



TRAVEL,
ASSISTANCE,
PILGRIMS
& TRAVELERS
(*xvi-xx centuries*)

coordenação
Alexandra Esteves

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Coordenação · Alexandra Esteves

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Portraits of lives: “Brazilians” traveling through Europe in the XIXth century

1. Introduction

The XIXth century is marked by a series of developments, rooted in previous decades, that will bring about changes in the way Western Men is. Among the most relevant changes we can highlight the ones that occurred in transportation and that produced, among other mutations, the possibility of individuals to move faster and further distances in a more effective way. Of course, in this section, we have sought to emphasize, essentially, the economic impact of advances in the media, but should not minimize their social and cultural impact. With men also circulated ideas, values, movements and impressions. On the other hand, men did not only circulated for commercial or business reasons, but increasingly for leisure. Tourism begins to assert itself in this century and people seek more and more moments of enjoyment, whether in the countryside, in the baths or on the beach, starting to travel distances in order to reach these destinations. In order to do this, the train is used more and more often, the means of transportation that is required for the fulfillment of greater distances and that will have an impact in the affirmation of several locations in Portugal, that in the eight

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hundreds will be imposed as thermal and bathing resorts, essentially by the existence of this means of transport¹. Others will eventually go through a weakening process, resulting from the absence of the locomotive.

But not only by train traveled the man from the eight hundreds, he also made it by boat, especially to accomplish greater distances and also for diversified purposes. This was the means of transportation that took many men from Portuguese lands to transatlantic places. Maritime transport were then increasingly used. Take the example of the port of Viana do Castelo, which in 1878 registered the entrance of 166 Portuguese, 26 English, 2 French, 2 Dutch, 3 Swedish, 14 Norwegians, 1 Danish and 2 Germans. A total of 216 vessels. At the same time left 161 Portuguese, 29 English, 4 French, 2 Dutch, 3 Swedes, 13 Norwegians, 1 American, 1 Danish, and 2 Germans. A total of 216. Being 5 vapors, 1 boat, 3 brigades, 6 lugers, 18 *patachos*, 26 *escunas*, 6 “*galeoses*”, 104 yachts, 34 *caiques* and 13 *chalupas*. It was also through maritime vessels that news of the Portuguese colonies most easily came. On July 19, 1865, the “Farlof Gray” steamer of the West African career entered the Tejo. From Angola it brought satisfactory news about the progressive development of trade and agriculture. From Cape Verde it was said to be very bad the food and sanitary state of the people and the territory. The essential foods were lacking, and hunger made countless victims. Public works were completely stopped, the poor perished, and the hospital was unable to receive all the sick. It was also reported that Sao Tome had not been able to control the smallpox epidemic. It should be noted that these informations, whose circulation was boosted by maritime transport, were fundamental for the taking of political, economic and sanitary positions.

Among the preferred destinations of those who left was Brazil, and since the end of the XVIth century there has been the departure of men, especially from the North of Portugal, to the lands of Vera Cruz.

Our study is based in the northern region of Portugal more precisely in the district of Viana do Castelo, which borders the Spanish province of Galicia, in two municipalities: Ponte de Lima and Paredes de Coura, territorial circumscriptions with very different characteristics. The first

1 This is what we have seen in studies that we have already done for the North of Portugal. The presence or not of the train has determined its impetus as a seaside or thermal resort. The cases of Póvoa do Varzim are paradigmatic, in the affirmation, resulting from the presence of the train and the Gerês, whose thermal resort knows a loss caused by the absence of this means of transport.

busiest, favored by roads that placed it at the epicenter of various routes, namely religious. The other very isolated, complaining throughout the eight hundreds of its situation of fragility, motivated by the absence of communication channels. However, despite the different scenarios, both had the departure of people to other places and zones of the Empire, but very particularly for Brazil. With roots in the six hundreds, the emigration from the Alto Minho to the Brazilian soil was triggered, in large part, in response to the disproportion between population growth and the means of subsistence available at that time². Faced with the absence of alternatives to guarantee a dignified life, and even survival itself, many had no other solution than to leave in search of a better future and perhaps of fortune. Emigration was not forbidden, but was viewed with reservations by some authorities, because of the harmful consequences they had for the kingdom.

