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A historical study of the missionary work of Dr. George W. Butler and an analysis of his influence on Brazil

David Gueiros Vieira

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A HISTORICAL STUDY OF THE MISSIONARY WORK OF
DR. GEORGE W. BUTLER AND AN ANALYSIS OF
HIS INFLUENCE ON BRAZIL

A Thesis
Presented to
the Faculty of the Department of History
University of Richmond

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
David Gueiros Vieira
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CHAPTER I

INTRODUCTION

In August of 1954, many people were astonished to read that the new president of Brazil, Cafe Filho, was a Protestant.¹ When this occurred, it was scarcely known outside of Brazil that the influence of the Protestants there is greatly out of proportion to their numbers.

Former president Cafe Filho was not a communicant member of any church, and as such he was simply a "sympathizer". However, because his father was a Presbyterian elder, and he often worshiped in a Presbyterian church, he was known as a bona fide Protestant among his friends and throughout the country. He was one of the many members of the second generation of Brazilian converts who, through the Protestant tradition of scholarship, have risen to the upper 90% strata of society (educationally, if not always economically), even though the first generation had been largely recruited from the poorest and least educated classes.

1. Time, December 6, 1954.

Among this second generation one finds such well-known names as Cafe Filho, Gilberto Freyre, Vital Brazil, Benjamin Morais, Nehemias Gueiros, Teixeira Gueiros and many other personalities in the scientific, scholastic, and political fields.

The first two names mentioned above are open to challenge, and they warrant an explanation:

(1) Cafe Filho, as previously mentioned, is not a communicant member of any church.

(2) Gilberto Freyre is no longer a Protestant. However, this writer feels that he should be counted among the others, as he was raised a Baptist, was a lay preacher in his student days,² and his alienation from the church did not occur until his adulthood.³

When one studies Brazilian Protestantism against the background of the society in which it developed, it becomes evident that the Protestant minority differentiates from the Brazilian masses in two fields: (1) in the scholastic field; and (2) in the intangible field of morals and ethics.

1. The Scholastic Field

The statistics of illiteracy in Brazil vary from author to author. Generally, the figures quoted are those

2. Personal interview in 1954 with the Reverend Aggeu Vieira da Silva, Freyre's former classmate.

3. Gilberto Freyre, The Masters and the Slaves. (New York: Alfred A. Knopf, 1946.)

compiled and published by Getulio Vargas' government and it generally gives an average of 56.% illiterates. However, Hernane Tavares de Sa quotes a tightly documented speech by Brigadier Eduardo Gomes claiming an average of 65%.⁴ The second estimate is more accurate than the first. Illiteracy, however, is virtually non-existent in Protestant churches because one of the pre-requisites for admittance into the church is knowledge of the Bible and the ability to understand it, or parts thereof. In the country churches, or poorest sections where there are no schools available, the Sunday Schools teach not only the Bible, but how to read it.

The Protestant endeavor in the field of education has not remained at the Sunday School level. From the early days of Protestantism, the American Missionaries created throughout Brazil a group of outstanding schools and colleges that have greatly contributed toward education in that country. This Protestant contribution is greatly admired and thoroughly acknowledged by non-Protestant Brazilian educators, such as Fernando de Azevedo who said:

Passionately interested in liberty and making the reading of a book a means of spiritual development, Protestantism tended to accompany the movement of the propagation of the faith and of Christian ideas by an intellectual movement. The American school introduced into the country in the early days of the Republic at a time when public instruction was still very retarded, made a notable contribution in Sao Paulo, not only to

4. Hernane Tavares de Sa, The Brazilians, (New York: The John Day Company, 1947), p. 65.

change methods but also to intensify teaching. The Protestants founded great colleges like MacKenzie in Sao Paulo, Granbery Institute in Juiz de Fora, Gamon Institute, also in Minas, and the Evangelical high schools of Bahia and Pernambuco. They gave stimulus to didactic literature which was enriched by works of the first order at that time, such as the grammars of Julio Ribeiro and Eduardo Carlos Pereira, the arithmetic and algebra of Trajano, and the work of Otoniel Mota and the readers of Erasmo Braga, and they made an efficient contribution to the spread of popular education through the system of Sunday Schools In proportion as its numbers multiplied as a result of pastoral work, in which there stand out important figures like Alvaro Reis (1896 - 1925) and Erasmo Braga (1877 - 1930), Protestantism developed and enlarged its social activity, creating hospitals, day nurseries, and orphanages and if Protestantism, with its indisputable progress, is far from taking away the primacy of the Roman church in an environment that is traditionally Catholic, its proselytizing force and its power of cultural and social action do not fail to act as a factor of rivalry.⁵

2. Morals and Ethics

In the intangible field of Morals and Ethics, the Protestant contribution is not so easily ascertained and measured. One has to study this field from two angles: (a) personal morals in the Judaeo-Christian sense of sexual morality and personal honesty in private life; and (b) personal morals and ethics in public life.

(a) In the field of personal morals in private life, the Brazilian Protestant churches maintain a standard of morals that would greatly please the most puritanical of the 16th Century Reformers. This writer knows from personal experience that, in order to be admitted into the church the

5. Fernando de Azevedo, Brazilian Culture, (New York: The MacMillan Company, 1950), p. 157.

believer has to pass the most exacting of all scrutinies of his personal life. He is requested to separate himself completely from what the church generally calls "the pleasures of the flesh". In most churches this policy is carried to the extreme of forbidding the church members to dance, smoke, drink any alcoholic beverages, go to the movies, etc. Any church member who fails to conform with such standards, after being reprimanded by the church elders three times, is publicly excommunicated until such time as he proves that he has been "born again" by living a mode of life that is diametrically opposed to that of the rest of the Brazilian population.

This puritanical attitude is a natural even though a violent reaction against the environment, as most Brazilians live as if they had never heard of such things as Christian ethics and morals. It suffices to read Hernane Tavares de Sa's The Brazilians, to see how corrupt the Brazilian society is by Protestant standards, specially in the field of sexual morality. For instance, De Sa speaks very candidly of the age-old habit of pursuing prostitutes and describes the whore house as the social center of the Brazilian male. He says:

The casa de putas plays an important part in the life of the Brazilian boy from the time he is about sixteen years old. In the beginning he goes there to prove to himself that he is a man; in later years the bordello becomes a gathering place of friends.

There is something very social about the better-class bordello in Brazil. The traditional Pensao Imperial in Rio was a good example. (Straight-laced Police Chief Ichygoyen closed it in 1943.) An old, pleasant-looking house, surrounded on all sides by a beautifully kept garden,

the Pensao Imperial had an air of true gentility about it. Little paths wound through the garden, and there were cozy corners with iron tables and chairs. At night the living room was kept brilliantly lighted, but the rest of the house and the garden were in discreet obscurity. The girls were all in evening dress and very carefully chosen by physical types so as to be able to satisfy all tastes. They never stayed more than a few months at the pensao so that the stock would be constantly renewed. By nationality they represented quite accurately the quotas of prostitutes that different countries furnished. . . .

The girls would wander around, play records, dance with one another (they never sat at the tables with the men or even talked to them without being given some encouragement) all the time clutching in their hands the keys to their rooms. Meanwhile, the madam, a French woman of considerable experience and no little talent, would circulate from one table to the other, pausing to talk for a few minutes with the regular customers. When there was a large table of intellectuals engaged in literary debates, madam would linger, obviously enjoying the heated arguments that would always be going on.

But the bordello is really only for the middle classes. The rich have mistresses.⁶

(b) Personal Morals and Ethics in Public Life:

"Every politician is a thief" is a common saying in Brazil, and every day the newspapers and magazines seem to prove this to be true. Of course, Brazilian newspapers and magazines are seldom objective, they are generally dominated by political factions and they turn their vitriolic pens against each other, making the most of the scandals about the opposing parties.

For instance, taking at random a single issue of the Brazilian magazine Maquis, published with the backing of the Democratic Union, we find that in November 1957 there

6. De Sa, op. cit., p. 17.

were two articles accusing two politicians of dishonesty:

- (a) an article entitled "Brazil Sent a Thief to the English Court," against the new ambassador to England, Chateaubriand;
- (b) an article accusing the Minister of Treasury, Jose Maria de Alkmin, of being a tax evader. Both articles were heavily documented with photostats and affidavits. There are libel laws in the country but the politicians are unwilling to go to court, apparently afraid that the accusations against them will be proved.

The historian Oliveira Viana said in 1925, as cited by George C.A. Boehrer:

Among us politics is above all, a means of livelihood; one lives off the State, as one lives off agriculture, commerce and industry, and everyone finds it infinitely sweeter to live off the state than off anything else. In a country such as this, the conquest of power is a fact unquestionably more serious and more dramatic than in another country, in which the individuals obtain power with the altruistic aim of bringing about the common welfare.⁷

What Viana said in 1925 continues to be true today, as the Alagoas case of 1957 will exemplify: On September 13, 1957, when the Alagoas Legislative Assembly tried to impeach the governor on the grounds of dishonesty and murder, the group in power reacted violently. The Assembly was invaded by some relatives of the governor who proceeded to machine

7. George C. A. Boehrer, Da Monarquia a Republica, (Rio de Janeiro: Ministerio da Educacao e Cultura, 1954), p. 25.

gun all the Deputies of the opposition.⁸

In a political climate such as this, it is not at all surprising to find that some voters have turned to Protestant politicians who were raised under the democratic tradition of American schools, and Protestant churches, against whom there are no accusations of dishonesty, who carry themselves with dignity, and have respect for the dignity of their offices and that of their fellow men. Azevedo's description of the Protestants in general well applies to the political aim of these men, "passionately interested in liberty."⁹

I. THE PROBLEM

It would be an almost impossible task to try to trace from the United States, the development of the whole Protestant movement in Brazil. Therefore, this writer has limited the scope of this paper to a scant survey of the beginning of the Protestant missionary work in Brazil, and more particularly to a thorough study of the life of Dr. George W. Butler who was one of the first missionaries of the North Brazil Presbyterian Mission in the state of Pernambuco. The purpose of this paper is to study Dr. Butler's work and his influence on the people with whom he

8. "As Metralhadoras Votam em Alagoas," O Cruzeiro, September 28, 1957.

9. Azevedo, op. cit., p. 65.

and his associates came in contact. It will attempt to show that his work met a great need and was extremely beneficial to the community and to the state.

By influence, this writer means not only the direct influence from man to man, but the waves that were spread to those who did not necessarily come in contact with him. For a man's life is like a river of waters that flows through the plains of life, spreading its influence far beyond the banks that confine it.

Importance of the study. Much has been written about such well-publicized missionaries as Dr. Livingston and Dr. Albert Schweitzer. The average missionary, however, is generally ignored in life and forgotten after his death. If anything is written about him, it is simply an article or a few paragraphs full of religious cliches in Sunday School publications, that the general public never sees.

Therefore, it would seem that there is room for a serious historical study on the life of a missionary and a detached appraisal of what he accomplished or failed to accomplish in his work.

Missions are still a vital part of the church life in America, despite the misgivings of some persons, and the downright opposition of others. Such a study may answer the questions of the skeptics, and be of some interest to the millions of American Protestants that every year contribute hundreds of thousands of dollars towards the work of world

missions. Furthermore, one must not overlook the fact that today Brazil is being influenced by a great number of outstanding men who either were converted by Dr. Butler, or are descendents of such converts.

II. SURVEY OF THE LITERATURE

There are no biographies of Dr. George W. Butler published to date. This writer received a letter in 1955 from Dr. Jose Borges dos Santos Junior, moderator of the Supreme Council of the Presbyterian Church of Brazil, informing him that the Supreme Council had commissioned the Reverend and Mrs. Cicero Siqueira, former associates of Dr. Butler, to write his biography. Such a book has yet to be published.

A few works should be mentioned that contain some information on the matter:

(a) A Brazilian, non-Protestant journalist, Pelopidas Soares wrote a lengthy article about Dr. Butler in the Diario de Pernambuco, on March 10, 1950, entitled "Um Apostolo." Later, in 1951, under the sponsorship of the Department of Information and Culture of the Municipal Prefecture of Catende, Pernambuco, he read a paper on the life of Dr. Butler, a copy of which he was kind enough to send to this writer. This work is of a journalistic scope and contains a few errors and mistaken assertions.

(b) Professor Jeronimo Gueiros dedicated a few pages to Dr. Butler's work in an article entitled "Religioes A Catolicas em Pernambuco," published in the Revista do Instituto Arqueologico de Pernambuco and now incorporated in Projecoes de Minha Vida, a collection of his works recently published.

Professor Gueiros was converted by Dr. Butler, and he gave an eye-witness account of his work. Everything that Professor Gueiros said, is corroborated by other eye-witnesses interviewed by this writer, as well as by letters and reports from the missionaries of that time.

(c) In 1916, while Dr. Butler was still alive, a small article about his work appeared in the May issue of The Missionary Survey, written by a Brazilian whose name was not given. The article was translated by Ruth B. See.

