossing the river, camped on the southern side, giving relief and repose to his worn-out but undaunted troops and to the civilians of both sexes who, unwilling to live under the enemy's yoke, had joined the little army on the route.

The Dutch troops did not pursue them beyond the S. Francisco, and Luiz Barbalho, after allowing his army a few days rest, continued his retreat, passed through Sergipe, and after a march of four months duration, in which he traversed three hundred leagues, interrupted by numerous engagements in which he had generally been successful, he reached the city of S. Salvador da Bahia.

This retreat is considered the most wonderful undertaking of the war. Even the Dutch writers have eulogized it; and the Portuguese writers have compared it to the famous

retreat of the *ten thousand*, and denominated Barbalho the modern Xenophon.

Shortly after reaching Bahia, Luiz Barbalho was sent to dislodge the Dutch who had begun to fortify themselves on the River Real. He attacked them, carried their works and completely routed them, killing more than three hundred of their men.

Luiz Barbalho had by this time acquired a brilliant and glorious renown.

In the meantime the Portuguese revolution broke out and shook off the yoke of Spain. The Marquis of Montalvão, the first viceroy of Brazil, proclaimed his allegiance to D. John IV ; but, as his two brothers had fled to Spain, refusing to espouse the revolutionary cause, he incurred the suspicion of the Portuguese monarch. Accordingly, though D. John wrote him an autograph letter, giving an account of the great event which raised him to the throne and asking him to proclaim his authority in Brazil, he, a few days afterward, dispatched to S. Salvador, the Jesuit priest, Francisco de Vilhena, bearing two letters, one addressed to the viceroy, relieving him of his office, and the other appointing a provisional government composed of the bishop, D. Pedro da Silva, Col. Luiz Barbalho Bezerra, and the solicitor-general, Lourenço de Brito Corrêa.

These letters were to be delivered in case the Marquis failed to declare his allegiance to the Portuguese throne ; but on Vilhena's arrival at Bahia, he found that the authority of D. John had already been recognized. Nevertheless, either from levity or bad faith, he delivered the letters and induced the provisional governors to depose the Marquis of Montalvão and send him in custody to Lisbon.

This event obscured for some months the fame of Luiz

Barbalho who in his turn was arrested in 1642 and sent to Portugal.

On his arrival he was able to justify himself to D. John IV, who recognizing that he was entirely innocent of a criminal ambition and was merely a victim of his confidence in Vilhena, not only pardoned him, but appointed him, in 1649, governor of Rio de Janeiro.

In this office he displayed the utmost zeal, activity and energy until the day of his death, April 15, 1644.

His remains were interred in the principal vault of the Jesuit church.



## XVI OF APRIL

ANTONIO DA CUNHA BROCHADO



Antonio da Cunha Brochado was born in the city of Bahia. He was the legitimate son of D. Maria Francisca de Paula e Almeida and of the judge, Belchior da Cunha Brochado, who was Gentleman of the Royal Household, Treasury Councilor, and corregedor of the palace.

He studied the humanities in the Jesuit college and graduated in the Coimbra University, taking the degree of bachelor of laws.

After his arrival in Lisbon, he was appointed judge of India and Mina.

In order to study diplomacy and international policy, he accompanied his uncle, José da Cunha Brochado, when the latter was sent as Minister Plenipotentiary to the Court of Madrid.

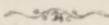
On his return to Portugal, he was appointed Treasury

Councilor, but despising the grandeurs of this world, and only desirous of God, he took orders and entered the convent of Santa Cruz in Coimbra, where he took the vow on the 16th of April, 1735.

He translated several works from the Spanish, and figured amongst the most distinguished literary men of his age.

## XVII OF APRIL

THOMAZ GOMES DOS SANTOS



Of humble parentage, Thomaz dos Santos was born in Rio de Janeiro on April 17, 1803. He early displayed extraordinary intelligence, and he learned his first lessons with so little effort that he seemed to acquire knowledge rather by instinct than by study. Such, however, was the extreme poverty of his parents that they were obliged to place him in a brazier's shop.

Whether he rebelled against this mode of life or whether they discovered that he was not suited to it, is not known ; but what is certain is that he was taken from the shop and sent to the Franciscans' convent for the purpose of becoming a monk.

The late Bishop of Marianna saw Thomaz Gomes, and, appreciating his talent, received him into the Jacuecanga college of which he was rector, and was much pleased

with the progress which his pupil there made in the study of the humanities.

Having completed these studies, Thomaz Gomes went to France where he took the degree of bachelor of arts in the Academy of Paris and that of Doctor of Medicine in the Montpellier faculty, where his name has since been remembered as that of one of the most talented students.

After his return to Brazil, he was in 1834 chosen professor of clinique in the medical school of Rio de Janeiro, and on the 13th of December of the same year was appointed court physician. In 1837 he was transferred from the professorship of clinique to that of hygiene in the same school.

He was member of the Provincial Assembly of Rio de Janeiro in several legislatures, and from 1845 to 1848, inclusive, was deputy to the General Assembly from the same province, which three times included his name in the triple list for the selection of a senator.

He served as vice-president and acting president of the province of Rio de Janeiro, was from 1858 to 1864, inclusive, director of public instruction in the same province, and from 1858 to the day of his death, director of the Academy of Fine Arts in the capital of the Empire.

In 1851 he became principal editor of the *Reforma* newspaper, which at that time was organ of the liberal opposition.

He was honored with the title of Councilor, with the Cross of Commander of the Imperial Order of the Rose, with that of Chevalier of the Order of Christ, and with the grand-cross of the 2d class of the Order of St. Stanislas of Russia. He was corresponding member of the Brazilian Historical and Geographical Institute, and of other scientific and literary societies.

In his college lectures he was noted for his winning eloquence and for the unfailing and appropriate illustrations with which he explained and rendered interesting the teachings of medical science.

He was a first-class parliamentary orator, combining learning with fluency and delicacy of speech, with unanswerable logic and with correct elocution. His favorite weapon in debate was a sharp and penetrating irony which he managed with a skill that has rarely been surpassed.

The sciences did not monopolize his affections. He zealously cultivated literature and was familiar with the works of the great poets of all ages.

The Portuguese language and the classical works written therein were his special study.

On the day before his death on which was probably reflecting, his favorite subject recurred to him.

At the age of seventy-one he had been seized with an attack of the disease of the lungs which defied medical treatment. On the 9th of June, conversing in his usual agreeable manner, he referred to the Portuguese language and remarked :

«One of its chief beauties is, I think, the formation of the word *cadaver* (corpu)—*carnis datu vermis.* »

This was on the day before his death.

Possessed of more than ordinary talent, vast powers of illustration, a brilliant imagination, ready and lively wit, abundant stores of information, judgment and good sense, a wonderful memory and a patriotic heart, Dr. Thomaz Gomes, who might have left a rich and voluminous collection of works, died without having contributed a single production to the literature of his country.

The learned Dr. Joaquim Caetano da Silva, his fellow-pupil, friend and admirer, used to say of him:— « Thomaz Gomes is not only a man of great talent; he is more: he is a *genius* that is not willing to soar. »



## XVIII OF APRIL

FATHER JOSÉ MAURICIO NUNES GARCIA

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José Mauricio Nunes Garcia was the son of Apolinario Nunes Garcia and D. Victoria Maria da Cruz, and was born in Rio de Janeiro on the 22d of September, 1767.

He lost his father when he was only six years of age, and, left in charge of his mother and of a maternal aunt, whom he tenderly loved, he was by them carefully taught the first and elementary lessons. In his hours of recreation, instead of amusing himself with the usual sports of childhood, he preferred to play on the Brazilian banjo and harpsichord, often singing to the accompaniment of one of those two instruments.

On account of his natural taste for music his mother sent him to the school of Salvador José, where in a short time he outstripped all his fellow-pupils.

He studied Latin with Father Elias, the Royal tutor, who at the end of three years declared that José Mauricio was competent to take his place.