The diaspora for Brazil was accentuated and maintained in the XIXth century, following the agricultural crisis that was felt in the first half of this century, as well as the fall in prices of cereals and pests that affected the vineyard's crop³. The political instability, the chronic poverty and the unemployment that was spreading within the urban and rural population led many to leave. On the other hand, the laws concerning the morgados and progeny also compel the non-first-born children to emigrate in search of better life opportunities⁴.

In addition to those already mentioned, other motives have contributed to fueling migratory flows, such as escape from military service or justice. Many were able to slip away, obtaining fake passports with adulterated documents or with invented names⁵. Others who were not granted a passport out of the kingdom because they were of recruitment age, were

2 It was precisely in the forties of the XVIth century that the first *Misericórdias* in Brazil were created. Read Sá, Isabel dos Guimarães, «Misericórdias, Portugueses e Brasileiros», in *Os Brasileiros de Torna-Viagem no Noroeste de Portugal*, Lisboa, CNCDP (Comissão Nacional para as Comemorações dos Descobrimentos Portugueses), 2000, pp. 117-133.

3 With regard to the emigration of the people of the Alto Minho to Brazil, read Rodrigues, Henrique, *Emigração e Alfabetização. O Alto Minho e a Miragem do Brasil*, Viana do Castelo, Governo Civil de Viana do Castelo, 1995.

4 On the causes of emigration to Brazil, consult Russell-Wood, A. «A emigração: fluxos e destinos», in *História da Expansão Portuguesa*, Bethencourt, Francisco; Chaudhuri, Kirti (dir.), vol. 3, Lisboa, Círculo de Leitores, 1997, pp. 158-168.

5 Historical Archive of the Civil Government of Viana do Castelo (henceforth HAGVC), *Portarias e Ofícios do Ministério do Reino*, n.º 1.13.4.5-6, unpagged. On clandestine emigration see Pereira, Miriam Halpern, *Das Revoluções Liberais ao Estado Novo*, Lisboa, Presença, 1994, pp. 205-206.

in agreement with the captains of the ships, who included them in the enrolled and thus escaped military service⁶.

At the time, Brazil was the preferential destination of the migratory movement, to which contributed the linguistic affinity, the similarity of customs and even the existence of familiar connections⁷. The exodus of the first members of a particular community, or members of the family, sometimes had a dragging effect, leading others to follow the same footsteps, driven by the feeling of sharing and identity. The presence of relatives could be an important driving force and link between the land of departure and the place of destination, facilitating the integration of the newcomers in the new address⁸.

Since 1850, Brazil has embarked on a path however sinuous, leading to the prohibition of the slave trade, which will culminate in 1888 with the abolition of slavery. Needing labor to work on the huge farms and large public works that were being carried out, the country turned to the European market, using a network of people engaged in the task of raising workers. There were also other factors that attracted the departure of the most disadvantaged, namely the payment facilities of tickets granted by the owners of the ships, and the enticement of the recruiters at the service of different entities⁹. The engagement of potential emigrants worried the Portuguese authorities, since the promised paradisiacal future had nothing or almost nothing to do with reality, because Brazil was not interested in recruiting skilled labor, but only strong arms to replace slave labor. The development of networks of enticers, which resorted to propagandistic mechanisms and tried to take advantage of the isolation and ignorance of the populations, was observed from 1830, with the physically robust young men, to whom they proposed employment leasing contracts¹⁰. Many driven

6 HACGVC, *Correspondência com várias autoridades – Dezembro de 1852 a Maio de 1854*, n.º 1.8.3.14, unpagged.

7 On the reasons for the attraction that, throughout the XIXth century, the Portuguese felt for Brazil as the main emigration destination, read Klein, Herbert S., «A integração social e económica dos imigrantes portugueses no Brasil nos finais do século XIX e no século XX», in *Análise Social*, vol. XXVIII, n.º 121, 1993, p. 242.

8 On the causes of emigration see also Cruz, Maria Antonieta, «Agruras dos emigrantes portugueses no Brasil», in *Revista de História*, vol. 7, Porto, 1986/1987, pp. 12-13.