(d) In 1917, the same magazine printed another article entitled "A Faithful Missionary Doctor," by Nathanael Cortez. Both articles were written by people who were closely associated with Dr. Butler and both indicate great partiality toward him.

(e) All the material that has been used here was collected by this writer over a period of twelve years, and some of it was used in an article that he wrote in 1947. This article was translated into English by the Reverend Walter Swetnam and published in the Presbyterian Survey under the title "A Story of Heroes," in the issue of March, 1952.

The present account is heavily based on letters and reports of the Missionaries, published in the official publications of the Board of World Missions of the Presbyterian Church, U. S. Unfortunately the original letters and reports were either lost or destroyed. However, it appears that they are a true copy of the originals, as all the information they contain corroborates all the accounts from many persons who were in contact with Dr. Butler since the first days of his work and collected by this writer through personal interviews. It is also corroborated by letters to this writer from the Reverend Henry J. McCall of San Leandro, California, who was a Missionary and a close associate of Dr. Butler.

CHAPTER II

THE ORIGIN OF MISSIONARY WORK IN LATIN AMERICA

Spanish-America. The Spanish-American countries had hardly finished declaring their independence from the mother country, when the British Bible Society and its American counterpart, taking advantage of the liberal climate in the new republics and the strong anti-clerical and anti-catholic attitude of the revolutionaries, sent colporteurs to sell and distribute Bibles. These colporteurs were very often scouts for the various missionary societies.

The reports that the colporteurs sent back in the period of 1820 to 1830, from the Spanish-American republics of Argentina, Chile, Peru and Bolivia, describing the religious, moral, social and political conditions of the land, greatly resemble those that were to come from Brazil almost fifty years later.

These men were not just concerned with the "salvation" of the Latin American peoples in the religious sense, but also in the "salvation" of those countries through the introduction of democracy. Their political theory was that democracy, true Christianity and education go hand in hand, and that the first cannot exist without the following two.

This political theory is well expounded by the report of Bringham and Parvin to the American Board of Foreign Missions.

John C. Bringham was a graduate from the Theological Seminary at Andover, and Theophilus Parvin was a graduate from the Theological Seminary in Princeton. They sailed from Boston to Buenos Aires on the 25th of July, 1823, to sell Bibles and tracts, and "to ascertain the religious and moral state of the southern and western parts of that continent."¹⁰

Three years later, after extensive travels and intensive study, they sent in their report under the signature of John C. Bringham. After describing in minute detail the work of the Catholic church in the countries they visited, they closed their report by expounding the previously mentioned political theory. They said:

In closing this account of the S. American churches, there very naturally arises one topic of reflection, and one of inquiry. . . .

The first is, the different course, which Providence has pursued towards the countries described, from that pursued towards our land.

The founders of our nation were intelligent, industrious, virtuous, and pious men; the founders of theirs, were little better than military adventurers. With us, property has always been nearly equally divided, and no class, wallowing in wealth has been able to tyrannize over the weak; with them, a rich overgrown nobility, engrossing the soil, have long held the mass in poverty and servitude.

10. The Missionary Herald, Boston, January 1824.

With us knowledge on every subject has been widely diffused, and all urged to partake of it freely; with them, it has been confined to a favored few, and viewed as dangerous to the common people. With us, a political separation from the old world and its evils, was long since effected, and with a short struggle; but with them, the oppression of the worst foreign monarch has been continued, in some parts, down to the very last year. With us, the freedom of conscience has always been enjoyed, and a clergy given us, whose example and labors have tended to make us wiser and better here, as well as happy hereafter; but with them a religion which fears and hates and opposes the light, has been the exclusive system, and in it, has grown up a numerous, ungodly priesthood, leading one another and the people to ruin.

Surely we have cause for everlasting gratitude; the lines have fallen to us in pleasant places; we have indeed a goodly heritage. And if it is true that unto whom much is given, much will be required, we have a motive, which no man or angel can describe, to prepare for that great day, when the nations shall be gathered before the Son of man, and each for himself, give an account of his stewardship, and receive the reward of his works.

The topic of inquiry is, what are the duties which devolve on us, growing out of our relation to those new Republics of the South?

Placed as we are together, by Providence, on the same hemisphere, with governments not only unlike, but offensive, to those of Europe, there must exist between us duties peculiar and reciprocal. If one part of this new national family should fall back under a monarchical system, the event must threaten, if not bring down evils on, the part remaining.

But to secure and perpetuate their freedom something more is requisite than for them to proclaim themselves free, and for us to acknowledge them as such.

It is one of the plainest of political axioms, that a Republic, to endure, must possess general intelligence and public virtue. Wanting these qualities, it will be sure to err through ignorance or design, and anarchy and despotism will succeed.

The truth of this axiom has caused many to tremble for the fate of our southern brethren, knowing their long residence under the blinding and corrupting influence of

a civil and religious tyranny. - As a people they are yet, beyond doubt, to a great extent, destitute of that general education, experience, and moral principle, which are the safeguards of a republic. By this remark no abuse is intended, and there is none; for it is often heard from their own lips.

But while this is their general character, it ought to be said in extenuation, that this character was induced by their now conquered enemies, and that to it many individuals constitute noble exceptions. There are, in all these governments, men of intelligence, energy and integrity, men who have borne the brunt of a tedious revolution and laid the foundation of free institutions. . . .

Knowing where their danger and safety lie, these men are now providing the means of education, establishing free presses, encouraging the introduction of foreign books, inviting emigration, and doing away with ancient abuses.¹¹

This long and tedious quotation is here included because it describes very well the attitude and aims of the early missionaries. Their rosy and prejudiced interpretation of American history, so popular at that time, made them feel even more strongly the need to share with those countries, what Bringham called their "goodly heritage."

Brazil. Protestantism entered in Brazil as early as 1810, when D. Joao VI signed a commercial treaty with England, in which article No. XII stipulated that Portugal would give freedom of religion to British subjects. It further allowed them to build churches, provided that such churches looked like a home from the outside. However, it also forbade the British to preach to the Brazilians. Later on, in 1824,

11. Ibid., November, 1826.

D. Pedro I, through his Constitutional Letter, extended such¹² toleration to all non-catholics.

The first Protestant services were held on board English ships which happened to be in the bay of Rio de Janeiro. Later, the services were held in the house of the representative of the British Crown, Lord Langsford. The first temple was not built until 1819.¹³

Fletcher and Kidder reported in their book Brazil and the Brazilians, that during that same period the American Seamen's Friend Society established a chaplaincy at the port of Rio De Janeiro for Americans and Englishmen. They said:

The Bethel flag, with its white dove, would be hoisted to the main, and, when unfurled to the breeze, like a church-bell, though mute, would call the hardy mariners from the various anchorages to come up to the floating tabernacle. . . .¹⁴

In 1824, D. Pedro I extended religious tolerance to all non-catholics and the first group of German colonists arrived at Porto Seguro, led by Baron Von Busch. They brought with them their Lutheran faith and Lutheran¹⁵ ministers.

12. Domingos Ribeiro, Origens do Evangelismo Brasileiro, (Rio de Janeiro: Est. Graf. "Apollo," 1937), p. 75.

13. Ibid., p. 76.

14. James C. Fletcher and D. P. Kidder, Brazil and the Brazilians, (Boston: Little, Brown, and Company, 1879), p. 200.

15. Ribeiro, op. cit., p. 76.

It is not too clear exactly when the Protestants began to catechise among the Brazilians. Under the Constitution they had no such right, but as early as 1836 the Reverend R. Justin Spaulding of the Methodist church arrived in Rio de Janeiro with the intention to start evangelistic work among the Brazilians. However, his first work was among Americans and Englishmen. It was not until 1837, with the arrival of the Reverends James C. Fletcher and D. P. Kidder, that the Methodists began to preach to the Brazilians and sell Bibles. Their work was not too successful and in 1841 only one Methodist family was left
16
in Rio de Janeiro.

The fourth group to arrive in Brazil was the Congregational Church, in the person of the Scotch minister, the Reverend Robert R. Kalley, who began to minister on the island of Madeira, to Portuguese Protestants who had fled
17
from Portuguese Catholic persecution.

In August, 1858, the Reverend A. G. Simonton arrived in Rio de Janeiro, sent there by the Board of Missions of the Presbyterian Church of the United States. He was followed by the Reverend A. L. Blackford who arrived in May, 1861. By

16. Ibid.

17. Ibid., p. 78.

1861 the Reverend Simonton was already preaching in Portuguese, and in 1862 he founded the first Presbyterian church, "when one American and one Portuguese were received on profession."¹⁸

The Baptists arrived in 1881. Their first missionaries were the Reverends William Buck Bagby and Z. C. Taylor.¹⁹

Pernambuco. Protestantism was introduced in Pernambuco almost at the same time as in Rio de Janeiro. This province was an important commercial center, and as such, it had a certain number of British subjects who availed themselves of the act of toleration of D. Joao VI and D. Pedro I. As early as 1838, when the Reverend D. P. Kidder was there, he met an English chaplain who was already working in Recife.²⁰ This seems to indicate that there were enough Britishers in Pernambuco to warrant a chaplaincy.

Moreover, it seems that some of the Brazilians were beginning to hear about the Bible and of the Gospel. Kidder mentions having met, through the British chaplain, a Catholic priest who had been convinced of the need to give the Bible to the people and who was actively engaged in circulating Bibles and Evangelical tracts. This priest had been chaplain of the prison-island of Fernando de Noronha and because of his change of views he had been severely

18. James McFadden Gaston, Hunting a Home in Brazil, (Philadelphia: King and Baird, printers, 1867), p. 270.

19. Ribeiro, op. cit., p. 84.

20. Fletcher & Kidder, op. cit., p. 518.

persecuted by the bishop and other clergy.

Professor Gueiros cites the historian Vicente Ferrer who said that this activity on the part of this priest, so provoked the ire of another priest named Miguel do Sacramento Lopes Gama, that the latter wrote the following in one of the local newspapers:

The worst is that the Protestant sect so attracted a certain clergyman, that he is not ashamed of spreading around in the stores, etc. such little pamphlets and serving as a sounding board to his teacher, who perhaps would not condone such a shameful mission. I advise this priest not to be silly; that he study and apply himself seriously to the matters of the religion of his country, of which he is a minister, and do not let himself be a vehicle of heresy. Mr. Protestant Priest, you had better take care of your life and stop catechizing, for if I were the Bishop and had a priest who spreads around little pamphlets, I would throw him in a convent, for at least one year, so that he would learn the Catholic doctrine.²²

The Protestant work continued, despite the fact that there were not any regular missionaries assigned to the province. It was becoming so strong that in December 17, 1864, Dean Faria of the Olinda Seminary felt compelled to write to the priest of Maceio warning him against the circulation of Bibles and Protestant tracts. The following year he sent similar warnings to the priest of Escada, and all priests of the dioceses.

21. Ibid.

22. Jeronimo Gueiros, Projecoes de Minha Vida, (Recife: Oficinas Diario da Manha, 1952), p. 173.

At this time the famous Brazilian general, Abreu e Lima, appeared on the scene. Even though he was not affiliated with any Protestant church, he was a great sympathizer and a strong believer in the Bible. General Lima had lived for sometime in the United States and later had fought under Bolivar for the independence of Venezuela and Colombia, for which services he received the commission of general and the title of "Liberator of New Granada." Through the pages of the Jornal do Recife he entered into a controversy with the priest Pinto de Campos. The priest contended that the Bibles being distributed were falsified and therefore not the true Bible. General Lima contended that the Bibles were true. Later, in 1867, General Lima compiled all his articles in defense of the Bible into a book that was immediately placed by the Church on the Index Librorum Prohitorum.²³

Such was the religious climate in Pernambuco in 1869 when the Reverend Nash G. Morton of the Board of World Missions of the Southern Presbyterian Church arrived there.

The Reverend Morton had been sent on a trip of observation and exploration along the eastern coast of Brazil. His intention was to make all necessary inquiries about the different cities along the coast, in order to enable "the

23. Ibid., p. 714.

Committee of Missions to decide wisely as to the most desirable place to commence their missionary operations in that part of the world."²⁴

A few weeks before the Reverend Morton's arrival, General Abreu e Lima had died and the missionary reported that the bishop:

. . . issued an order, prohibiting his burial in the Romish Cemetery. The community, formerly considered one of the most bigoted in the empire, was greatly incensed. A large concourse of people carried the body and laid it to rest in the English cemetery.²⁵

Professor Gueiros quotes historian Sebastiao Galvao, in saying that on the seventh day of the general's death a group of writers and law professors went to the English cemetery where they made speeches praising the general, in revenge of all the abuse that he had received from the Catholic Church.²⁶

This liberalism of the people of Pernambuco was not widespread enough to impress the Reverend Morton. Nevertheless, upon returning to the United States, he met with the Committee of Missions in Columbia, South Carolina, and suggested that a mission station be opened in Campinas, Sao Paulo and also one in Pernambuco. His reasons for opening

24. The Missionary, August, 1868.

25. Letter of Nash G. Morton to The Missionary, July, 1869.

26. Gueiros, op. cit., p. 175.

the station in the latter province were:

This point presents several advantages for the location of a mission. 1. Pernambuco is itself a populous city, and is in the midst of a comparatively populous country. The whole bishopric of Olinda is only one third of the Province of Para in extent of territory, and yet it has a population nearly five times as great. 2. A large proportion of its inhabitants are native Brazilians and Portuguese. 3. It affords a ready communication with both this country and Europe. 4. Its law school attracts many of the best educated young men in Brazil, while its active commerce brings to its mart many tradesmen from the interior and the neighboring coast. 5. Houses for missionary purposes can be had with ease and living is as cheap as in any of the northern cities of Brazil.²⁷

The Reverend Nash Morton, however, was not the one to start the work in Pernambuco. He sailed with his wife and the Reverend E. Lane on July 22, 1869 from the Port of Baltimore for the city of Campinas.²⁸

The job of opening a mission station in Pernambuco was given to the Reverend Rockwell Smith two years later.