He studied philosophy in the class of Dr. Gaulão, and displayed such application to study and learned so rapidly that it was proposed to make him assistant master, but he refused, having another vocation.

What he desired was to become a priest. The generous merchant, Thomaz Gonçalves, donated to him a house in the rua das Marrecas (now n. 14) and with this fund he took orders as deacon, and in 1792 was allowed to say mass. In 1798 he was authorized to preach.

Father José Mauricio, besides Latin, philosophy, theology and rhetoric which he had studied under the celebrated Dr. Manoel Ignacio da Silva Alvarenga, was acquainted with history and geography, knew something of Greek and Hebrew, translated English and was thoroughly conversant with French and Italian.

Learned, modest and virtuous, he won the esteem of the bishop, D. José Caetano da Silva Coutinho, who appreciated his talents and invited him to attend the literary conversations at his palace.

But Father José Mauricio was chiefly fond of the study of music; but such was his poverty that for many years he could not save sufficient money to buy a harpsichord, after wearing out that which he used in his childhood.

Without masters to consult, much less to teach the grand secrets of music, and without musical repositories which he could visit in Rio de Janeiro, he succeeded in acquiring those secrets by his own unaided powers, and at the Portuguese court in 1808, showed himself an accomplished master and composer.

Father José was, through the force of genius, a self-made

and self-educated musician and composer, a rigid follower of the school of Hayden and Mozart, who would have welcomed him as a worthy colleague and cultivator of the art of music.

Before the arrival of the Portuguese royal family at Rio de Janeiro, Father José Mauricio had won a considerable reputation. To obtain a livelihood he gave private lessons; but he also gave lessons at home to a class of free pupils, which he kept up for thirty-eight years. His pupils wore a red and blue cockade on their hats and were exempt from military service. For a long time, in his class, he accompanied the solfeggios with banjo arranged with metallic chords in default of a harpsichord, which he was unable to buy. These lessons were attended by many persons who afterwards became celebrated professors of music.

In 1798 the place of musical director of the cathedral became vacant, and the Bishop gave it to Father José Mauricio with a salary of six hundred milreis.

In 1808 the Portuguese royal family arrived. The prince-regent, afterwards King John VI, who was very fond of music and of pompous religious ceremonies, had brought with him the celebrated master, Marcos Portugal; the first time, however, that he heard sacred music in the cathedral he became convinced that the Brazilian master need fear no competitor.

Almost immediately there commenced a mean and unworthy rivalry. Father José Mauricio was a mulatto, and the Portuguese musicians made use of this accident of color as a weapon of ridicule and contempt. But the Prince-Regent appreciated and commended the Brazilian master, and in 1808 appointed him inspector of music in the royal chapel.

Father José Mauricio was an inspired and able composer. His compositions of sacred music were nearly all masterpieces. In 1810, at the close of a religious ceremony, D. John was so charmed with the music he had heard that, calling the master to his presence, he took the Cross of the Order of Christ from the breast of one of the courtiers who surrounded him, and fastened it with his own bonds on that of José Mauricio.

Soon after he gave orders that the latter should receive a daily ration as servant of the Royal Household, but at the request of José Mauricio, who suffered no little annoyance at the hands of the Portuguese servants, it was commuted into a pecuniary allowance of thirty-two milreis a month.

On the frigate which brought to Rio de Janeiro the Austrian Arch-Duchess Leopoldina, afterwards first Empress of Brazil, there came an excellent band of military music.

This band used to play sometimes on the Square of S. Jorge, where José Mauricio was then living. He was so much pleased with the masterly execution of the performers that he improvised for them twelve *divertisements* which rank among the most ravishing musical inspirations.

Having established his claim, by practical tests, to the highest place among the composers of sacred music, Father José Mauricio, by order of the King, composed for the theatre of S. João the opera *Le Duc Gemelle*, whose partitures were destroyed in the burning of the theatre in 1824, and the copy among the papers of Marcos Portugal.

The Santa Cruz plantation was, about this time, the scene of an artistic combat or duel. The king wished to celebrate with the utmost splendor the sacred commemoration of the beheading of John, the Baptist. He ordered

Marcos Portugal to prepare the music for the matins and José Mauricio for the high mass and credo. The former took a month to finish his work; the latter, at the end of 15 days, presented a composition which enchanted the monarch and won the admiration of all who heard it.

On his return to Portugal in 1821, the King invited Father José Mauricio to accompany him, but the latter did not wish to leave his native land. D. John, who was a warm friend of Brazil and the Brazilians, wrote him from Lisbon a letter that was highly honorable and flattering to the composer, gently complaining of his refusal to accompany him. This document is in the possession of the son of the composer, Dr. José Mauricio Nunes da Silva, who keeps it as a precious and honorable heir-loom.

When D. John VI left Brazil, the religious ceremonies were no longer celebrated with the same pomp and splendor.

The King's departure was followed by the revolutionary period of 1821-22; and the reign of the first Emperor was too busy with stirring political events to leave time for encouraging the fine arts.

Father José Mauricio, forgotten, discontented and infirm, was passing in silence and oblivion to the grave.

One day the Emperor, D. Pedro I, who had noted his prolonged absence from the palace, met him in the Constitutional Square, and, reining up his horse, said to him :

« We never see you at the Palace now-a-days. »

« Ah! Sire! » sadly answered the man of genius who had been ungratefully neglected; « I have given all that I had to bestow. »

His broken health becoming worse, he was obliged to keep his bed in April, 1831. Growing worse every day, on the 18th of that month he left the garret in which he

slept and whose stairway was very narrow, and took a room on the ground floor.

His affectionate son, returning from the Surgical School, wished to know why he had changed his quarters.

« So as to give less trouble in the carrying of my body to the grave, » was the answer.

On the evening of the same day, Father José Mauricio began to hum the hymn to the Virgin, and a few moments afterwards closed his eyes and expired.

At the request of Dr. José Mauricio Nunes Garcia, Porto-Alegre, already at that time a distinguished artist and now Baron of Santo Angelo, took a plaster cast of the face of Father José Mauricio, which is still in the National Museum.

Canon Luiz Gonçalves dos Santos, on hearing of his friend's death, hastened to his house in order to dress the corpse for interment, but, on his arrival, found that this had already been attended to by the dutiful son of the deceased, Dr. José Mauricio, who years afterwards succeeded through patient and persevering efforts in obtaining his father's portrait.

Father José Mauricio was a fruitful composer, and all his musical compositions furnish a brilliant proof of his genius, of the pure classicalism of his style, and of his thorough knowledge of the art. Among his most admired productions are the *Funeral Symphony*, which was executed at his own exequies, the *Requiem*, the *Mass*, the *Tedeum* and *Matins* for the festival of Saint Cecilia, the *Twelve Divertissements*, the overture of the *Tempest*, composed for a dramatic eulogy acted on the birthday of the viceroy, D. Fernando, and the *High Mass* and *Credo* for the commemoration of the beheading of John, the Baptist.

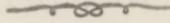
Neuckom says that Father José Mauricio occupies the first place among the musical provisers of the world.

He was certainly the musical genius of Brazil, to whom, after a lapse of nearly a century, no worthy successor has been found.



## XIX OF APRIL

DOMINGOS VIDAL DE BARBOSA LAGE



Before 1786 twelve Brazilian students at Coimbra met in secret conclave and discussing the greatness of the country, then a colony, swore to work for Brazilian independence, availing themselves of the first favorable opportunity for accomplishing their object.

In 1786 other Brazilian students in France, among whom were José Joaquim da Maia and José Marianno Leal, natives of Rio de Janeiro, and Domingos Vidal de Barboza Lage and José Pereira Ribeiro, natives of Minas Geraes, had gone still further. Maia had even addressed, both verbally and by writing, the American minister in Paris, Thomas Jefferson, asking for the support of the United States to the cause of Brazilian independence.

The diplomat gave an evasive answer which certainly could not encourage the young patriot.