9 Consult Cruz, Maria Antonieta, «Do Porto para o Brasil: A outra face da emigração oitocentista à luz da imprensa portuense», in *Revista de História*, vol. XI, Porto, 1991, p. 186.

10 On the development of engagement read Alves, Jorge Fernandes, «Perspectivas sobre a emigração – estudos locais e regionais», in *Actas das Segundas Jornadas de História Local*, Fafe, Câmara Municipal, 1998, pp. 413-424.

perhaps by despair, committed their properties, others spent the first few years of work paying the trip.

Not all those who left for Brazilian lands returned. However, among those who returned, some stood out in the human landscapes of these locations, mainly for the fortune that they gained and that allowed them to perpetuate their name in the history of these locations. Blowed by luck, they had made a fortune and made a point of showing it through the palatial houses they ordered to build, the donations they made or the legacies they instituted. In this regard, the Camillian figures who, after years of laboring in Brazilian lands, returned to Minho, such as “Comendador Belchior”, or António de Queirós e Meneses from the soap opera *Maria Moisés*, or the references to the purchase of assets by the “Brazilians” to noble families, in the *Filho Natural*¹¹. We can also add Eusébio Seabra, a character in the novel *A Morgadinha dos Canaviais* by Júlio Dinis, who returned to his native land, enriched by the years of emigration in Brazil, decided to perpetuate his name among the greats of the village, through the financing of works in the church¹². If confraternities, third orders, churches and chapels benefited from the charitable action of Brazilians, their philanthropic nature consubstantiated themselves in the material support for the construction of schools, cemeteries, asylums and hospitals, as well as the *misericórdias* that were often responsible for its management¹³. They also helped organize soups for the poor¹⁴. To note that they did not necessarily wait for the hour of death to “invest” in actions of this nature, which placed them in prominence within the local communities, fulfilling one of the requirements of the society that is defined by philanthropy: to give of uncompromised form, but with effects of compromising their public image. In Portugal, the benevolence of the children of the land that were poor but now emerging capitalists, was recognized. In this sense, when constructing assistance structures, the news was sent to lands beyond the Atlantic, hoping that

11 Stories inserted in *Novelas do Minho*. Confirm in Branco, Camilo Castelo, *Novelas do Minho. Um retrato de Portugal*, Bertrand Editora, 2009.

12 Dinis, Júlio, *A Morgadinha dos Canaviais*, Porto, Porto Editora, 1993.

13 Read Alves, Jorge Fernandes, *Os Brasileiros, Emigração e Retorno no Porto Oitocentista*, Porto, Faculdade de Letras da Universidade do Porto, 1993, pp. 372-384.

14 Confirm in Silva, F., «Brasil, Brasileiros e Irmandades/Ordens Terceiras Portuenses», in *Os Brasileiros de Torna-Viagem no Noroeste de Portugal*, Lisboa, CNCDP (Comissão Nacional para as Comemorações dos Descobrimentos Portugueses), 2000, p. 138.

the altruism of the wealthiest children of the land would contribute to the development of these causes¹⁵.

As will be easily seen, the Brazilians who have achieved the construction of great fortunes, returning to Portugal and exercising public and political offices, were the most noted and, therefore, on which documentation is more extensive and rich. In some cases, during their life, the achievements were exalted in apologetic biographies and commented on by the press of the time. In this way, many others will be forgotten by the pages of time, if the researcher's effort is not made to search for less visible evidences of their track. These are men who have returned without great fortune and who have tried to digest in the mother land the hardships of their failure¹⁶. It should be noted, however, that were many those who left the homeland and chose emigration, but difficult to account even in a clandestine way, looking for a better future.

For a long time historiography treated these men as rude and uneducated, bearers of gross habits, something that currently is set aside, to the extent that many of these men refined their habits beyond the Atlantic, developing their schooling and maintaining an active social life with lunches, dinners, parties, soirée, evening activities and with the trips that they were making.

Thus, our work focuses on those who have been notable for the fortunes they have built and for the works they financed, being their lives monitored by the local press. Thus, the rites of passage, festivals, achievements, great works, and trips of the Brazilians were the subject of interest of the local press.