27. Letter of Nash G. Morton to The Missionary, January 1869.

28. Ibid., July, 1869.

CHAPTER III

THE OPENING OF A MISSION STATION IN PERNAMBUCO

The state of Pernambuco has an area of 5,287 square leagues. At that time it had thirty-six towns and a population of approximately one million two hundred and twenty thousand persons. Recife was the largest city in the state and was the second most important city in the country. Next to Rio it had the most active commerce, as it was a convenient port in the trade route between Brazil and Europe. The Reverend Nash Morton reported that:

Four steam lines already touch there for passengers of freight, viz., an English packet line via Lisbon to Southampton, and a freight line to Liverpool, the French packets to Bordeaux, and the American to New York. Besides these, there is a line of coast steamers. Its principal exports are sugar and cotton. During the past year (1868) 50,000 tons of sugar and 48,000,000 pounds of cotton were shipped from this port. In addition to this foreign commerce, it carries on a brisk inland and coast trade. Among the public institutions is a law school, which attracts to the city from four hundred to five hundred young men from various portions of the empire.

Pernambuco is the residence of the Bishop of Olinda. This bishopric which was created the 16th of November, 1676, comprises the provinces of Rio Grande del (sic) Norte, Parahyba, Pernambuco and Alagoas. They together have a population of 2,060,000 souls, dispersed over an area of 13,143 square leagues of territory.²⁹

The Reverend Rockwell Smith gave a good physical

29. Letter of Nash G. Morton to The Missionary, February, 1869.

description of the city in 1873. He said:

The view of the city from the ocean is rather pleasing. Two or three miles to the North of it is situated upon some hills close to the sea-beach, the little town of Olinda. Olinda was once the capital of this province.

In front of the city is a reef of coral rock, 600 or 700 feet from the land, forming a natural break-water. . . . This reef extends a mile or two southward. In this inner harbor thus formed, along in front of the city, a large number of ships ride at anchor.

There flows through the city a winding river, Capibaribe, dividing the city into three different sections. From the ocean back to the first curve is called Recife - taking its name from the reef; between the first and second curves is San (sic) Antonio; beyond the second is Boa Vista, till you approach the suburbs. This river is spanned by quite substantial bridges, over some of which pass steam-cars and street-cars. They are paved with rough stones. . . . The river, of course, gives a picturesque look to the quarters of town through which it passes.

The main part of town is closely built up. The streets are, many of them, quite narrow, with one sidewalk; some with none at all. They are winding, rambling and crooked. There is in Boa Vista a street, "Rua da Imperatriz," continued in San (sic) Antonio by name of "Rua Nova," the most brilliantly lighted I have ever seen - it is all ablaze with light. In addition to the occasional municipal gas-lamps along the front walls of the stores, there is one quarter at every 16 or 18 steps, in another, at every 12 or 14 steps, in the street, a gas-lamp with one always opposite across the street. I think you can easily read a book of ordinary size type anywhere in the street. Very many of the houses are white or mostly so, creating quite a glare. They all have tile roofs; quite good and suitable for this climate.

Passing from Boa Vista, back toward the country, the city becomes a blending of country and city; residences surrounded with extensive ground, filled with profuse tropical foliage. High stone or high brick walls enclosing these grounds detract nothing from the general beauty of the whole, nevertheless there is a great charm in all this quarter of the city, in so many green trees all around. . . . The climate of this place is good.

It is about 8° S. lat., and 35° W. long. I am told the usual range of the thermometer for the year, is from 82° to 86°. The sun is very warm, but there is a pleasant and cool breeze, striving during the day; and the nights are comfortable and pleasant. A sun-umbrella is a necessary article of outfit. It is better to keep in the shade or in the house during the warm hours of the day. With these precautions, I see no need to suffer here; and this is one of the warmest months.³⁰

The year of 1873 when the Reverend Rockwell Smith arrived in Pernambuco, was probably the best year for the introduction of Protestantism. In fact, had he been aware of the forces that were acting together to break down all religious opposition to Protestantism and working toward the opening of the minds to new ideas, as a good Calvinist, he might have interpreted it as predestination.

There was on the throne of Brazil an Emperor who was the most liberal of the crowned heads of his time. This liberalism and enlightenment of the Emperor had been planned by the Brazilian General Assembly that had supervised his education as a boy. It can be seen from the instructions of the Marquez de Itanhaen that he did not want the Emperor

. . . to become a superstitious literato, wasting his time in religious discussions like the Emperor Justinian; nor that he become a political fanatic, squandering the money and blood of Brazilians in wars. . . . for the Senhor Dom Pedro II can well become a great monarch

30. Letter of Rockwell Smith to The Missionary, January 31, 1873.

through being just, wise, honorable, and virtuous, a lover of the happiness of his subjects - without any need of vexing the people by tyranny and the violent extortion of money and blood.³¹

Since Catholicism was the state religion, Dom Pedro was bound by law to defend it, but he deplored the worldliness and corruption of some of the clergy and felt that the best hope for a purer religion among the people was general education. He was very friendly toward the Protestant missionaries and gave financial aid from the imperial treasury to German Protestant clergy. This action was perhaps partly inspired by the desire to foster a competition which might stimulate the Roman clergy to reform.³²

Another force that was working toward liberalization, even though diametrically opposed to the Emperor in political matters, was the Republican movement. Among the great Republican leaders was Ruy Barbosa, who was a passionate liberal, a great orator, and a man of vast culture. In 1877, he translated Der Papst und das Concil, the work of Dollinger, Friedrich, and Huber of the University of Munich, which was a powerful protest against the ultramontane principle of papal infallibility. He not only translated it, but in a lengthy dissertation of two hundred and eighty-five pages he

31. Mary Wilhelmine Williams, Dom Pedro the Magnanimous, (Chapel Hill: The University of North Carolina Press, 1937). p. 33.

32. Ibid., p. 173.

introduced the translation to the Brazilian reading public showing how true was the thesis of the authors. Twelve years later, he had the privilege to pen with his own hand the decree separating church from state and granting all
 33
 Brazilians equality before the law.

The Republican movement was very strong in Pernambuco, and this province was the most progressive of all northern provinces in the intellectual field. The strength of the Republican movement can be measured by the number of Republican newspapers. George C. A. Boehrer mentions eleven Republican newspapers that appeared in the province during
 34
 the period 1870-80.

The movement that most helped the Protestants, however, was not the Republican but that of the Free Masons. This help was not a direct help, but indirect, as they greatly profited by the feud that developed between the Free Masons and the Catholic Church.

The feud between the Masons and the church was caused by the encyclical Quanta Cura of Pope Pius IX, who in 1864 formally condemned the Masonry. Dom Pedro I, who was a grand

33. Charles W. Turner, Ruy Barbosa - Brazilian Crusader for the Essential Freedoms, (Abingdon: Cokesbury Press, 1945), p. 86.

34. Boehrer, op. cit., p. 157.

master in the order, refused to issue his beneplacito sanctioning the circulation of the encyclical in the Empire, as was his constitutional right. His reason was that a great number of the clergy belonged to the Masonry and that the strongest force within the church were the Masonic
³⁵Brotherhoods.

The feud in Pernambuco started in May 1872, when Vital Maria Goncalves de Oliveira, a young Capuchin monk, assumed office as bishop of Olinda. A pamphlet of unknown authorship appeared, accusing the bishop of being a dangerous ultramontane and the Masons, perhaps to test him, announced through the press that they were going to commemorate the anniversary of their lodge's founding, by a mass in the Church of Sao Pedro. The Bishop immediately instructed the clergy not to function in any mass. The lodges then published the names of their numbers who belonged to the religious brotherhoods and to the clergy. Rather than being impressed by it, the Bishop ordered the brotherhoods to expell all Masons. As his orders were not carried out, he placed them
³⁶under the interdict.

In 1873 when the Reverend John Boyle arrived in Pernambuco to help reverend Rockwell Smith, the quarrel had assumed grave aspects. On May 30, 1873, he wrote to The

35. Williams, op. cit., p, 174.

36. Ibid., p. 175.

Missionary concerning the feud as follows:

About three months ago, the President of this province appointed to the rectorship of the gymnasium, or college, of this city, Dr. Faria, (who had written the warning against the circulation of Bibles in 1864) the Dean of Olinda. Though not a man of pure moral character, he is the best educated and the best preacher here, and has twice acted as bishop, upon the death of one until the appointment of his successor. He seems to be the favorite of the people. He accepted the appointment, notified the Bishop of it, and removed from Olinda to the college in this place. But to do this the law of the church required him to get permission from the Pope, or the Arch-bishop in this country; this Faria did not do. The Bishop replied to his note simply saying that he was aware of his appointment. Three months passed on, during which time several very severe articles appeared in one of the leading journals against the Bishop, who suspected Faria as the author. Whereupon he wrote to him, asking him if he had permission from the Pope to remove his residence.

Faria replied that he had not; that the laws of the country did not require it, and that the thing had been done without permission repeatedly before, and no notice was taken of it; and asked to be permitted to remain. The Bishop replied by suspending him from the church, and in order to cut him off from all appeal to higher powers, he said he did it ex informata consciencia, which simply means his conscience required him to do it, and in that case he assigned no reason for the act. When this form is used no appeal can be taken. Not at all Jesuitical! but honorable to the last degree!! . . . It proved . . . to be a spark let fall in the barrel of gunpowder. The already insulted and exasperated people met the next day in front of a large church on Empress Street, where several speeches were made by prominent men, sympathising (sic) with Faria. From there they went to the college, and called Faria out, and several more speeches were made on both sides. The people were advised not to proceed to violence, and the assembly (which was very large and consisted of the most intelligent citizens) dispersed.

That night, however, a crowd of a different class assembled; one part went to the office of the Union, the organ of the Jesuits, destroyed all their books, made a bonfire of their papers and threw the press and machinery into the river. The other party went to the Jesuits' College, destroyed their furniture and books, and maltreated two or three of the priests, one of whom was

sick in bed, it is said, with yellow fever. It was thought that he was 'playing 'possum', and he was tossed out of bed, and died next day. From thence the mob went to the Bishop's palace, but were met by soldiers, and thought it best to disperse.

The next day the Jesuits wrote to the President to know if he would protect them until they could arrange their affairs and leave. He replied that they would be protected, but they could go if they wanted to. The next day notice was given that there would be a meeting that night in front of a church on Emperor's Street. A crowd accordingly gathered and certain men began to speak, when a squad of cavalrymen appeared upon the scene, charged by the President to disperse them. They gave the order once, and without delay charged them, with drawn swords, killed one boy and wounded several men, and chased the crowd down the street.

The next morning a hand-bill was scattered over the city, preferring quite a number of charges against the President. There is no doubt that he acted in a very unwise manner. He declared martial law in the city, ordered no fire arms to be sold, all shops to be closed at 6 p.m., and any person out in the street after 8 o'clock was liable to be searched.³⁷

Shortly after the above-mentioned occurrence in August of 1873, Reverend Rockwell Smith visited the President of the province and asked permission to preach the Gospel privately, to exercise all the functions of the ministry, to teach school, conforming to the regulations of the Board of Public Institution, and to sell and distribute Bibles. He also asked permission to preach in a room kept for that purpose in his private residence. The President granted him permission

37. Letter of John Boyle to The Missionary, September, 1873.

without any delay.³⁸

Such speed in granting permission did not necessarily mean that the President was liberal-minded, but perhaps he was afraid of the liberal press that had given him much trouble, when in March of the same year, his police stopped a Protestant service led by a Brazilian colporteur. This colporteur, Viana, was a deacon of Dr. Kalley's Congregational Church in Rio, and had been sent by the British Bible Society to Recife. The President at that time had ruled that he could only worship with his own family when no one else was present. This ruling led to an article in the O Liberal newspaper ridiculing the President for his interpretation of the law and calling him "a fool and a monkey, disgracing the high position he holds."³⁹

The Reverend Rockwell Smith asked permission to open a school, because as Bringham and Parvin in the Spanish-American countries, he felt that there was a need for a system of moral education. He said in a report to the Board that:

The looseness of morals exhibited everywhere on the street on open day, the language on the lips of men, the great lack of decency on the streets, declare the lack of all moral sentiment of the youth, to inculcate virtue, to form a sound public opinion, as well as teach sound

38. Letter of Rockwell Smith to The Missionary, May, 1873.

39. Letter from John Boyle to The Missionary, July, 1873.

learning. It is said few are the judges who cannot be bribed. And is it strange, with such religious teachers? Brazil is awaking intellectually. Schools are needed to imbue the children with wholesome truth to break the shackles of superstition and error which have so long enchained this people, to educate the conscience in Bible morality. I deem your school at Campinas a great undertaking. It is as little as our christian people can do to give Brazil a first class school in her present emergency. I am told that the people in this city is not a reading people. As far as wholesome reading is concerned I suppose the statement is true. But if we would establish a vigorous Christianity in this country in a firm broad basis to be perpetuated, we must see to it that we have a reading people - a people trained and capable of training others.⁴⁰

Protestantism did not enter into Pernambuco without opposition. The Jesuit newspaper A Uniao, that reopened for business the following year after its plant had been destroyed by the mob, raised its voice very strongly against the Protestants and warned the priests against "the false Bibles, and Protestant tracts which are sold and distributed among the faithful" and further instructed them against the doctrine of justification by faith, which was being taught the people.⁴¹

However, the warning of the paper was not taken too seriously by the people who still remembered the happenings of the preceeding year. Moreover, the prestige of the Catholic Church had reached an all time low. The Bishop of

⁴⁰. Letter from J. R. Smith to The Missionary, September, 1873.