One of students, Domingos Vidal de Barboza Lage, was

destined to become a victim to the patriotic scheme which they had adopted.

This young man was the legitimate son of Captain Antonio Vidal de Barboza and D. Maria Thereza de Jesus, and was born in 1761 in the province of Minas Geraes, in the parish of Nossa Senhora da Conceição do Caminho do Matto. Sent to France to study medicine, he took his degree in 1788 and returned to Brazil, his parents having died during his absence.

Dr. Vidal de Barboza found the so-called *Tiradentes* conspiracy nearly ripe in Minas and did not hesitate to join it.

Shortly afterwards the conspirators were denounced, arrested and put to torture; and finally on the 17th of April, 1792, the secret was divulged and eleven of the conspirators condemned to death. Among them was Dr. Vidal de Barboza.

On April 19, their sentence was read to them in prison.

On the following day a magistrate read to them the royal letter of October 15, 1790, in which D. Maria I commuted into banishment the death penalty for all except *Tiradentes*.

The punishment to be suffered by Dr. Domingos de Barboza Lagewas ten years' exile on Santiago, one of the Cape Verde islands.

The secretary of the governor of the island was Dr. João da Silva Feijó, a native of Rio de Janeiro and a noted naturalist, who received and treated with attentive kindness not only Dr. Vidal, but also his fellow-exiles, Rezende Costa, father and son, and João Dias da Matta.

At the end of eight months Dr. Vidal de Barboza died at the convent of S. Francisco where he resided in the city of Ribeiro Grande.



## XX OF APRIL

### DOMINGOS FERNANDES CALABAR

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In February, 1630, a formidable Dutch fleet of more than sixty vessels with a powerful land force arrived at Pernambuco, and easily took the capital, Olinda, and a few days afterwards, the town of Recife which was indispensable as a sea-port for communication with Holland.

But the people of Pernambuco, at first weak and timid in resisting the enemy, suddenly became heroes, responding to the call of the courageous governor, Gen. Mathias de Albuquerque, who established and fortified the historical and glorious *Campo Real do Bom Jesus* on a plain half way between Olinda and Recife, and there assembled the patriots who took up arms against the foreign invader.

Rendering his position impregnable, Mathias de Albuquerque kept the Dutch troops shut up in Recife and Olinda, and harassed them by means of guerrilla companies that

almost succeeded in cutting off all communication between the two points occupied by the enemy.

To one of these guerrilla bands belonged Domingos Fernandes Calabar, but between 1630 and April, 1632, had won no distinction, for up to the latter date no mention is made of his name.

This partisan leader was born, it is generally supposed, in the town of Porto Calvo, though some writers assert that he was born and christened in Olinda. Poor and unfavored by fortune, he had above all one defect which Pernambuco, essentially aristocratic, could not overlook ; he was of mongrel blood and a mulatto in color. The Portuguese historians who were obliged to treat of his deeds from 1632 to 1635 called him in scorn the *mulatto* Calabar.

From 1630 to 1632 the Dutch did not advance a step beyond Olinda and Recife, and at Itamaracá, Parahyba, Rio Grande do Norte, Rio Formoso and Pontal de Nazareth they were repulsed with heavy loss.

But on the fatal and inglorious 20th of April, 1632, the obscure Domingos Fernandes Calabar, who had fought unnoticed among the defenders of *Campo Real*, deserted and went over to the enemy, and immediately the fortunes of war were changed.

Ten days after his desertion, Calabar led the Dutch troops to Iguassú, which they sacked, killing or capturing the inhabitants.

In January, 1633, he directed the taking of the fort of Rio Formoso, and in June he led the enemy to victory at Itamaracá.

In December of the same year he conducted Ceulen to the capture of the fort of Reis Magos in Rio Grande do Norte. In March, 1634, Gen. Segismund, under his guid-

ance, avenged the defeat suffered in February, attacking and capturing the port of Cape Santo Agostinho.

Besides these successful enterprises in which he took part, Calabar, as an officer of the Dutch army, distinguished himself in numerous engagements fought under his direction and advice, and annulled the superiority derived by the Pernambuco forces from guerrilla companies, by organizing companies of the same kind for the Dutch service.

The fortunes of war were obedient to the command of the deserter Calabar.

Duarte de Albuquerque in his *Memoirs*, and other Portuguese historians who accept his statements, blacken the memory of Calabar, saying that he deserted to escape punishment for a theft which he had committed in the Royal Sub-treasury; and Friar Manoel Callado, in his *Valeroso Lucideno*, says he was prosecuted for this crime by the judge, André d'Almeida Fonseca.

But when could the poor *mulatto* Calabar, of whom no one had heard and who served at *Campo Real* entirely free of all charges, have stolen from the Royal Sub-treasuries, whose revenues at that time were very precarious?

The accusation made against the deserter, who proved to be so formidable an enemy, should rest on some more solid basis than a vague and odious insinuation devoid of the slightest vestige of proof.

It is absolutely incorrect that the confessor of Calabar declared that the latter in his last moments confessed to having committed the crime; Friar Manoel Callado made no such declaration as is attributed to him nor could he make it without a most scandalous and abusive revelation of the secrets of the confessional.

The stain of having deserted his country's flag is enough

and more than enough to tarnish the memory of Calabar; everything, however, indicates that this act, which is certainly inexcusable and worthy of the severest censure, was entirely due to the neglect and scorn with which he was treated when he was conscious of possessing a capacity which entitled him to win more than ordinary distinction.

But however this may be, Calabar, after joining the Dutch, gave ample proof of his skill in the art of war which he had had no suitable opportunity of studying either theoretically or practically. Without instruction, but with wonderful intelligence and a thorough acquaintance with the topography of Pernambuco and of the coast districts of Parahyba and Rio Grande do Norte, he was during the first part of the Dutch war the most distinguished strategist among the Dutch or Pernambuco chiefs.

He was brave, but it was not his bravery, but his military capacity, his skill in planning, his cunning in surprising the enemy, and his energy in executing his plans, that gave him a certainty of success.

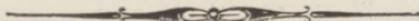
After the 20th of April, 1832, the fortune of war was nearly always adverse to the Pernambuco arms, until, dislodged from Campo Real and menaced on every side, Mathias de Albuquerque, in order to save the remains of his army, commenced in July, 1835, his withdrawal to Laguna.

Arriving in the vicinity of Porto Calvo on the 12th of that month, he learned that on the preceding day Calabar had reached them with 250 men to reinforce the garrison under the command of Picard.

Then Sebastião do Souto, a resident in the place and supposed to be a friend to Picard, rode out the latter's horse with the alleged purpose of reconnoitering Albuquer-

que's position. What he did, however, was to combine with the Pernambuco general a plan for capturing the Dutch garrison. Accordingly on the same day he led Picard and 200 men into the ambush prepared for them. Cutting this force to pieces, Mathias de Albuquerque immediately fell upon Porto Calvo, whose garrison capitulated.

So Calabar, then a major in the Dutch service, fell into the hands of the Pernambuco army. He was hanged on the 22d of July, having been shrived on the preceding day by Friar Manoel do Salvador, otherwise called Friar Manoel Callado.





## XXI OF APRIL

### JOAQUIM JOSÉ DA SILVA XAVIER—TIRADENTES



Joaquim José da Silva Xavier was the legitimate son of Domingos da Silva dos Santos and of D. Antonio da Encarnação Xavier. He was born in the year 1748 at Pombal, in the municipal district of the town, afterwards city of S. João d'El-rei in Minas Geraes.

His family was poor and his birth humble, and from his youth upward Fortune showed herself unkind.

Having received the first elements of an education, he became a peddler, and plied his trade in Minas Geraes, where he was arrested.

It is more than probable that, if he had been guilty of any crime to justify this arrest, the harsh judges who tried him and his fellow-rebels would have unearthed and proclaimed it.