⁴¹. Ibid., August, 1874.

Olinda, as a result of his actions against the Masons, had been recalled to Rio by the Emperor and put in jail, prosecuted and sentenced to four years of hard labor. Even though the Emperor cummuted the penalty, the church had lost face.⁴²

During those first years the opposition in Recife was never violent, and the consensus was, as the Reverend Kalley of Rio put it, that "the temper of the people (was) more kindly and less intolerant than in Rio."⁴³

The number of missionaries increased with the arrival of the Reverend and Mrs. J. Boyle in 1873. In 1875, the Reverend Rockwell Smith had already begun to look for another city where he could open another station, and visited on the northern part of the coast the cities of Fortaleza and Sao Luiz of Maranhao.⁴⁴

In December, 1879, a new missionary, the Reverend B. F. Thompson of the Synod of Tennessee and a graduate of Union Theological Seminary in Virginia was appointed by the Executive Committee of Foreign Missions.⁴⁵ The Reverend Thompson was in Brazil less than four months, when he

42. Williams, op. cit., p. 180.

43. Letter of Rockwell Smith to The Missionary, October, 1873.

44. The Missionary, October, 1875.

45. The Missionary, December, 1879.

suddenly died on April 27, 1880.⁴⁶

A close friend of the Reverend Thompson, and also a graduate of Union Theological Seminary, the Reverend Delacy Wardlaw, immediately offered to continue in the place of his dead friend.⁴⁷ He was accepted and sailed for Brazil with his wife, the daughter of the Reverend William J. Hoge of Civil War fame.⁴⁸

In 1882, the Wardlaws decided to move to Fortaleza, Ceara, to open a station there. Mr. Wardlaw had been ill, and he felt that the climate of Ceara would be better for his health.⁴⁹

To take the place of the Wardlaws, the Board commissioned Dr. George W. Butler, of Roswell, Georgia, to go "in the two-fold capacity of teacher and physician." The Board explained that he was a good teacher, had had some practice in medicine, "and will no doubt prove an important acquisition to that mission."⁵⁰

46. The Missionary, July, 1880.

47. Ibid., July, 1880.

48. Ibid., September, 1880.

49. Ibid., December, 1882.

50. Ibid., March, 1883.

CHAPTER IV

THE ARRIVAL OF DR. BUTLER IN BRAZIL

There is very little information about Dr. Butler's childhood. We know that George William Butler was born at Roswell, Georgia, on July 12, 1854. His father who joined the Confederate Army in which he held the rank of Captain, was killed near Richmond and is buried there.⁵¹ The Reverend W. C. Porter, the son of a Confederate emigrant to Brazil, said that the Butler family was left destitute after the war.⁵²

He was taught by the daughter of the local Presbyterian minister and went to Davidson College, Davidson, North Carolina in 1874.⁵³ His medical education was taken in two schools. The Reverend W. C. Porter said that he went to New York without any money "to a school of medicine where tuition was free," and to support himself he worked at the Bellevue Hospital.

51. Letter of Mrs. George W. Butler to this writer, February 11, 1952. (Hereafter cited as Mrs. Butler's letter to writer).

52. W. C. Porter, "Dr. George William Butler," Norte Evangelico, June 25, 1919.

53. Mrs. Butler's letter to writer.

It is not too clear when he left this school, but we do know that he received his degree from Johns Hopkins University.⁵⁴

Dr. Butler sailed from Newport News, Virginia, on January 31, 1883 and arrived in Brazil sometime in February.⁵⁵ He spent his first year in Brazil, learning the language and visiting the missionaries at Fortaleza, Ceara and Sao Luiz of Maranhao.⁵⁶

It is not clear whether he practiced medicine at that time or not. He developed some eye trouble which became increasingly worse until he had to come back to the United States for medical attention. While in the United States he was ordained into the Ministry. The following notice appeared in The Missionary concerning his ordination:

On Sabbath evening of the 23rd of March, after having gone through the ordinary examinations, he (Dr. Butler) was ordained to the full work of the ministry by the Maryland Presbytery, in the Franklin Street Presbyterian Church. The occasion of his ordination was one of more than ordinary interest. The meeting was presided over by Dr. J. A. Lefevre; the ordination sermon was preached by Dr. W. U. Muckland pastor of the church, and the charge was given by the secretary of Foreign Missions. He was united in marriage to Miss Humphrey, of Goldsboro, North Carolina, on Thursday

54. Porter, loc. cit.

55. The Missionary, May, 1883.

56. Letter of Dr. Butler to The Missionary, November, 1883.

following. They expected to sail for Brazil on the steamer which left Newport News on Saturday, the 29th of March, but he was attacked with malarial fever in the meantime, and they were compelled to delay their sailing for the next steamer, which leaves about the 22nd of April.⁵⁷

The Butlers sailed April 29, from Newport News, Virginia on the "Finance" and arrived in Pernambuco on May 18, 1884. His work, as defined by the Board, would be that of an ordained evangelist, not of a medical doctor. The mission Board felt that there were plenty of doctors in Brazil.⁵⁸ With the arrival of three other missionaries, The Reverend and Mrs. Joseph Garen, and The Reverend W. C. Porter, it was decided that Dr. and Mrs. Butler should go⁵⁹ to Maranhao to open a new station.

The Butlers, however, were not able to leave right away. In April of 1885 The Missionary printed his first letter after his voyage back to Brazil. He mentioned in this letter that he found Pernambuco to be a healthy city save in a few places close to the swamps where malaria was prevalent. Reporting on his actual work he said:

57. The Missionary, May, 1884.

58. Ibid., August, 1884.

59. Porter, op. cit.

I have been in Pernambuco now, about eighteen months, and during that time I have made and received together about twelve hundred visits. . . . In all cases I have furnished medicines to my patients. . . .60

This was one of the few medical reports to be filled by Dr. Butler. The time would come when he was so busy that he had no time to write a report, and his friends had to do it for him.

Dr. Butler's eyes were still bothering him and he was determined to do only evangelistic work. However, in a letter which he wrote from Maranhao to The Missionary he said, "I still have to practice a little medicine, from which I hoped to get relieved when I came here, as the glare of the sun is very trying to my eyes."⁶¹

He arrived at Maranhao on May 15, 1885. On Sunday, May 31, he preached a sermon to about fifty people. The next day the papers were full of attacks against him, written by Catholic priests, who called him, "an ignorant Englishman. . . (who) . . . never received a letter from God to preach his gospel."⁶² In the same letter he mentioned that many English speaking people were of great help to him, and that a Scotch gentleman had made a number of benches which he brought to

60. Letter of Dr. George W. Butler to The Missionary, April, 1885.

61. Ibid., August, 1885.

62. Ibid.

the worship hall. This worship hall had been opened with permission of the Emperor D. Pedro II himself, on the condition that it would have neither tower nor bells.⁶³

Maranhao was at that time a very prosperous town. Dr. Butler mentioned the fact that most of its rich families had been in Europe at some time or another, and that it was very common for the families to send their children to study on the continent.⁶⁴ He mentioned that it seemed to be a place of superior people, and the editor of The Missionary in 1887 spoke of the same impression, held by the Reverend Rockwell Smith who had been in Maranhao fifteen years before, and who said:

A stranger does not find it difficult to believe that it was settled by a superior class of people to those in other parts of Brazil. . . . I dare say that there is a class of persons superior in several respects, in point of education, literary attainment, and intellectual ability.⁶⁵

Dr. Butler stayed in Maranhao for eight years. For a while he was able to preach free from too much persecution, as the atmosphere was very strongly anti-clerical. The Masons and the Liberal party were extremely noisy, demanding liberty

63. Mrs. Butler's letter to writer.

64. Letter of Dr. George W. Butler to The Missionary, December, 1885.

65. The Missionary, September, 1887.

for everybody. In one of his letters he mentioned that because of these liberals the Catholic Church was in a very bad position before the people and that the bishop of that province was not popular. In another letter during March of the following year, however, he found that the people were not just anti-clerical but also anti-religious. He said:

There is very little genuine love of the Gospel among this people (even though) they are ready to throw up the hat and cheer any man who speaks against the priests. . . .⁶⁶

There was a political turnover in 1886. The new president of the province was a man whom Dr. Butler called "a narrow-minded Jesuit." This president wanted to restore the Catholic Church's power by shutting all public schools, and supporting the church schools. He also wanted to use public funds to refurnish all churches in the Capital and in the interior, and also build new churches. In addition, he advised all parents to keep their children from being lawyers and engineers, and to send them instead to Catholic Seminaries.⁶⁷

Under this new provincial president, Dr. Butler began to feel the power of the Catholic Church as he had never felt it before.⁶⁸ Yet his work prospered. In September, 1886,

66. Letter of Dr. George W. Butler to The Missionary, December, 1885.

67. Ibid., June, 1886.

68. Ibid., April, 1890.

The Missionary published one of his reports in which he said that he had baptized six adults and six children. Thus the congregation had now eleven adults and eight children who had been received into the church by baptism and confession of faith.

In the same year a church was built at the cost of \$4,500.00. All the money was raised by the members of the church, who were reported to be very poor. The young men of the church "gave the labor of their own hands, and the women gave one day of each week." He also mentioned that "the American and English consul contributed generously." In the same report he mentioned that he had been preaching in the interior (in Caxias) and even all the way to the capital of Piauí, and sent a message from the church of Maranhão to young ministers and theological students of the Southern Presbyterian Church saying that they would offer "lodging, medical attendance, and eighty milreis (\$40.00) per month, to any minister or theological student who may wish to serve God in a Foreign Mission, the passage will be provided."⁶⁹

Mrs. Wardlaw, writing two years later, said that she had gone to Maranhão and had seen Dr. and Mrs. Butler. She also said that "his temple is a simple, but beautiful

69. Ibid., September, 1886.

building, and the large audience is composed of a very superior people."⁷⁰

During those years, he had many experiences which strengthened him for the kind of work which he was going to do in the backward lands of Pernambuco. Dr. William M. Thompson, who arrived in Maranhao in 1890 to help Dr. Butler tells of one time when he was traveling on the Grajau River and stayed overnight in a little village. The secretary of the Catholic priest, who was absent, asked him to preach in the local church. This he did, but he always wondered what happened to the secretary when the priest heard of it. Another time he went by foot to preach in a little farm in the interior, when a strong equatorial storm came upon him and his guide so that they lost their way. When they finally found the farm, it had become dark and they had to swim across the flooded river, guided by the voices of people on the other side, as it was so dark that they did not know the direction of the other bank. Later in the small village of Rosario on the banks of the Grajau, a group of hoodlums attacked the place in which he was preaching, and stoned it in such a way that the tile started to fall inside the house, but Dr. Butler went on preaching as if nothing were happening.⁷¹

70. Letter of Mrs. Delacy Wardlaw to The Missionary, February, 1888.

71. W. M. Thompson, "Recordacoes", Norte Evangelico, June 25, 1919.

Together with Dr. Thompson he had planned to build a small steam boat, which they were going to call "Boas Novas" (Good News) in order to better evangelize the people on the river Grajau. As his time was up as minister of Maranhao, he returned to the United States in 1892 on furlough, and left without building the boat.⁷²

On April 29, 1894, Dr. Butler and his wife sailed back from the United States to Brazil, this time to Pernambuco where he had been before he left for Maranhao.⁷³ The Butlers stayed in Recife for about one year, where he preached on the second floor of a house in the Rua do Imperador. Mr. Joao F. da Cunha, who was converted during that time, writing about his conversion, told how Dr. Butler preached. He said:

The benches were placed in such a way as to leave the center of the room completely empty from the front door to rear end, and there Dr. Butler preached on his chosen passage, walking from the rear to the front door, with his eyes on the floor and his hands behind his back.⁷⁴

In 1885, he was invited by The Reverend Henry J. McCall to go to Garanhuns, a small town 177 miles southwest of Recife. Dr. Butler decided to go there because, as he

72. The Missionary, July, 1892.

73. From biographical notes in the archives of the Board of World Missions, Nashville, Tennessee.

74. Joao F. da Cunha, "Dr. Butler", Norte Evangelico, June 25, 1919.

later said, "the stories of the semi-barbarity of Garanhuns"⁷⁵
led him to feel that there was a need that had to be met.