Tired of peddling, he enlisted in the army, entering the

regiment of dragoons commanded by the governor of the captaincy, and was promoted to the rank of ensign, as could not have been the case had he been imprisoned for any degrading crime. Brave and scrupulous in the performance of his duties, he was employed in several dangerous commissions; but, mortified by the promotion of junior officers over his head, he threw up his commission.

He attempted mining on a small tract of land which he had obtained in the parish of Simão Pereira, and was once more unsuccessful.

He was poor, and, being unable to satisfy liabilities which he had incurred, was forced to give up his land and his mining claims.

Obtaining two months' leave of absence, he came to Rio de Janeiro, where, after studying the principal necessities of the city, he proposed canalizing the waters of the Andarahy and the Maracanã for the purpose of supplying the city with water. He also proposed establishing several bonded warehouses along the side of the bay. But the viceroy, Luiz de Vasconcellos, would not hear to his plans.

Silva Xavier had no technical knowledge, nor the necessary capital for realizing such projects, but his offer to undertake them displayed an energetic and enterprising spirit.

Silva Xavier was a man of quick comprehension and gifted with a certain eloquence in which earnestness took the place of elegance and caused the impropriety of his expressions to be forgiven.

Skillful in extracting teeth and in making sets of artificial ones, he was nicknamed *Tiradentes*, (tooth-pulled) a name which passed into history.

He was still in Rio de Janeiro when Dr. José Alves Maciel landed there on his return from England. He had

known the latter in Minas and on his arrival sought him out.

Young Maciel came from Europe with his head full of democratic ideas and of aspirations for the industrial aggrandizement of Brazil and especially of the captaincy of Minas Geraes. The effect of his conversation on *Tiradentes* was like that of a spark on dry tinder.

This was in 1788.

Returning to Minas some months after Dr. Maciel, *Tiradentes*, who was already involved in the plots which were in existence there, entered heart and soul with his customary ardor into the celebrated Minas conspiracy which was the perdition of so many illustrious victims, such as the poets Gonzaga, Alvarenga and Manoel da Costa, Colonel Francisco de Paula Freire de Andrade, the Vicar Carlos Corrêa, the priest Costa and the Rezendes.

*Tiradentes*, whose character was not well-balanced, allowed his frankness to degenerate into levity and his courage and valor into imprudent and vain presumption, and in his enthusiasm implicated himself and others with ill-timed demonstrations.

Such a man was not fit to be a leader, and should not have been admitted into the confidence of the originators of the plot. He was only suitable for an instrument. But he became offended with the chief conspirators if they did not inform him of everything that was done or devised and allow him to freely take part in their conferences.

Some one informed against the conspirators, and, while the Viscount of Barbacena, governor of the captaincy, was preparing to arrest them, *Tiradentes* set out on a mission to Rio de Janeiro. Soon after his journey was made known to the viceroy by a letter from the viscount.

Luiz de Vasconcellos never lost sight of *Tiradentes*,

and the latter, suspecting that he was watched, resorted to flight.

But he was arrested in Rio de Janeiro in a house where he had concealed himself, and was by order of the viceroy placed in solitary.

From this period (March, 1789) dates the beginning of Tiradentes' advancement from the second or third to the first rank of the conspirators.

Being questioned in regard to the conspiracy, he made no attempt at concealment, but openly and calmly declared what part he had taken therein, and generously endeavored to shield from suspicion Thomaz Antonio Gonzaga, although they were not on good terms at that time.

He and ten other conspirators were sentenced to death, but on the 20th of April they were brought before a magistrate who read them the royal letter of D. Maria I, of Oct. 15, 1790, commuting the death penalty into transportation for all except *Tiradentes*.

The only one brought to the scaffold was merely an agent of the conspiracy!

*Tiradentes*, loaded with chains, sadly smiled and congratulated his fellow-conspirators.

On the 21st of April, amid shameful *official* rejoicings and the joyous peal of bells, Joaquim José da Silva Xavier was led to the scaffold, and suffered death with profound religious contrition and unfaltering courage.

The gallows was his monument.

From his obscurity among the leaders of the Minas conspiracy, he was raised up by the very iniquity of his sentence to a place above them all.

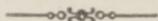
The scaffold was the height from which he was presented to the view of posterity.



## XXII OF APRIL

PEDRO ALVARES CABRAL

THE DISCOVERER OF BRAZIL



The third son of noble parents, Pedro Alvares Cabral conferred on his family by the glory which he acquired a greater boon than the nobility which he inherited.

His father was Fernão Cabral, governor of the province of Beira, Lord of Azurara and chief alcaide of Belmonte, and his mother was Izabel de Gouvêa, daughter of João de Gouvêa, Lord of Almandra.

Designated by King Emmanuel to continue in India the work begun by Vasco da Gama, Pedro Alvares Cabral, in command of a squadron composed of ten brigs and three sloops, descended the Tagus on the 9th of March and set sail on his voyage across the ocean.

On March 22 he reached Cape-Verde.

In prosecuting his voyage, he steered to the west in order to avoid being becalmed on the African coast, and, without knowing it, was carried still further out of his course by ocean currents at that time unknown.

On the 21st of April he discovered birds and floating vegetable substances which indicate that land is near; a circumstance that causes him no little astonishment and makes him pass the night in anxious waiting for the following day. On the 22d, which is Easter Wednesday, he discovers to the east a high mountain, to which he gives the name of Mount *Paschoal*, and as he advances is astonished to find spread out before him a long unknown line of land.

The 23d and 24th were spent in looking for a harbor, and it was discovered that the country was inhabited by savages.

On April 26th the fleet of Cabral entered an excellent harbor, to which he gave the name of *Porto Seguro*.

On April 26th, Easter Sunday, the *first mass in Brazil* is read at an altar erected on a small island. The savages flock around and are gladdened with the presents that are given them, consisting of small looking-glasses, colored beads and such things.

From the 26th to the 30th, Cabral employed himself in preparing to treat with the savages and to take steps for placing the newly-discovered land formally and firmly under the dominion of the Cross and of the Portuguese crown.

A large tree is felled and a huge cross made thereof.

On the 1st of May, Cabral, his officers, soldiers and sailors, under the guidance of the priests, form a procession and, to the sound of sacred music, carry the holy symbol of redemption to the mainland, where at a few steps from the

seaside it is erected, and at its foot an altar is raised bearing the Portuguese arms and bearing the device of D. Emmanuel.

Friar Henrique celebrates mass and preaches a sermon full of inspired eloquence which moves the hearts of the sailors and excites the ignorant wonder of the savages.

Cabral returns to his vessels, leaving on shore two convicts, who, during the night, are joined by two deserters. The subsequent fate of these four Portuguese is not known.

On the 2d of May Gaspar de Lemos returns with one of the vessels to Lisbon to communicate the fortunate discovery to the King. On the same day at dawn Pedro Alvares Cabral proceeds on his journey to India.

Thenceforward, his history is no longer connected with that of Brazil to which he belonged for only eleven days. But those eleven days are worth more to his fame than all the rest of his life beside, for it was during this period that he discovered the marvellously rich country to which he erroneously gave the name of *Island* of Vera Cruz.

Whatever may be the work which treats of Brazilian history or is intended to perpetuate the memory of the celebrated men of Brazil, it will be sadly incomplete if its author fails to inscribe on its first page the name of Pedro Alvares Cabral.

Here it is inscribed not on the first page, but on that corresponding to the 1st of May; for on this day was it that the famous Portuguese erected the holy emblem of the cross on Brazilian soil, and solemnly carved on the altar he constructed the sign of dominion of the sovereign of his country, thus raising a lasting monument of glory worthy of the heroic and then powerful nation to which he belonged.



## XXIII OF APRIL

JOSÉ FERREIRA CARDOSO



José Ferreira Cardoso was born in the city of Bahia on April 23, 1761. He studied the humanities and devoted himself untiringly to literary pursuits. A great Latin scholar and extremely fond of the Latin poets, he himself composed Latin verse of considerable merit.

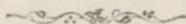
His well-deserved reputation as a distinguished poet and literateur was confirmed by the authorized opinion of his friend, the famous and inspired poet, Manoel Maria Barboza du Bocage, who translated into Portuguese the poem *Tripoli* of the illustrious Brazilian, thus making known to the public the beauties and lofty sentiments of this work.





## XXIV OF APRIL

### JOÃO CAETANO DOS SANTOS



On April 24, 1808, was born João Caetano dos Santos, the famous and inspired actor whose superior has never yet trodden the Brazilian stage.

His parents were D. Joaquina Maria Roza dos Santos and the militia captain, João Caetano dos Santos.

Whether from the weakness of excessive love or from the obstinacy and reluctance of a mischievous and willful boy, he grew to early manhood without even acquiring a common school education. He gave undoubted proofs of talent and of an ardent disposition and quick understanding ; but at 19 years of age he read badly and wrote still worse.

The period was favorable to amusements and to the neglect of his studies. In 1808 the Portuguese royal family arrived in Brazil, and from that year till 1821 Rio de Janeiro was in a blaze of public rejoicings. From 1821 to 1822

everybody's mind was occupied by the great political events of the day ; the children were lulled to sleep to the sound of patriotic hymns and songs, and the boys were taught political lessons, repeated those hymns and were sent to greet with cheers the Emperor D. Pedro I.

João Caetano had barely reached the period of adolence, when, with the enthusiasm of the times, he enlisted as a cadet in the Emperor's Batallion, and in the Cisplatine war gave proofs of that courage and intrepidity which he ever displayed.

On his return to Rio de Janeiro he left the army, and in spite of his parents' opposition, the ridicule and the censure of his relatives, he made an engagement as walking-gentleman in an inferior theatrical company which was playing in the parochial village, now town, of Itaborahy, province of Rio de Janeiro.

João Caetano had been so much applauded both in male and *female* parts in private theatricals that he was completely carried away with enthusiasm for a theatrical career. He was irresistably attracted by his vocation. He made his professional debut at Itaborahy on the 24th of April, 1827, performing the role of *Carlos* in the *Carpinteiro de Lisboa*. The humble author of this sketch had the good fortune to be present on that occasion ; but being at that time barely seven years of age he can only remember the material impressions produced on his mind by that revelation of dramatic genius. What he perfectly recollects is that he was impressed by the fine personal beauty of the young debutant and by the wonderful melodiousness of his voice, which was almost equal to music in its power of expression.

As may he readily imagined, the receipts of the company were insufficient to keep it, and it accordingly was broken

up; but João Caetano was launched in a career which he never abandoned.

Up to 1835 the theatrical career of João Caetano offers few incidents of interest; and those few were due to the imprudence of his enemies, whose envy of the genius he began to display only served to bring it out in a clearer light.

Engaged in the São Pedro theatre, whose managers were nearly all Portuguese, they obliged him, in order to place him in a false position, to accept the role of an old man in the comedy *D. José visitando os carcerees*, a role entirely out of his line and of only secondary importance.

He appeared on the stage properly made up, and so appropriate were his very first words and gestures, and so natural were the tone and coloring which he gave to the secondary part entrusted to him, that he infused into it life and vigor, elevated it to a place among the principal parts and brought down the house in thunders of applause.

His enemies, however, did not choose to accept the defeat which they suffered at his hands. He was compelled to represent the ridiculous and absurd part of Manoelinho in the farce, *O Chapéo Pardo*. The public avenged him, greeting him with enthusiastic applause.

João became director of a theatrical company in the same theatre of São Pedro de Alcantara, and won a large group of admirers; but in truth his acting was injured by the defects of the school in which he had been trained: the old Portuguese so-called classic school, which was founded on false ideas of the art and was entirely different from that established afterwards by Garret and other Portuguese poets and litterati.

João Caetano was an excellent example of nature

without art. He had no education—could barely read, and wrote still worse. He had acquired little, very little from instruction, but in compensation instinct taught him almost all that was necessary.

His was a rare and privileged nature gifted both mentally and physically. Nature had given him a really handsome face, eyes which reflected every imaginable passion, a well-shaped mouth, teeth beautifully white and regular, an elegant form, a voice that in sentimental passages was as soft and insinuating as the drowsy murmur of the brooklet, and in scenes of violence as powerful as the deafening peal of thunder; his action and gestures were appropriate and expressive, and his facial muscles were flexible and obedient to his will. In short he possessed everything necessary to constitute a great actor except the correct precepts of art.

In 1836 the Brazilian poets, Domingos Magalhães and Porto-Alegre (now Viscount of Araguaya, and Baron of Santo Angelo) arrived from Europe, and, divining the genius of João Caetano, initiated him into the romantic school.

João Caetano thus became the founder of this school in Rio de Janeiro.

In the *Torre de Nesle*, *Catharina Howard*, *Oscar filho de Ossian*, *Aristodemo*, *Antonio José*, *Othello*, and in a score of other plays he excited to the highest point the enthusiasm of the public.

Irritable, haughty and inconstant, the great actor quarrelled with the two poets. Nevertheless he remembered their lessons. Prodigious in *Kean*, unsurpassable in *Cabo Simão*, stupendous in the *Gargalhada*, and astonishing and wonderful in everything, his genius flashed meteor-like across the Brazilian stage.

Magalhães had written in his album, among others, the following lines:

Os vãos de Talmá com quem tu sonhas,  
Ovante segue, escurecendo a inveja  
Que já nem ousa disputar-te a gloria!

João Caetano had two auxiliaries which were the wings of his untaught genius: — the friendly assistance of the two poets and his amorous intercourse with the actress, D. Estella Sezefredo dos Santos, always his devoted friend and afterwards his wife. Estella had not a tithe of João Caetano's dramatic talent, but in compensation she had more judgment and had carefully and thoroughly studied the dramatic art.

João Caetano instinctively devined the great secrets of the art; Estella mastered them by means of severe study.

The last time that Estella shone on the stage was in the role of the half-witted old woman in the *Mysteries of Paris*. It was the sunset of her career; but what a sunset! On that occasion she reached the boundaries of the sublime.

Alas! the days of Estella and of João Caetano are fled! The actors and actresses of the present day, the best of whom degenerate in theatres which murder the dramatic art, are sad mediocrities compared with that great natural genius and with that admirable creation of art.

João Caetano was censured by his contemporaries, even by his admirers, for what was considered his overacting, his tumultuous bursts of passion in the role of Othello.

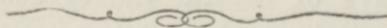
Years passed by, and Rio de Janeiro was visited by the European dramatic celebrities Rossi and Salvini who, when they appeared in this part, gave it the very same render-

ing. It was then that his censors, astounded and repentant exclaimed :

« Oh ! we have seen this before ! João Caetano had de-  
vined and produced on the stage the wonders of Rossi  
and Salvini. »

João Caetano had then been dead nearly two years,  
having died on the 24th of August, 1863.

On the Brazilian stage no one can dispute the glory of  
his genius. He was a dramatic prodigy who, unfortunately,  
passed from existence without leaving behind him follow-  
ers, and without founding a school to perpetuate his  
glories and his triumphs.



## XXV OF APRIL

FATHER LUIZ GONÇALVES DOS SANTOS



Luiz Gonçalves dos Santos was born in the city of Rio de Janeiro on the 25th of April, 1767. His mother, D. Roza Maria de Jesus, was a native of the same city, and his father, José dos Santos, was a Portuguese.

The child, from his tenderest years, gave proofs of precocious vivacity and intelligence.

He studied in the city of his birth, and every class he entered was a scene of triumph. He was the pupil of various distinguished masters and was an honor to them all.

He had already studied Latin, philosophy, dogmatic theology, Greek, rhetoric, poetry, geography and history, all to extraordinary advantage, and was preparing for the priesthood, for which he had a most decided vocation, when his father's house was ruined from the effects of

the barbarous decree with which Portugal, led by shortsighted and envious avarice, annihilated the art of working in precious metals, at that time flourishing and prosperous in Brazil. Retiring to Suruhy, he was assisted by the Latin professor, Jorge Furtado de Mendonça, who took him to his house.