Garanhuns was then a very wild place. Situated at the head waters of the Mandau River, at an elevation of 3,000 feet above sea level, it was at the end of the Southwestern branch of the Great Western Railroad Company, and as such, the center to which all the cattle and other products of the region were taken in order to be shipped to the coast.⁷⁶ It had previously been an Indian settlement of the tribe of the "Guara-Amuns,"⁷⁷ after which it was named.

The region was first settled in 1658 by three mestres-de-campo (roughly, field lieutenants) of Andre Vidal de Negreiros, the hero of the war against the Dutch. They established a plantation called Fazenda do Garcia. This plantation was destroyed about 1670 by the quilombos, fugitive negro slaves that settled in the region from Palmares to Garanhuns. By 1696, however, all negro strongholds had been destroyed and the plantation rebuilt.⁷⁸

The rebuilding of the plantation was accomplished by

75. Letter of Dr. George W. Butler to The Missionary, November, 1895.

76. Ibid.

77. Vespasiano and Lemos (ed.), Album do Municipio de Garanhuns, (Garanhuns, 1923), p. 3.

78. Lucia Werneck, Garanhuns, Pernambuco, (Rio de Janeiro: Conselho Nacional de Estatística, 1959), p. 3.

Captain Manuel Ferreira de Azevedo, whose only daughter married Miguel Gomes, the son of the paulista Jorge Velho, who commanded the expedition of paulistas commissioned to exterminate the negroes of the quilombos.⁷⁹ Thus the town was built on the blood of thousands of dead quilombo negroes and populated by the children of the hardest and meanest breed of adventurers that ever crossed the Brazilian backlands.

As older residents of Garanhuns will tell one today, for a long time the only way of getting to the coast was by oxcart which was a very slow and dangerous means of transportation. It was not only dangerous because of the natural slowness of the oxen, but also because of the lack of a road, and the possibility of encountering bandits, who were plentiful in the region. Therefore, before the construction of the railroad in 1889, only very few people had ventured to the coast.

With the opening of the railroad the people of the whole region were invited to come to town to participate in the festivities. Count D'Eu, the son-in-law of the Emperor, came to preside over the affair and brought along a great committee of noblemen and legislators.⁸⁰ The story goes that

79. Alfredo Leite Cavalcanti, "Genealogia," O Monitor, May 9, 1959.

80. Vespasiano and Lemos, loc. cit.

the people expected the son-in-law of the Emperor to come dressed as they imagined a count should dress - with knickers and laced shirt and with a purple mantle and a gold crown on his head. When the count appeared and they saw that he was dressed as everybody else, they felt cheated and booed him. One of the best educated men, certainly the most admired orator in his welcoming speech to the count, began to praise the town and speaking of the fertility of the place, said:

. . . and Count D'Eu, sire, this land is so fertile that it produces the greatest potatoes in the world. Even the other day I saw one that was so big, that no human pot could cook it in it's entirety.⁸¹

At this point someone in the count's committee, not being able to hold back any longer, began to laugh and the whole affair ended up in a riot.⁸²

Six years later, when Dr. Butler arrived, the town was the same as it had been when the count was there. Dr. Butler, writing to The Missionary, thus described its people:

The typical countryman wears high, brown boots, leather pants, coat and hat, and a large knife or sword, is a splendid horseman, likes whisky, and tells blood curdling stories of daring and bravery. He is hospitable in his home, but 90 per cent of them can neither read nor write, and hence great difficulty is expected in bringing them to the gospel. The principal politician of a district is absolute lord over them in all matters of dispute

81. Antonio Gueiros, personal interview, 1947.

82. Ibid.

and arrest. Punishment passes through his hands as if there were no law or constitution. The people generally settle serious quarrels with the long, pointed knife. In the little street where we live, two men have been assassinated in eight months, and these assassins have never been arrested, as far as I know.⁸³

The Reverend Henry J. McCall and his wife had been staying there with a Scottish engineer named David Law. Mr. McCall later said that at that time it was possible to hire an assassin for one hundred milreis (fifty dollars by the exchange of 1894), have him commit a murder and bring back his victim's ear as proof of having performed his duty faithfully.⁸⁴

The first missionaries had already tasted the brutal temper of the people of Garanhuns. Mr. McCall tells that:

. . . night after night the place . . . (in which they preached) . . . was filled and many gathered around the windows outside. On Sunday after Mass, the Priest told the people that the devil had come to town, and it was their business to put him out. The result was a large crowd of men and women with a number of cowboys dressed in leather suits and armed with knives and pistols, came and gathered in front of the house with the most terrible hoots and yells, shouting "Morram os Frei-bodes" which literally means, "let the billy-goats Friars die," (Law had a flowing beard). It meant us, "Death to the Protestants."

Mr. and Mrs. Law, with Mr. McCall, were alone in the house and fearing the worst, knelt down and commended themselves to God, asking His help and deliverance.

83. Letter of Dr. George W. Butler to The Missionary, November, 1895.

84. Letter of the Reverend Henry J. McCall to this writer, June, 1949. (Hereafter cited as the McCall letter.)

The men crowded up the stairway and tried to force the door. When it seemed as if the door could no longer resist their onslaught, a voice was heard saying, "Abre a porta!" "Open the door," that he was the Chief of Police. When those inside felt convinced that this was really help sent in answer to prayer, they opened the door, and the Chief entered, closely followed by some policemen, and by the crowd that filled every nook and corner of the house. If ugly looks could have killed the three servants of God, they would have died instantly. The Chief informed them that they could not continue to hold those public meetings. The reply was that the Constitution of Brazil was like that of the United States and guaranteed liberty of worship. The Chief said, "that may be so, but we have not sufficient force here to protect you and if you do continue, it is at the risk of your lives."

Just then a man spoke and said he had been at these meetings every night and that every word which that man spoke was the truth. His son of the same name, Francisco Gueiros, a man of tremendous courage, said, "there are seven of us and before you harm these men you will have to kill the whole of us". . . . the effect was seen on the crowd.⁸⁵

Dr. Butler arrived in Garanhuns in the same year that the people tried to kill the first missionaries. Mr. and Mrs. McCall returned to Recife, leaving the Butlers alone in Garanhuns. Soon the people tried again to kill the protestants. In November, 1895, Miss Eliza Reed wrote to The Missionary:

I seem to have a great deal to say, and scarcely know where to begin. I think it was about the seventeenth of October that Dr. Butler and Mr. Porter met in Recife at a called meeting of the Presbytery. The Doctor hurried home, saying he felt some uneasiness about his family and the Christians he had left here in Garanhuns, because a company of friars of Penha were expected there about that time.

85. Ibid.

These friars are on a holy mission. They go from place to place building up weak churches, holding continued services or masses for a number of days, often erecting new church buildings. They have called in from the country, for miles around, all the ignorant, fanatical people to confession and mass. Women and men come barefoot from great distances, and carry stones and wood to the place where the new building is to be erected. Most of these men are armed with long, dagger-like knives and great clubs. They come by thousands, thronging the streets and largos of the city - an excitable, superstitious crowd.

Knowing how easily such company could be turned into a mob, Dr. Butler had cause to feel uneasy as to the safety of those he had left in Garanhuns. He arranged that I should telegraph to him when the home mail came, as he wished to return then.

On Monday, October 27, I telegraphed for Dr. Butler to return to the city, expecting him on the first train. He did not come, nor did he send me any message. Wednesday I began to feel somewhat uneasy. Thursday night, at a prayer meeting, one of the elders told me that rumors had reached the city Wednesday night that Dr. Butler had held a public discussion with the priest of Garanhuns, the people had risen against him, and that Dr. Butler was nearly killed. . . . It was decided to send (by the first train), one of the deacons to Garanhuns. He left us early on Friday morning. He was to telegraph to us early Saturday morning, and return on Saturday night if not needed. The same morning I sent for our American consul, Mr. Johnstone, and told him of our trouble. He offered at once to help us. That same day he sent two telegrams to Garanhuns, but could get no answer. We waited until midday Saturday, hoping to hear from our messenger. No word came.

Then Mr. Johnstone went with Mr. and Mrs. McCall and me to the Governor. The promise was given by the state officers that we should have word from Dr. Butler and his family at the earliest hour possible; that special orders would be given for their protection; and that proper guard would be furnished to take Mr. McCall and me to Garanhuns by the next train. The promise was faithfully kept. At three o'clock a telegram came: "They are in peace. I return Monday." It was from our deacon. He was to return Saturday if he was not needed.

Sunday morning we left the city at eight o'clock reaching Dr. Butler's house at half past eight that night. We dismissed the guard at the door. The doctor was just closing the evening service. We were scarcely seated before the house was stoned, some of the stones being larger than my double fists. In a few minutes soldiers appeared, saying that the offense should not occur again, orders had been received from the governor that we must be protected.⁸⁶

The story of what actually happened during the public discussion that Dr. Butler had, was told by the Reverend Mr. Antonio Gueiros, in an article to the *Morte Evangelico*. He said:

The friar (Celestino de Pedavali) used to preach every night, and during his sermons he would interject the phrase: "Come forward you Protestants! Come to me with your Bibles and I will show you how false they are." He repeated this statement very often, until one day Mr. Joaquim Vas, saying that he was authorized by the vicar of the parish, Padre Pedro Pacifico, formally invited Dr. Butler to compare Bibles at the town's church. . . .

Someone told the doctor that he should not go, that such thing was nothing but a trap to take away his life, he answered them, that he knew the friars intention, but that he would go even if every tile in the building was a devil; that he had no fear, and that he would give his life, for the sake of the Gospel's truth.

Finally it came the time of the debate and it was necessary to go, he was accompanied by eleven brethren, whose names I still recall, viz, Francisco Furtado, Francisco Gueiros, Sr., Francisco Gueiros, Jr; Joao Gueiros, Clarindo Gueiros, Blandino H. de Mello, Aristides Vieira e Silva, Odilon Parias, Jeronymo Gueiros, Manoel Gueiros de Carvalho. . . . and the author of these lines (Antonio Gueiros). We followed Dr. Butler like sheep going to the slaughter.

⁸⁶. Letter of Miss Eliza M. Reed to The Missionary, January, 1896.

Everyone stared at us. Some had pity of the fate that was awaiting us, as it was told to us by a certain lady who was later on converted to the Gospel. She had known that they were going to kill us in the public square, and took with her her rosary, as she was a Roman Catholic, and prayed to God to save the doctor. Others, however, wanted to cut him to pieces along with his companions. From everywhere came people armed with knives, pistols, sticks, stones and meat-cleavers. . . .

We were very broken hearted, when we saw that the people were not interested in finding out about the truth. While the doctor was speaking, some people looking in from the window would say: "Go away you miserable man! Who wants to listen to you?" Many other rude words were also spoken every time they heard the doctor speak. We expected that everyone would be, as we were, anxious to know the truth. We were thoroughly mistaken. . . .

Dr. Butler spoke, after the friar had denied having sent for him, which was proven by the doctor and Mr. Joaquin Vaz who was present and who affirmed that he had been sent to give the invitation. He began by saying, that we do not have another mediator but Jesus Christ; that we do not have any images made by the hand of man; we believe in the Holy Scriptures as the word of God.

He spoke for 30 minutes on these points after which the friar began to answer. The capuchin entered into a long digression and forgot his main topic and became very embarrassed, and asked those present about what topic was he speaking. After some moments of silence, somebody reminded him of it. Then returning to this topic, he lost it again and came up with a very touchy point concerning the Virgin Mary. He found himself once more confused and began to shout vivas (other witnesses said to the Virgin Mary) and to clap his hands.

This seems to have been a previously arranged signal to incite noise. The people as if they had expected that, began to shout. . . . They shouted and advanced toward the doctor and his companions. Miraculously we escaped, protected by some of the city officials who locked their arms with the doctor's and returned him to his house, surrounded by a great mass of people.⁸⁷

87, Antonio Gueiros, "Notas Sobre a Vida do Dr. Butler em Garanhuns," Norte Evangelico, Ibid.

The unknown author of New Acts of the Apostles, that was translated by Ruth B. See, said that when the crowd began to shout in the church and advance against Dr. Butler, the friar exclaimed:

Dr. Butler, do not fear, I am ready to shed my own blood in your defense. Dr. Butler, hearing these insincere words, lifted his head from the table upon which he had bowed it in prayer and replied with calm emphasis: "Monk, He who must needs shed His blood for me has already shed it."⁸⁸

The same writer goes on to say that sometime after this occurrence, the people went to the Butler's residence and so violently stoned it, that Mrs. Butler had to make beds for the children under tables and other articles of furniture to protect them from stones which pierced the roof. Also, one of the mob, under cover of the darkness attempted to pour⁸⁹ kerosene oil upon the building and set fire to it.