Luiz Gonçalves continued to study. The bishop, D. José Joaquim Justiniano de Mascarenhas, appointed him assistant professor of Latin in the Seminary of Nossa Senhora da Lapa, where he taught, among other illustrious pupils, Januario da Cunha Barbosa and Antonio José do Amaral.

In 1794 he was received into orders and two years afterwards was made presbyter.

Already much appreciated for his capacity and instruction, he was selected to teach philosophy in the place of his master, Dr. Goulão, royal professor, who had retired into the country on account of sickness.

In 1809 he was appointed royal professor of Latin and gave up his place at the seminary. After sixteen years of service, his hearing became affected, and he was obliged to retire on a pension in 1825, receiving the Cross of the Order of Christ on Oct. 13 of that year.

A fertile writer, he began in 1808 the series of his works, and, though he may not have written too soon on the final work, he at least took notes from which he compiled his *Memorias para servir à Historia do Brazil*, completed in 1821 and published in two quarto volumes in Lisbon in 1825 and 1826.

He wrote a great deal and continued to do so up to the end of his life. On his death he left a WS. entitled *The Catholic Faith or the Symbol of the Apostles*

*proved and explained by the Holy Scripture*, a work published in three small volumes in 1847.

Having lived always on little means he was threatened with want in his old age; but the government of the regency, in attention to his services and deserts, appointed him prebendal canon of the Cathedral and Imperial chapel in 1839, the same year in which he received the diploma of honorary member of the Brazilian Historical and Geographical Institute.

Five years later, finding his health to be constantly growing worse, he asked for the sacraments to be administered to him, and died on the 1st of December, 1844, nearly seventy-eight years of age.

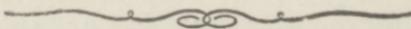
The learning of Canon Luiz Gonçalves was extremely varied. He was versed not only in his own language, but also in Latin, Greek, French, English, Italian, Spanish, and was somewhat acquainted with Hebrew. He was thoroughly acquainted with theological and philosophical sciences and possessed extensive literary acquirements.

His works display much learning, but it must be acknowledged that his style was stiff and often incorrect. His polemical writings betray acrimony and subjection to the dictates of rage.

He was small of stature and very thin, with a broad forehead, large mouth, brilliant eyes and a shrill voice. In argument, even with his friends, he easily became excited and was unable to remain seated. He had a habit when thus excited of giving small jumps to the front as he spoke, which, together with his physical appearance, obtained for him the nickname of *Pererêca*, or *Father Pererêca*, a name by which he was generally known

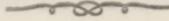
and which was often offensively applied to him in hostile periodicals.

He left numerous printed works ( besides those already mentioned) on clerical celibacy and religious subjects.



## XXVI OF APRIL

JOÃO FRANCISCO LISBOA



João Francisco Lisboa, legitimate son of the agriculturist, João Francisco de Mello Lisboa and D. Gertrudes Rita Gonçalves Nina, was born in the province of Maranhão on the 22d of May, 1812.

He was a man of profound learning and a writer of a high order of merit.

Although he early gave proof of his talent, his literary education was neglected and even hindered till 1829; for as boy on his father's plantation he was allowed the same liberty and freedom from study as the birds of the air around him, and, during his later youth, he was tied down to the desk and counter in a commercial house. But at the age of seventeen his spirit rebelled against this state of affairs, and burst asunder the chains that fettered his intelligence.

In compensation for past neglect, he applied himself assiduously to the study of the humanities and made rapid progress.

The political events of 1831 could not fail to actuate on his enthusiastic and generous spirit. Enlisting at once in the Liberal ranks, he defended in the press the noble ideas of his party. A journalist at the age of twenty, he was editor of the *Brazileiro* in 1832, of the *Pharol* from November of the same year to the end of 1833, of the *Echo do Norte* from May, 1834 to 1836, and finally of the *Chronica* from January, 1838, to March, 1841.

During ten years journalism was his robe of Nessus, which clung to him both amid his administrative duties as Secretary of the President of the province, Antonio Pedro da Costa Ferreira (afterwards Baron of Pindaré), in 1835, and also in his legislative career in the first legislature of the provincial assembly and in that of 1848.

But what could not be effected by fatigue, incessant and wearisome strife and the attacks of his political enemies, was produced by the indifference and ingratitude of his friends.

There are in political life awakenings from cherished illusions, that destroy one's faith; inexplicable contradictions which produce scepticism that dries up the heart; selfish rivalries and cruel neglect that provoke just resentment and give rise to a lofty pride where only modesty existed before.

João Francisco Lisboa was the journalist of his party; he was besides an orator of merit and a man of learning. But in 1840, when he offered himself as a candidate to the General Assembly, he discovered that the ill-will of members of his own party would lead to his failure. Against this treatment his pride revolted and his heart

was filled with resentment. He did not commit suicide; but he broke the pen which he no longer loved.

Paraphrasing the conduct which the sacred orator recommended to the aged warrior forgotten by his country, he did not die and avenge himself, but made a tomb-like silence his revenge.

Devoting himself to the practice of law, in which he earned an honorable and well-deserved reputation, he rested eleven years from the labors of the press; but in 1852 he turned to them anew, not as before to defend the principles of his party, but to censure the abuses of all parties, to expose political demoralization, and also to write the history of his province.

It was then that he began the publication of those interesting pamphlets under the title of the *Jornal de Timon*, in which, in the words of his worthy biographer, he painted with the pencil of Gavarni in the hands of Juvenal those thoroughly correct pictures in which satire and ridicule show forth vice, lawlessness and vanity. The most conspicuous of these papers are the last two in which, studying the early historians of Maranhão, combining rare documents and investigating the archives of the past, he produced a curious historical study of the civil, administrative and economical affairs of his province.

The *Jornal de Timon* solidly established the reputation of João Francisco Lisboa as a literateur, historian and philosopher.

H. M. the Emperor decorated him with the Cross of the Order of Christ; the Historical Institute admitted him to a membership, and his name, for a long time well-known in Maranhão, was repeated with praise and esteem throughout Brazil.

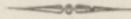
In 1855 João Francisco Lisboa came to Rio de Janeiro, whence he shortly afterwards set out for Lisbon, charged by the government with collecting documents relating to the history of the country. Laborious and indefatigable, he executed his commission with the utmost solicitude, and at the same time wrote the biography of Father Vieira and collected valuable notes for writing a complete history of Maranhão, to be carried to the epoch in which he lived. He was still engaged in this work when he died, of a disease from which he had long suffered, on the 26th of April, 1863.

By means of the mission with which João Francisco had been charged by the Imperial Government, the country obtained copies of valuable MSS. and memoirs which enriched the archives of the Institute, and from the spontaneous productions of his able and patriotic pen it has inherited profound studies, some of which, unfortunately, are incomplete.



## XXVII OF APRIL

MANOEL DA CUNHA



In the 18th century, perhaps in the beginning of the 2d quarter or end of the 1st, Manoel da Cunha was born of a slave mother in the city of Rio de Janeiro and was himself a slave belonging, like his mother, to the antecessors of the illustrious Canon Januario da Cunha Barbosa.

It is well-known what affection sometimes existed between the children of slave owners and those of their old family servants.

Manoel had the good fortune to be thus esteemed by his young masters and mistresses, who treated him kindly and, finding in him an aptitude for painting, sent him to study in Lisbon the art of Raphael and Buenaroti.

In a few years he painted as well as his masters, and,

returning to Rio de Janeiro, worked with an ardor inflamed by two motives—the love of his art and the strong desire of obtaining his liberty.

In a short time he had earned a part of what was necessary to purchase his freedom, and obtained the rest from the charitable merchant, José Dias da Cruz, so that he was allowed to breathe the sweet air of liberty, and smile on its unspeakable charm.

After being freed, he became still more industrious. He became a disciple of the famous master, João de Souza, and greatly distinguished himself.