It is not surprising at all that the people would act in that manner. They respected no authority. Fletcher and Kidder told of one instance in the interior of Pernambuco of a tax collector who tried to collect the excise tax put on the herds of cattle, who was caught, stripped, and imprisoned in the trunk of a dead bullock, with his head sticking out. "If

88. Ruth B. See, "Two Chapters from 'The New Acts of the Apostles'," (translated from "Recordacoes Importantes," name of author not given). The Missionary Survey, November, 1916.

89. Ibid.

the Emperor wants beef," the backwoodsman said, "let his⁹⁰ exciseman take it along."

Frei Celestino de Pedavoli eventually left Garanhuns. However, before he left he made the people bring him the Bibles that had been given to them by the Protestant missionaries. He then erected a wooden cross in the principal square of the city, threw all the Bibles at its base, soaked them in kero-⁹¹sene and set them on fire.

The Friar also organized an anti-Protestant league of the leading families and businessmen in town. They all signed a document promising not to give work or help of any kind, or sell anything to any Protestant or any of their sympathizers. One of the results of this persecution was that the secretary of the Frei was convinced by the arguments of Dr. Butler, and went to Rio de Janeiro and entered the⁹² Presbyterian Ministry.

Dr. Butler began to practice medicine in Garanhuns shortly after the Friar's departure. His first patient was the wife of Clarindo Gueiros. However, the Brazilian doctors of that region began to complain about him because, according

90. Fletcher and Kidder, op. cit., p. 527.

91. George E. Henderlite "Acts of the Apostles in the Nineteenth Century in Brazil," The Missionary, March 1900.

92. "O ex-salesiano C. H. Omega," Norte Evangelico, June 25, 1919.

to the law he was a charlatan, as his degree was not from a Brazilian University. On February 22, 1886, he wrote to The Missionary and said that the Brazilian doctors and priests had been very jealous of his work. For this reason, he was going to the University of Bahia, which was reported to have the best Medical School in the country, in order to take examinations which would enable him to practice.⁹³

Dr. Butler left Mr. Vera Cruz, an elder in the First Presbyterian Church of Recife, in charge of the Church in Garanhuns and went to Bahia where he took his examinations, which were given in French and Portuguese and wrote a thesis on the use of chloroform in surgery.⁹⁴ This frustrated the plans of the priests, who would like to have had Dr. Butler stop practicing. Day by day his popularity as a good doctor increased.

In the following year of 1897, the people almost completely forgot their past hatred of Dr. Butler. The reason was the yellow fever epidemic which attacked the town. Miss Eliza Reed writing to The Missionary in June 21, 1897, said:

I have received letters from Pernambuco, Garanhuns is in a siege of yellow fever. Mrs. Butler says: "We have been and are in the midst of a most frightful

93. Letter of Dr. George W. Butler to The Missionary, April, 1896.

94. Antonio Gueiros, loc. cit.

epidemic of yellow fever. For three months the death rate has been from four to ten per day. They have died in front of us, on each side of us, and all around us. The city is depopulated, whole streets with only one or two houses open, nearly all business stopped. Fifty of our church members have had the fever and no one died. Dr. Butler treated believers and unbelievers alike, and was busy day and night going to all. But God has been giving us showers of blessings. Seventy-nine adults and children have been baptized in this church and the churches around about in the last two months, and there are the churches of Canhotinho and Glicerio to be visited yet. We recently made a visit to the country four leagues away. . . . That day Dr. Butler baptized twenty-two (this was May 16), and the Sunday before he had baptized eighteen, among whom were three old men over seventy."95

Antonio Gueiros relates that Dr. Butler bought a cow during the epidemic so that he could help the Protestants who were sick and that both he and Mrs. Butler used to go twice a day to the homes of all of the sick Protestants, taking medicine and milk for all of those who needed it. He was at one time, preacher, doctor, friend and counselor to the Christians in Garanhuns. His counsels were full of warmth and pity, as that of a father to a young child.

The old people in church tell the story of an old Indian woman, Teodora Cabocla, who once came crying to Dr. Butler's house because a certain man had slapped her while she was teaching the gospel to another woman. If he had done that before she was converted, she would have killed him for it, but now she knew it was not right to kill, so

95. Letter of Miss Eliza M. Reed to The Missionary, August, 1897.

she went to ask for advice from Dr. Butler. Dr. Butler then said "Pardon him, Teodora. Jesus taught us to pardon our enemies. Give your revenge to the care of God, and he will avenge you." The story goes that a few days later, Dr. Butler was called to treat the same man who had beaten Teodora. The man was dying with an internal hemorrhage. Coming back home, Dr. Butler paused by Teodora's house and said, "you know Teodora, we should have taken revenge on that man. We should have called the police on him or even beaten him. We put this whole matter in God's hand and now He is going to kill the man."

This Indian woman was one of the first converts who befriended the Reverend Henry J. McCall in 1894. She had a Bible that some unknown colporteur had given her the year before. This colporteur had been stoned on the street and had had to flee for his life. She had given him shelter for the night and in return he gave her that Bible. The name of this first colporteur to visit the town is not known.⁹⁶

While in Garanhuns Dr. Butler founded a school and a Seminary. Later, the Seminary was moved to Recife and is now called the North Brazil Presbyterian Seminary.⁹⁷

96. The McCall letter.

97. Letter of Miss Eliza Reed to The Missionary, June, 1908.

CHAPTER V

THE OPENING OF A NEW STATION IN CANHOTINHO

The station at Canhotinho was opened by the Brazilian colporteur Vera Cruz, elder of the First Presbyterian Church of Recife. Mrs. Butler, writing to The Missionary Survey told the following story of how Vera Cruz made his first conversion in Canhotinho:

After getting a foothold in Garanhuns he (Dr. Butler) decided to send Sr. Vera Cruz, a native worker, to Canhotinho, the next town of importance. He did not know that the men of this town, with Sr. Caetano as leader, had sworn never to let one of the "new sect" enter there.

One day while in his coffee field Sr. Caetano heard a great noise at the railroad station, and asking the cause of it was told that a man of the "New Sect" had come in on the train from Garanhuns, and that the people were stoning him. "Well, let me run and throw my stone, too," he said, and picking up a big one, ran with all his might. Surely God must have met him on the way, for he told me afterwards that when he reached the station and saw an elderly man sitting with an open book in his hands, just waiting patiently for what would happen, his heart seemed to burst with pity, and walking up to Senhor Vera Cruz, he said "Get up and come with me." He answered, "Do you represent the authority of this place?" "No, I represent nothing," and poor Senhor Vera Cruz, thinking nothing but violence awaited him, said in his heart, "Lord, is it today?" He got up and Senhor Caetano led him through the town and up the hill to his home. A great crowd followed with stones in their hands and knives in their pockets, waiting to see what was to be done. As soon as Senhor Caetano reached the gates that led into his sitio, he pushed Senhor Vera Cruz inside, shut them, and facing the crowd with his back to the gates, said, "Men, this man is my guest and I shall defend him as long as I have strength, and behind me are my dogs, and behind my dogs are my guns."

When the crowd had dispersed he took Sr. Vera Cruz into his house and asked what he was there for and what he really came to do. He said he came to preach the gospel, the good news of salvation. Sr. Caetano told him if that was what he wanted to do, he could begin at once, and preach as long as he wanted to.

Well, he did preach, and people believed. When Dr. Butler went down a month later, there was a friend's house open to him and a little nucleus of believers ready to receive him.⁹⁸

Dr. Butler decided to move to Canhotinho because he felt that he was needed there more than in Garanhuns. The need in Canhotinho was two-fold: One, there was the need of a fearless preacher who would face the opposition of the Catholic Church; and two, there was need for a doctor because the town was destitute of medical care. Medical care in Garanhuns was plentiful, and the doctors there were resentful of Dr. Butler for not charging anything for his services.

One has to know about popular medical practices among the backward Brazilians to fully understand the need of his work and the reason why he became so famous later on. Popular medicine in Brazil was, then, and still is, based on medieval, African, and Indian medical practices. Eduardo Campos has done some research on the matter and written a small book in which he compiled one hundred and twenty-nine diseases and the medicines prescribed by the quacks and witch doctors.

98. Letter of Mrs. George W. Butler to The Missionary Survey, August, 1916.

According to Campos, there are three types of medicine men: a. the curandeiro, (the cure-all), b. the rezador (the prayer man, and c. the raizeiro (literally - the rooter - who prepares medicines from roots and herbs).

The curandeiros treat their patients with concoctions made with alcohol. The rezador treats by the power of his prayers. He seldom uses any other medicine besides his magical practices. The raizeiro is a type that is closer to the Brazilian Indian witch-doctor, and treats the sick with herbs, roots, leaves, etc. It is difficult however, to distinguish one group from another, as the average medicine man has adopted practices from all three groups. He may use a "tea" of roots and herbs with a strong content of alcohol, and will say a prayer just in case.

The most popular ingredients that generally go into the most respected concoctions are: Feces of either humans, cows, horses, goats, dogs, cats or other animals; urine of humans and various animals; the fur of different animals (they make a "tea" of cat's fur or of hair from a donkey's tail); the rattler of rattle-snakes; cockroaches (roasted and then prepared as a broth); caterpillar (either it's feces or the roasted animal - good for the throat); sputum (generally used as an eye-wash) and many other ingredients equally revolting.

99. Eduardo Campos, Medicina Popular, (Fortaleza, Revista Cla, 1951). Passim.

One would gather from Mrs. Butler's letter that their reception in Canhotinho was pleasant and without great hardship. However the friends that she mentioned were few and very poor and without any influence on the town's people and therefore could not be of much assistance to them. The people fought them in every way possible, trying to keep them out of the city. They even refused to sell or rent them a decent house, however, Dr. Butler finally found an old one on a hill behind the Catholic Church, a few yards from the house of Sr. Caetano Vidal. The living conditions were deplorable. The roof leaked continuously onto a dirt floor. There was no stove and food was cooked in a kettle hung over the open fire in the yard - even in the rain or hottest sun. The one large and two small rooms served for a preaching hall, reception room, bedroom and hospital.¹⁰⁰ The large room was lighted by a kerosene lamp and was furnished with benches made by Dr. Butler himself. The pulpit was a round table which¹⁰¹ served as his laboratory during the day.

Despite these handicaps the Butlers made some progress in town. However in nearby communities he was still mistrusted and some of the people even hired assassins to kill him on

100. Letter of Miss Eliza M. Reed to The Missionary, June, 1908.

101. See, loc. cit.

sight. The most serious attempt occurred in the town of Sao Bento where he had gone with 10 members of his church to preach and treat the sick. That evening he preached in a private home and spent the night there with his companions. The next morning as they were riding out of town, there came a horseman racing toward them. One of the men with Dr. Butler named Ne (Mamel) Vilela, recognized the approaching horseman as being Negro Velho, one of the most rabid fanatics in town. Ne Vilela tried to shield Dr. Butler with his horse. Negro Velho grabbed the horse's bridle and tried to force Ne Vilela out of his way. When he realized he couldn't, he leaned forward with a knife in his hand and stabbed Ne Vilela before anyone realized what had happened. He then raced for a nearby field with "Colonel" Joaquim Vitalino and another man fast on his trail. They captured him and put him under
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arrest.

The unknown author of "Recordacoes Importantes", which was translated by Miss Eliza Reed under the title of "Two Chapters from the 'New Acts of the Apostles'" tells that

Dr. Butler, forgetting his own danger, sprang from his horse and knelt at the side of his friend. Death had come, and the weeping missionary, rising exclaimed: "Kill me too! Satisfy your thirst for blood. I am not better than the brother you have killed." Regaining his self control, he preached with eloquence. . . . Next day I

102. Antonio Gueiros, personal interview, 1947.

went to visit Dr. Butler and found him at family worship, which he regularly holds after breakfast. At the close of the service, I asked him: "Doctor, why did they kill Ne Vilela?" "Because he was better than I and better than you," he replied calmly and emphatically.¹⁰³

Negro Velho was sent to jail for a few months until his trial, when he was acquitted. His defense was made by Father Joaquim Alfredo the Vicar of Sao Bento, who did not try to deny the crime, but glorified it, and said that Negro Velho was an angel sent from God to make Sao Bento free of
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that heretic Dr. Butler.

Dr. Butler worked incessantly both as a preacher and a doctor. The Reverend George Henderlite, who visited him, wrote to The Missionary in 1900:

Dr. Butler is a very busy man. I will tell you about one day which is a fair sample of almost everyday of the 365. Before he was up in the morning there were four or five people on the front porch waiting for him. He took them out to his office to treat them; while examining them the morning train came in and brought a number more. Breakfast time came and Mother Butler sent over to the office to call him. He did not come; then, she sent me; I came back with the report that he is trying to get them all prescribed for so he will not have to bring them to breakfast. As the biscuits that she made in my special honor are getting cold, we begin breakfast. Just as we are finishing the doctor comes in and three hungry men with him - believers who have come in from the country or on the train and have not breakfasted. After all have eaten we have family prayers, but in the meantime more people have come in to be treated. The minute "Amen" is said, doctor rushes off to his office again. One or two

103. See, op. cit.

104. Letter of Dr. Butler to The Missionary Survey, June, 1915.

messengers are there awaiting him, to call him to see some sick person who has moved to the town to be treated and lives at the hotel or in some friends house, or perhaps there is someone in the police station who has been shot or cut to pieces, and the mayor wants him there. So between those in the office, and those in the town or those in the house, the day passes until dinner, 4 or 5 in the afternoon. We have more trouble to get him to dinner than to breakfast; but to make up for him we have three or four (five when I was there) friends who have come to stay over Sunday. From dinner until 11 p.m. the Dr. is with his patients and Mrs. Butler entertains the company. The Butlers, like that family of fashion that breakfasted at two, dined the following day; sup at 11 and go to bed the following day.

The "company" has to sit up too, for the company room is the front room where everybody sits. After the visitors had left and the family retired, I had to bring in my camp bed from the porch and put it up. This was Saturday night, or rather Sunday morning. Doctor, who was helping me with the bed, said he did not mind it so much on this occasion as I was there to preach for him, but he did find it rather hard to work from six in the morning until eleven at night when he had to preach two sermons the next day.¹⁰⁵

As previously mentioned the people of Canhotinho had begun to like Dr. Butler and were getting used to his presence there in town. However, other Protestant ministers were not accepted as well as the doctor. One day around 1903 or 1904 a certain Catholic priest named Lino da Costa, who had been converted and accepted into the Presbyterian Ministry, was invited by Dr. Butler to visit Canhotinho and preach there. This was too much for the local priest, who began to incite the people not to allow the heretical priest

¹⁰⁵. George E. Henderlite, "Acts of the Apostles in Nineteenth in Brazil," The Missionary, March, 1900.

to insult the "holy church" by preaching in Canhotinho. Some of the people, especially the women of the "Society of the Heart of Jesus," armed themselves with knives and pistols and marched through the town threatening to destroy the believers. Mrs. Butler, after sending first for one authority, then another, in vain cried out, "Oh, if there was but one man in Canhotinho!"¹⁰⁶ No one would come to their assistance.

The author of "Recordacoes Importantes" tells that:

For some unavoidable reason, Rev. Lino could not come on the day appointed. It happened, however, that Rev. W. C. Porter, a North American Missionary, was on the train traveling to Garanhuns. When the whistle blew, the women rushed upon the coaches in search of the "heretic priest." "It is this one." "It isn't." "Death to the heretic priest!" Such were the shouts of those valient women.

In the midst of the uproar, they caught the sight of the Rev. Mr. Porter with his ruddy face and white hair, and, without delay, they surrounded him, judging him to be the ex-priest, or his substitute, and consequently, deserving of death at the hands of these holy women of the Church of Rome.

Dr. Butler and his family . . . have a share too in the papal blessings. While women appeared in public, ready to kill Rev. Lino, evil men had been held in reserve, to act at the supreme moment, should it arrive. What had they to do? Assassinate Dr. Butler - nothing more.

Thank God, their plans were frustrated by law-abiding men, who though not Protestants, refused to countenance such deeds of villiany.¹⁰⁷

106. "Annual Report to the General Assembly from the Executive Committee of Foreign Missions," The Missionary, May, 1904.

107. See, loc. cit.

Despite everything, Dr. Butler went on as if nothing had happened. By 1908 the membership of his church had grown to 300. However, he never kept a record of anything he did. George Henderlite, writing the annual report of the field to the Board of Foreign Missions in Nashville, said:

He kept no notes of his work, had no session book in his church and never gave in a written report to the Presbytery. When the Presbytery insisted on a statistical report of finances and baptisms, he replied that Paul did not remember how many baptisms he made in Corinth, and he was no better than the Apostle Paul.¹⁰⁸

Miss Eliza Reed, writing about Dr. Butler in 1900, gave the following report:

A friend of mine followed Dr. Butler about for forty-six days - from January 5 to February 20, 1908, and the following is a faithful report of the forty-six days: Sick treated, 1,192 - people who came from 30 to 180 miles; treatments, 190 - consisted in cleansing wounds, ulcers, eyes, etc.; operations, 34 - cancers, tumors, broken bones, gunshot wounds, bladder stones, etc.; consultation by letter, 53 - from states of Alagoas and Pernambuco; visits made 26 - by train or horseback through the states of Pernambuco and Alagoas, distances from 30 to 180 miles; people who heard the Gospel for the first time, between 200 and 300.¹⁰⁹

In 1908 a church had already been built. It was called the "Orchid Church" because the money was raised by selling orchids. An American businessman, living in Brazil, offered to help Dr. Butler by selling some orchids in New York. This gave work and livelihood to unemployed Protestants

108. "Our Work in North Brazil," Henderlite, The Missionary Survey, 1913.

109. Miss Eliza Reed, op. cit., p. 950.

and brought money to build a house, a drug store, a house for the sick, the church building, and there was also enough money to buy surgical instruments, sustain some native pastors, and support and continue that branch of the mission work.¹¹⁰

Dr. Butler's accomplishments did not go unnoticed or unappreciated by the people of Canhotinho. He became so popular that on February 22, 1908, which was the twenty-fifth anniversary of his arrival in Brazil,

. . . a number of his friends, Protestants and Catholics felt they could not let the day pass without giving some expression of their gratitude and esteem for this man, their beloved physician, friend and pastor who had lived among them all those years, helping them in time of trouble, relieving their pains; skillful, ever willing to aid; the servant of all; no one ever turned away without medicine or food, counsel or help, prescription or needed surgical operation. Some girls of the church decorated the place for the "Festa." Tea table, sitting room, terraces, arbors, and yard were taken in turn, trimmed in palms, ferns, flowers, flags, paper banners, and lanterns. The mass of color was striking, the harmony fine, the whole effect beautiful. Guests came from the state of Alagoas, as well as from towns and plantations of Pernambuco. Leading citizens of Canhotinho were there too. A committee, chosen from these guests, presented Dr. Butler with a beautiful ring that is worn by Brazilian physicians - the gift of his friends, most of them Roman Catholics.¹¹¹

Three years before, the people had made a similar demonstration when the Butlers arrived from their furlough in the United States. Mrs. Butler thus described it:

110. Miss Eliza Reed, "Dr. Butler's Twenty-Fifth Anniversary," The Missionary, March, 1908.

111. Ibid.

Before the train reached our station we could hear the fire works. One old colonel said he wanted it to be a very joyful occasion, so he gave twenty dollars just for skyrockets. The children were awfully frightened at so much noise, but there was nothing to do but to follow the crowd. When we came to the foot of the hill we found the way decorated with flags, evergreens, and pennants, and arches with kind words of welcome made of flowers. Large palm trees had been planted at regular intervals to stretch the chords for the flags A big banquet was ready for us. One friend had sent half of an ox, others sent sheep. There were eight turkeys, ever so many big cheeses and quantities of cake and guava jelly.¹¹²

The people who just a few years before would have readily killed Dr. Butler had suddenly changed and become his greatest friends. The church he had built was already too small to hold all the members and visitors. So it was necessary for him to build another one, which he did using the same method as he had used before - of exporting orchids to New York. He also started construction on a hospital, using American colonial type of architecture, with great white columns. This type of architecture had never before been seen in that section of the country. He also erected a school, and finally broke the silence of long years by writing to The Missionary Survey telling of the festivities which ended the first school year in 1915.

The new church cost only \$3,500.00 because like the other buildings, Dr. Butler himself had been the architect,

¹¹². Mrs. G. W. Butler to The Missionary Survey, November, 1911.

and much of the material was given by friends.¹¹³ During the inauguration service on July 20, 1915, Dr. Butler made a very touching speech in which he told the story of his friend Ne Vilela, who had died for him years before in Sao Bento. Then, together with the men who had witnessed the assassination, he placed the bones of Ne Vilela in an urn, and buried it below the pulpit and laid a stone over it, on which were the words, "In memory of Ne Vilela, assassinated¹¹⁴ in Sao Bento because of the Gospel - 1898.

That same year, Father Joaquim Alfredo, the priest who had sent Negro Velho to kill Dr. Butler, came to the doctor for treatment. Dr. Butler examined him and with tears in his eyes he said, "Father, what you have is leprosy, and for such a disease there is no cure." Later writing to The Missionary Survey, Dr. Butler said:

Do you all remember the priest, Padre Joaquim Alfredo, who tried to have me assassinated in Sao Bento? Since that event I have had the honor of treating gratuitously the families of both enemies (the Padre and his accomplice, Negro Velho). The old accomplice died of a miserable paralysis, and now the priest has come to me to be treated for leprosy. This priest arose in court, defended the assassin and declared that he was not guilty, but was an angel sent down from heaven to rid Sao Bento of us. A lawyer who was present at the famous trial made a special call on us to say, "God is Lord, and Padre

113. Dr. Butler to The Missionary Survey, January, 1916.

114. "Em Memoria de Ne Vilela", Norte Evangelico, June 25, 1919.

Joaquim Alfredo is a leper, and is come to be treated by the man he tried to kill. God uses crooked lines but he does write straight.115

The Butlers had seven children. One, named Humphrey, studied medicine in the United States and went back to Brazil to help his father in Canhotinho. 116 He stayed, taking care of the hospital when the Butlers came to America on their furlough.

Upon their arrival in the United States in August, 1918, The Missionary Survey announced that the Butlers were on furlough and gave their address as Fredericksburg, Virginia. 117 Dr. Butler spoke at the Foreign Mission Conference in Montreat, North Carolina in the summer of 1919, and the following note appeared in The Missionary Survey:

On Tuesday evening, Rev. G. W. Butler, described the situation in Northern Brazil and thrilled his audience with the recital of many incidents illustrating the power of God in overcoming seemingly insuperable obstacles and difficulties and in transforming the lives of men.118

The Missionary Survey gives no more notice of what Dr. Butler did during the time he was in the United States until the day he departed, but probably he was practicing medicine during his furlough, as that was the time of the

115. Dr. Butler to The Missionary Survey, June, 1915.

116. Cicero Siqueira, "A memoria de Dr. Butler," in the Norte Evangelico, Garanhuns, June 25, 1919.

117. "Personalialia," The Missionary Survey, August, 1918.

118. "Personalialia," The Missionary Survey, October, 1919.

great "flu" epidemic. Dr. Butler himself was very ill with the flu as were some of his children. Leaving his children, who were still ill, in the care of his wife, he left from New York on the S. S. Byron in April, 1919.¹¹⁹ Arriving in Brazil, he said to his son Humphrey, "I am glad I was able to deceive your mother, because if she had known how sick I was when I left, she would not have allowed me to come."¹²⁰ Dr. Butler did not know how ill he was - for that was the last time he would see his wife and children.

The Reverend Cicero Siqueira, who worked with Dr. Butler as the chemist of the hospital laboratory, tells that he was continuously sick after he came back from the United States. His last two sermons were based on the ninth chapter of Hebrews, and were very touching. Perhaps due to his weakened condition, he ended his sermons crying profusely.¹²¹

On Friday morning, May 23, Dr. Butler arose from bed and went down to the railroad station to say goodbye to his friend, George Henderlite who was moving to Recife. He came back home feeling very ill. On Saturday at 4:00 a.m., Mr. Cicero Siqueira awakened with Dr. Butler moaning in pain.

119. "Personalía," The Missionary Survey, March, 1919.

120. Cicero Siqueira, "A Memoria do Dr. Butler," Norte Evangelico, June 25, 1919.

121. Ibid.

On Sunday when Mr. Siqueira came back from a small town where he had gone to preach, he found Dr. Butler still very ill, lamenting he was too sick to preach that night.¹²²

On Monday morning, immediately after breakfast, Dr. Butler took a horse and started to a small farm on the outskirts of town, where he was studying the possibility of building a dam in order to provide the town with running water. While riding he had another attack of what was called "hepatic congestion" and was brought home immediately. On Tuesday, at 2:30 pm., Mr. Siqueira heard a cry, "Help! Dr. Butler is dying." When he reached his bedside, Dr. Butler could no longer speak and as Siqueira said, "at 3 o'clock he gave his soul to God."¹²³

The commerce of Canhotinho closed until the next day after the funeral. He was buried in the garden between the church and the school which he had built. The funeral was at 2:00 p.m. and was attended by all the people of the city, most of whom shed tears of great sorrow.¹²⁴ As an epitaph, the words of Paul were placed on his tomb: "I have fought a good fight, I have finished my course, I have kept the faith."

122. Ibid.

123. Ibid.

124. Jornal do Comercio, Recife, May 11, 1918.

CHAPTER VI

CONCLUSION

Dr. Humphrey Butler continued in his father's footsteps, carrying the heavy burden of a missionary doctor, until his death in 1922. With him died all medical missionary efforts in that section of the country. In 1947, which was the last time this writer visited Canhotinho, the church had dwindled and nearly expired, the school had been closed for many years, and the once beautiful hospital was in bad need of repair, part of it being used as a stable.