Manoel da Cunha acquired so great a reputation as an artist that he was selected by the city council to paint a full-length portrait of the captain-general, Gomes Freire de Andrade, Count of Bobadella, which, by order of the king, was hung in the hall where the council sat, and which is still preserved in the building of the municipal chamber.

Among other works of Manoel da Cunha are the following :

The picture of the descent from the cross, painted on the ceiling of the chapel of Nosso Senhor dos Passos, in the old church of the Carmo convent, afterwards Royal, and finally Imperial, chapel ; that of Saint Andrew Avelinus, in the church of São Sebastião do Castello ; various portraits of benefactors of the Santa Casa da Misericórdia of Rio de Janeiro ; several paintings commemorating the Passion of our Savior, which it was customary to carry in procession from the said Santa Casa on Holy Thursday ; the paintings on the walls and ceiling in novitiate chapel of the order of São Francisco de Paula, representing our Lady of Victory and the miracles of the patriarch St. Francis.

Besides, he painted many portraits which are in the pos-

session of the families for which they were done, and a number of fancy paintings which have been lost sight of. He established a school of painting for twelve pupils, a number which he afterwards reduced to six, sending off those who showed less aptitude for the art and more for mischief. Age, sickness and exhaustion put an end to his life in 1809.

The birthday of the poor slave who became a noted artist is not known; neither is it known where he died; but Dr. Manoel Duarte Moreira de Azevedo, after laborious researches, discovered in the obituary registry of the Hospicio Church a note relating to the funeral of Manoel da Cunha, under the date of April 27, 1809.

Competent authorities who have examined the works of Manoel da Cunha, greatly eulogize their merit, especially in consideration of his humble beginning, his narrow sphere of action and his limited resources, without masters, without living models, without originals or copies of the great masters, and moreover in consideration of the circumstances of colonial Brazil in the 18th century.





XXVIII OF APRIL

DOMINGOS RIBEIRO DOS GUIMARÃES PEIXOTO

BARON OF IGUARAS SU'

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Domingos Ribeiro dos Guimarães Peixoto was born in Pernambuco on the 14th of August, 1790. He was the legitimate son of Luiz Ribeiro Peixoto dos Guimarães, and D. Josepha Maria da Conceição Peixoto.

He studied the humanities in his native city, and afterwards went through a course of medical studies in the hospitals. Coming to Rio de Janeiro, he was admitted into the surgical school, and entered as a boarding pupil in the Military Hospital.

He had barely finished the course of anatomy and physiology when he was commissioned (without a salary) to

teach those sciences to the pensioners, who by order of the prince regent, had been brought from Africa.

On May 12, 1812, he obtained his diploma as surgeon. Having been appointed first military surgeon, he was in 1817 made surgeon of the Royal Household, and in 1820, of the Royal Bedchamber. Five years before he had been appointed vaccinator.

In 1821 he was decorated with the Cross of the Order of Christ. On the 4th of February, 1822, he was commissioned with embalming the body of D. João Carlos, Prince of Beira, and on the 11th of March was accoucheur to the future Empress of Brazil when she gave birth to the Princess D. Januaria.

The same honor fell to his lot at the birth of the Princess D. Francisca on the 2d of August, 1824, and of the Prince D. Pedro, present Emperor of Brazil, on the 2d of December, 1825.

On the latter happy occasion the Emperor D. Pedro I, embraced him in the presence of his court and invited the Empress to do likewise.

In 1824 he was knighted, some months afterwards he received the title of Councilor, and in 1825 he was decorated with the Cross of the Order of Christ.

On September 27, 1827, Councilor Peixoto, obtaining the Emperor's permission and a pension of fifty milreis a month during the time occupied in his studies, left for France for the purpose of perfecting his studies in medicine.

In Paris he attended the medical school and visited the hospitals.

Well received on all hands he won considerable reputation and was much esteemed by the most celebrated physicians.

The government of Brazil took away his pension and his

place and salary as chief surgeon of the Empire; but the Emperor D. Pedro I gave him from his own private purse eight hundred milreis per annum, which he regularly received until he had completed his studies and obtained his diploma.

In 1831 Councilor Peixoto hastened to meet the ex-Emperor D. Pedro I after his abdication and arrival in Europe, and was embraced by his august protector, as they wept together on board the frigate *Volage*.

Councilor Peixoto returned to his native land with a diploma of Doctor from the Paris University, and preceded by the brilliant reputation which he had won in Europe.

As physician of the Imperial Bedchamber, he had in 1833 the good fortune to save the life of the Emperor D. Pedro II endangered by a serious malady. The regency thanked him for this important service, offering him a pecuniary reward which he refused, accepting the title of First Physician to the Emperor and Imperial Family.

On the organization of medical schools in the Empire, Councilor Peixoto was appointed director of that of Rio de Janeiro, and the professorship of physiology was graced and honored by his services.

In 1841 he was appointed chief officer in waiting to the Imperial Household.

On the 23d of February, 1845, Councilor Peixoto, who had been accoucheur on the birth of the Emperor D. Pedro II, now acted in the same capacity on the birth of his son, the august prince-imperial D. Affonso.

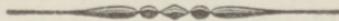
It was then that he was raised to a peerage with the title of Baron of Iguarassú.

He died in the city of Rio de Janeiro on the 24th of April, 1856, at the age of 56, though he appeared much older.

He was a learned, enlightened and experienced practitioner, a man of a noble heart and of the strictest integrity.

His eloquent and lucid explanations in the chair of professor of physiology were delivered with suavity of tone, fluency of speech, a profusion of ideas due to a profound knowledge of the subject, clearness of expression and purity of language; at times gently flowing like a murmuring brook among beds of flowers, at times rushing along with the irresistible momentum of a mighty river.

The Baron of Iguarassù left to Brazil the inheritance of a glorious name.



## XXIX OF APRIL

JORGE DE ALBUQUERQUE COELHO

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When D. John III, in 1534, divided Brazil into hereditary captaincies under administrators clothed with extraordinary powers and privileges, in order to promote the colonization of the country, he bestowed on Duarte Coelho Pereira the captaincy of Pernambuco whose coast extended from the river S. Francisco to the Iguarassú.

Duarte Coelho belonged to the time-honored lineage of the Coelhos and was married to D. Brites de Albuquerque.

He devoted himself entirely to the captaincy of which he was made donee, and it was there that his two sons were born, Duarte Coelho de Albuquerque in 1537, and the subject of this sketch, Jorge de Albuquerque Coelho on April 29, 1539.

In 1554 when the distinguished and meritorious first donee of Pernambuco breathed his last, his sons were study-

ing in Lisbon, and the captaincy, delivered into the feeble hands of his widow, was threatened with extinction by the ferocious Caheté Indians.

But by order of the regent D. Catharina, the two young men returned to Pernambuco in 1558.

On their arrival, the elder as hereditary donee, confided to his brother the command of the forces, and the latter, going forth to meet the savages, inflicted on them a signal defeat, causing considerable slaughter and pursuing them to the forests in which they sought refuge.

After these deeds, Jorge de Albuquerque remained in Pernambuco for some years; but on the 16th of May, 1565, he embarked for Lisbon in the vessel *Santo Antonio*.

This proved to be a terrible voyage. In the beginning, however, it was very successful; but they were attacked by French pirates and after a prolonged resistance obliged to surrender.

The captor and his prize were sailing in sight of each other when a furious tempest assailed them. The *Santo Antonio*, which was old and worn-out, seemed unable to resist the shock. The pirates, expecting to lose her, withdrew the crew with which they had manned her and removing every valuable from on board, left the old vessel and the Portuguese prisoners to the mercy of the waves.

She had lost her masts and sprung several leaks. More than once she seemed ready to sink, but Jorge de Albuquerque inspired his men with courage and kept them at work until the storm was over; the vessel, however, was unmanageable and floated at the mercy of the waves.

After a while the provisions and water gave out; Jorge de Albuquerque, maintained his authority, preventing suicides and inspiring trust in God.