On the other hand, a great number of the people whom Dr. Butler helped to educate went on to become ministers, teachers, lawyers, doctors, writers, and politicians.

It would be a most difficult task to try to compile a list of all the names of these outstanding people, as Brazil, to date, does not have a publication similar to Who's Who in America, or any type of publication, for that matter, dedicated to the biographies of prominent Brazilians. The list that I have compiled is based on Who's Who in Latin America, Part VI, Brazil, published by the Stanford University Press, and on a group of biographies compiled by Professor Jeronimo Gueiros in his book Projecoes de Minha Vida. It is not by any means a complete list, but it will show how beneficial Dr. Butler's influence was in North Brazil. One must keep in

mind that the two schools attended by the great majority of these men, were founded by Dr. Butler and his associates: The Colegio 15 de Novembro and the Seminario Presbiteriano do Norte. The listing is as follows:

Antonio Almeida: Presbyterian minister, educated at Colegio Americano Aracaju, 1900-01; Colegio Evangelico, Garanhuns and Seminario Evangelico do Norte, 1902-05; Union Theological Seminary, Richmond, Virginia, 1919-20; D.D., King College, Bristol, Tennessee; Th.D., Seminario Evangelico do Norte. Author: Doutrina Biblica do Espirito Santo; Financas nas Igrejas Evangelicas.¹²⁵ A Hebrew scholar, Dr. Almeida was the Dean of the Seminario Presbiteriano do Norte and professor of Hebrew. He is presently retired but working with a group of scholars of the British Bible Society that is revising the translation of the Bible in Portuguese.¹²⁶

Natanael Pegado Cortez: Born in the backlands of the state of Ceara, Natanael Cortez studied at the Colegio 15 de Novembro and Seminario Presbiteriano do Norte. A close friend of the Butlers, he is the author of the article "A Faithful Missionary Doctor," published by The Missionary Survey in 1917. For many years he has been the pastor of the Presbyterian

125. Ronald Hilton, ed., Who's Who in Latin America, Part VI, Brazil, (Stanford University Press, 1948), p. 6.

126. Gueiros, op. cit., p. 321.

Church in Fortaleza and professor of History at the local Military College. He is also a well-known journalist and a member of the Ceara Academy of Letters.¹²⁷

Jeronimo Gueiros: Born in the backlands of Pernambuco, Jeronimo Gueiros was one of the first converts in Garanhuns. Along with his father and brothers, he accompanied Dr. Butler to the Catholic Church in Garanhuns when Dr. Butler went there to compare Bibles with the Italian Monk. He became very close to the Butlers. Mrs. Butler said that he was constantly in their home and was like a son to her. In fact, she was the one who taught him how to use the Concordance and it was such a wonder to him that he kept her busy until after midnight showing him how to use it.¹²⁸

He studied at the Colegio 15 de Novembro and Seminario Evangelico. He was a minister but also taught Portuguese at the Natal Teacher's College and later became its president. He was also president and professor of History and Geography at Pernambuco's Teacher's College.¹²⁹

His biographer, Dr. Diniz De Azambuja, who wrote the introduction to Projecoes de Minha Vida, mentions that

127. Ibid., p. 276.

128. Mrs. Butler's letter to writer.

129. Hilton, op. cit., p. 109.

Jeronimo Gueiros also founded the Elisa Reed School in Natal and reorganized the Pestalozzi Institute. He was also director of the Theological Seminary in Campinas, president of the Seminario Presbiteriano do Norte, president of the Pernambuco Academy of Letters, and member of the Archeological, Historical and Geographical Institute of Pernambuco. He wrote for various newspapers some of which were the Jornal do Recife, A Provincia, Jornal do Comercio and Diario de Pernambuco. He contributed a weekly column to the Jornal do Comercio and Diario de Pernambuco on correct Portuguese usage and also had¹³⁰ a radio program on the same subject.

Former President of Brazil, Cafe Filho, was once a student of his from Natal and a member of the Natal Presbyterian Church. He was a daily visitor to the home of Reverend Gueiros, and developed a strong friendship with his children.¹³¹

Reverend Gueiros' impact on the intellectual and spiritual life of Pernambuco was fully appreciated for the first time at his death on April 7, 1953. His funeral was attended by an estimated one hundred thousand persons and shortly thereafter Dr. Antonio Pimentel, president of the Catholic Association of Pernambuco eulogized Reverend Gueiros, but hinted very broadly that he was a great sympathizer of

130. Gueiros, op. cit.

131. Personal interview with Dr. Nehemias Gueiros, August 2, 1954.

the Catholic Church and might have been converted on his death-bed. Reverend Gueiros had thought of the possibility of the Catholic Church claiming him after his death as it had done with Ruy Barbosa and many other outstanding Brazilians who were non-Catholics all their lives. With this in mind, a few weeks before his death he wrote a confession of Faith stating that he stood fast by everything he ever preached,¹³² wrote or taught.

Vicente Temudo Lessa: Born in Palmares, Pernambuco, a town situated in the midst of the sugar plantation country, Vicente Temudo Lessa was soon recognized by Dr. Butler as a superior intellect. Dr. Butler sent him to study in Sao Paulo before the Seminary was founded in Garanhuns. For reasons of church policy he left the Brazilian Presbyterian Church and founded the Independent Presbyterian Church. He also founded a Seminary of which he was the first president.

The Reverend Lessa is remembered today not as one of the leaders of a dissident Presbyterian group, but for his scholarship in the field of history. He was the author of three outstanding biographical studies on the lives of Luther, Calvin, and the Dutch governor of Pernambuco, Maurice of Nassau. He also published other minor works such as St. Francis of Assisi and The Revolution of 1817 in Pernambuco.¹³³

132. Diario de Pernambuco, May 18, 1953.

133. Gueiros, op. cit., p. 339.

His work was outstanding and his name was introduced as a candidate for membership at the Brazilian Academy of Letters. He was not elected, however, and there is a feeling among Brazilian Protestants that he was not made a member of the Academy because the country was not ready for such an honor to be bestowed on a Protestant.¹³⁴

Cicero Siqueira: The son of a very humble family from the backlands of Pernambuco, Cicero Siqueira studied at the Colegio 15 de Novembro and also in the Seminario Evangelico. For many years he was closely associated with Dr. Butler as assistant pastor of the church in Canhotinho. After Dr. Butler's death, Reverend Siqueira remained as minister of the church, until he moved south to Prudente de Moraes in Minas Gerais. In Minas Gerais his work as a minister and teacher was so outstanding that the city government named one of the city squares after him.¹³⁵ He is presently working along with his wife, on a biography of Dr. Butler, under commission from the Supreme Council of the Presbyterian Church.

Antonio Teixeira Gueiros: A precocious child, Teixeira Gueiros learned to read and write before reaching

134. Interview with Dr. Franklin M. Thompson, professor of Romance Languages at St. Mary's College, Maryland, May, 1959.

135. Gueiros, op. cit., p. 331.

school age. He studied at the Colegio 15 de Novembro and the Seminario Evangelico. He also attended the University of Recife where he studied law. He moved to Belem, the capital of the state of Para on the mouth of the Amazon River where he distinguished himself as a minister and a lawyer and was for many years Chief of State Police. With the advent of democracy in Brazil he was elected to the state legislature of which he was president. He was also vice-governor of the state.¹³⁶ The last time this writer saw him, which was 1954, he had been in Rio de Janeiro since 1952 as Federal Deputy from Para. (The equivalent of a Congressman in the United States).

The preceeding names are those of people who came in direct contact with Dr. Butler and were helped by him. There are however, many other outstanding Brazilians with varying degrees of influence who are second and third generation converts and whose lives were indirectly affected by Dr. Butler's work. The best known among them are:

Alan Costa: As told to this writer, Tiburtino Costa, grand-father of Alan Costa, was an outlaw that arrived in Canhotinho almost dead from thirty-five infected gun and knife wounds. He was treated by Dr. Butler and was converted at the hospital. He later became one of the pillars of his church.

136. Ibid., p. 272.

Alan, his grand-son is associate professor of English at the School of Philosophy of the University of Recife. He is presently doing graduate work in English under a Fulbright¹³⁷ Scholarship at the University of North Carolina.

Israel Furtado Gueiros: Dr. Gueiros attended the Colegio 15 de Novembro, Seminario Evangelico do Norte and later studied medicine at the University of Recife. A one-time Dean and professor of the Seminario Evangelico, he adheres to the strictly Calvinistic theology taught by Dr.¹³⁸ Butler and his associates. His views have alienated him from the present leaders of the North Brazil Presbyterian Mission and from the Brazilian Presbyterian Church, which has expelled him from the ministry. Reared within the strict tradition of his family who many times faced death for what they had been taught and believed, Dr. Gueiros has remained faithful to Dr. Butler's teachings and has founded the Presbyterian Fundamentalist Church of Brazil. He is presently president of the Fundamentalist Presbyterian Seminary of Recife and is vice-president of the International Council of Christian Churches.

Jerocilio Gueiros: The son of Jeronimo Gueiros, Jerocilio is one of the high officials of the Brazilian

137. Personal interview with Alan Costa, September, 1958.

138. Gueiros, op. cit., p. 287.

Department of Statistics, (IBGE), and a teacher in one of the local schools in the territory of Rio Branco. His claim to fame is based on the fact that he was the only governor "elected by public demand" during the dictatorship of Vargas. In face of public pressure, Vargas appointed him governor of Rio Branco. He later resigned as he did not agree with the policies of Vargas and his dictatorship.

Nehemias Gueiros: Son of the Reverend Jeronimo Gueiros, Nehemias Gueiros studied at the Ginasio Pernambucano and Colegio Americano Batista. He received his LL.B. from the University of Recife in 1932 and his LL.D. in 1938. Author of O Estado E A Igreja, 1931; Da Condicao Em Face Do Codigo Civil, 1935; Conteudo Juridico Da Servidao De Transito, 1939; Transacao E Ratificacao Extrajudicial, 1939, and A Justica Cumulativa No Direito Das Obrigacoes, 1940.¹⁴⁰

A professor of law at the University of Recife, Dr. Gueiros was brought by the State Department to the United States in 1943 where he lectured on International Law at various universities.¹⁴¹ He is today the president of the Brazilian Bar Association.¹⁴²

139. Ibid., p. 305.

140. Hilton, op. cit., p. 109.

141. Gueiros, op. cit., p. 288.

142. O Cruzeiro, January 11, 1958.

Origenes Lessa: Distinguished journalist and author of various novels, Origenes Lessa is the son of Reverend Vicente Temudo Lessa. He was Director of Publicity for General Motors of Brazil, editor of Diario Da Noite and Folha Da Manha; assistant secretary for the newspaper Folha Da Manha; secretary of the magazine A Cigara; director of the newspaper Jornal Da Manha. He is the author of O Escriptor Prohibido, 1929; Garcon, Garconnettes, Garconniere, 1930; A Cidade Que O Diabo Esqueceu, 1932; O Livro Do Vendedor, 1931; Aventuras E Desventuras De Um Cavalo De Pau, 1932; Ilha Grande, 1933; O Sonho De Prequete, 1934, and Passa Tres, 1935.

The list of outstanding men who came under the influence of Dr. Butler would be much longer if we had available sufficient biographical sources. It would include not just Protestants but also Catholics whose families were helped by him, such as congressmen Costa Porto, Pedro Afonso, and Vieira De Menezes.¹⁴⁴

In a biographical study of this nature, one who wishes to be impartial, always tries to look at the other side of the story, to find imperfections or shortcomings. In the case of someone such as Dr. Butler one can find no

143. Hilton, op. cit., p. 126.

144. Diario De Pernambuco, March 9, 1950.

record of bad qualities or shortcomings. He was loved by all who came in contact with him and to them his good qualities must have so outshone his bad ones, that no one ever wrote anything criticizing him. His enemies hated him for religious reasons and when they tried to kill him they did so because they were misled by their own idea of what would please God.

Dr. Butler was not alone in his work. He had the help of other dedicated missionaries who also greatly contributed to the cause, such as The Reverends William M. Thompson and George Henderlite. Dr. Butler, however, being the pioneer who opened the way for others is generally given the highest credit.

Pelopidas Soares, as a non-Protestant who took a detached point of view, was impressed by the number of distinguished Brazilians whose education and progress was a direct result of Dr. Butler's work. Then, remarking that those people seemed to have forgotten their old friend, he proposed that something be done about this in Canhotinho in order to render homage which would make unforgettable the memory

. . . of this American who was a better Brazilian than many Brazilians whom we know. It would be an act of acknowledgement and gratitude. The illustrious children (of those people) could very well promote this as a sign of gratitude from the descendants of those men and women who had their lives saved and their country aggrandized by this American medical missionary.145

Today, many of the men who are helping to shape Brazil's public opinion and governmental policies are able to do so because Dr. Butler and many others like him, were willing to dedicate their lives in sharing with the Brazilians what Bringham called "our goodly heritage."

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