Many of the poor wretches perished, but finally the

vessel struck on Carcaes shallows, near the Tagus, and emptied on the beach her cargo of living corpses, who gratefully returned thanks to God for their wonderful deliverance.

In 1578 Jorge de Albuquerque (and likewise his brother) accompanied King Sebastian to Africa. On the 4th of August the fatal battle of Alcacer-Quivir was fought. D. Sebastian, losing his horse and pierced by a shot from the enemy, was in danger of falling into the hands of the infidels, when Jorge de Albuquerque, wounded and covered with blood, arrived on the spot and gave his charger to the King. He was shortly afterwards seen to fall in the midst of a group of the enemy and was left on the field for dead.

The battle was won by the Moors. Jorge de Albuquerque had not died, but was picked up and carried a prisoner to Fez. For two years he remained in captivity, maimed by his wounds and obliged to use crutches. At the end of this time he was ransomed at a high price and returned to Portugal. His brother, who had been killed, already slept beneath the cruel sod of a foreign land.

On his arrival in Portugal, Jorge de Albuquerque's heart was saddened and oppressed by finding his country under the dominion of Spain.

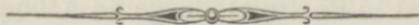
By his brother's death he succeeded to the captaincy of Pernambuco, but such was the poverty to which he had been reduced that he was obliged, by the lack of means, to remain in Portugal, where he occupied his time in writing several moral and political works and a history of the wars in Brazil during the first colonial period.

In Lisbon there was born to him a son, Duarte de Albuquerque Coelho. As soon as the latter was of age, his father

gave him his blessing and sent him to Pernambuco to represent him as his heir.

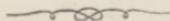
In 1596 Jorge de Albuquerque was still alive, a retired general in the Portuguese army, covered with glory and scars, and distinguished also for his literary labors.

The year of his death is unknown. But his memory is not forgotten, for history preserves engraved on its brightest pages the name of this Brazilian hero who ever loved and cherished the land of his birth.



## XXX OF APRIL

PERO DE MAGALHÃES DE GONDAVO



Nothing is known in regard to the exact dates of the birth and death of Pero de Magalhães de Gondavo. It is certain, however, that he was born in the city of Braga and that he flourished in the 16th century.

It is said that he fixed his residence in Brazil, or at least that he made a longer stay than would be occasioned by a mere visit to the country.

Although these points are obscure, he has left his name inseparably connected with that of Brazil as its first historian, having written a summary account of its discovery by Pedro Alvares Cabral and of the manners and customs of the aboriginal inhabitants, together with some observations on the natural history of the country. This work has the following title:—*History of the province of Santa Cruz, vulgarly called Brazil; written by Pero de Magalhães de Gondavo and dedicated to the*

illustrious D. Leonis, first Governor of Malacca and of other parts of Southern India.

Besides this historical work, Gondavo wrote a *Treatise on the Land of Brazil, containing a Description of Things existing in that Country*, printed for the first time in Vol. IV of the *Collection of Notes for the History and Geography of the Ultramarine Nations*.

Pero de Magalhães de Gondavo enjoyed in his time the reputation of a learned literateur and Latin scholar.

Innocencio Francisco da Silva, in his valuable *Portuguese Bibliographic Dictionary*, mentions another work of that writer—*Rules for teaching the Orthography of the Portuguese Language, followed by a Dialogue in defense of the same Language*.

His first two works, the *History* and the *Treatise*—would no longer, nor even in the 17th century, be prized for their historical value; but Gondavo wrote shortly after the discovery of Brazil, about the time, it would appear, when this name began to be substituted for that of *Santa Cruz*, which in its turn had supplanted that of the *Island of Vera Cruz*, derived from a geographical error of Pedro Alvares Cabral.

To those two small works of Gondavo belong the merit and glory of priority. They contain such information as it was possible to embody in them at that time.

Gondavo was the venerable laborer of civilization, who laid the first stone of the foundation of Brazilian history.

His name remains duly registered on the 30th of April, the day on which, in 1500, the timber was made ready for the *Holy Cross* which Pedro Alvares Cabral erected on the following day at Porto Seguro.

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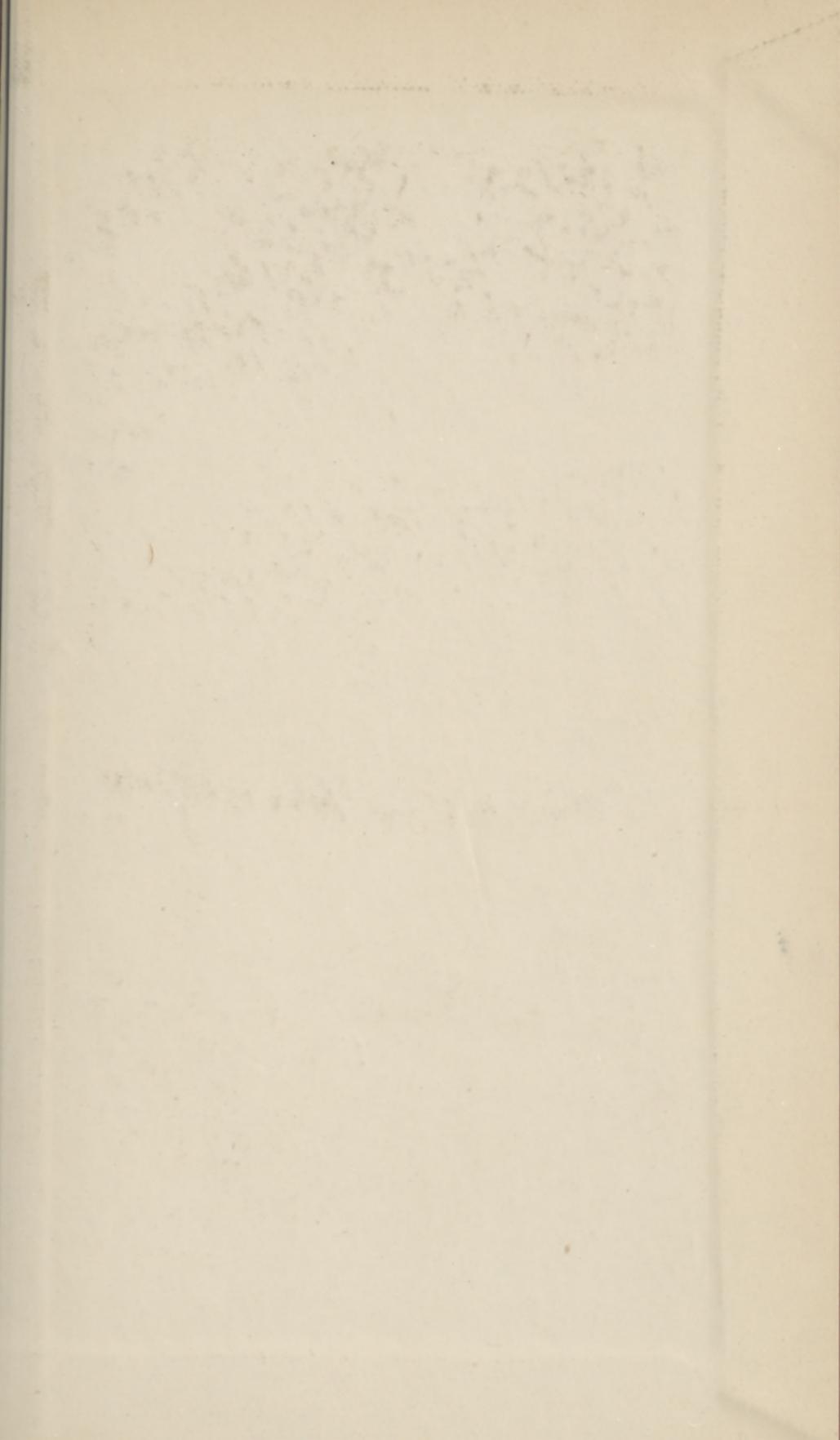












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