2. Men and travel

Focusing on the target in our research, the trips, we also find that these are beginning to be a matter of particular interest on the part of the Portuguese periodical press. There were reports of departures and arrivals, followed by the routes and visits made.

15 Consult Araújo, Maria Marta Lobo de «A presença dos brasileiros no santuário de Nossa Senhora de Porto de Ave (séculos XVIII a XX)», in *A Emigração Portuguesa para o Brasil*, Parte II, Edições Afrontamento, Porto, Centro de Estudos da População, Economia e Sociedade, 2007, p. 189.

16 Read Alves, Jorge Fernandes, «O «brasileiro» oitocentista e o seu papel social», in *Revista de História*, vol. 12, 1993, p. 260. See also Machado, I., «O “Brasileiro de torna-viagens” e o lugar do Brasil em Portugal», in *Estudos Históricos*, Rio de Janeiro, nº 35, janeiro-junho, 2005, p. 54.

As would be expected, the greater interest fell on royal travels. These were the most publicized, those that were followed and on which rests the not always unanimous and sometimes critical view of public opinion. In fact some of the royal voyages have excited and divided the subjects. In 1865, it was stated that D. Maria Pia wanted to visit her father in the Italian Peninsula, which motivated a series of voices against such a trip given the state of convulsion in which several regions of Europe were found, being considered an unsafe destination for the Portuguese royal family and an inappropriate time to travel in the absence of safety conditions¹⁷.

Two years later, in 1867, the press reported on a royal voyage across Europe. Having left Lisbon in the direction of Madrid, they were expected to arrive in Paris in April, where they would proceed to Belgium, Germany, England, and Italy, returning to Paris again, with their return to the kingdom in June of the same year. However, the state of health of the kingdom and also of France itself led to a cancellation of the European visit.

In the case of men and women from local and national high society, not only were business or leisure travels reported, but also those caused by health problems, which led men, but especially women, to baths and bath resorts and even to go to other countries. In May of 1865, the newspaper *Lethes* reported that *Mister Casal Ribeiro was traveling abroad in order to treat his severely affected health*¹⁸. On the other hand, many of those who had no opportunity to say farewell to their family and friends personally did so through the pages of the newspapers. This was precisely what José de Sá Coutinho Júnior did in 1866, on the pages of the newspaper *O Echo do Lima*, of Ponte de Lima. Not having the opportunity to bid farewell to those who were part of his relations in this village, in Ponte da Barca and Arcos de Valdevez, he gave the impression of his departure for Africa to Benguela, where he would serve as the delegate and procurator of the Crown, in the local newspaper¹⁹. The same did the following year Gonçalo Manuel da Rocha Barros, in the same newspaper, but of his departure for India²⁰.

Thus, the world of travel begins to enter the daily life of the Portuguese of eight hundreds, not only by those who experience it. Through the pages

17 Municipal Archive of Ponte de Lima (henceforth MAPL), *O Lethes*, February 24, 1865.

18 MAPL, *O Lethes*, May 23, 1865.

19 MAPL, *O Echo do Lima*, September 30, 1866.

20 MAPL, *O Echo do Lima*, February 24, 1867.

of the periodicals the Portuguese know the protagonists of the trips, but also the places visited, the landscapes and the people that characterize them.

However, were not only reported the departures of kings and queens, or illustrious persons, who traveled on national territory to the baths and beaches or to travel abroad by the main European cities, but also the departure of the condemned, in another type of trip, not recreational, or leisure, but rather associated with the fulfillment of the punishment that they were targeted. The departure of a group of *degradados* deserved the attention of the newspapers by the degrading spectacle that represented, caused by the absence of conditions to which their trips were associated.

Lets focus on the trips that were made by the Brazilians. In this case, we have to distinguish between the monitoring of the trips that they were making between the two sides of the Atlantic, motivated by business or to reunite family and friends and trips made through Europe, for recreation. Both were in the interest of the general public and therefore reported in the newspapers.

Beginning to address the first, the newspapers reported on their arrival in Portuguese lands, often after years of absence. In 1880, in the pages of *Comércio do Lima* it was reported the arrival:

From the empire of Brazil, where they had gone for years, arrived in this village, on the thirteenth of the current, our esteemed patricians, Bento Correia do Sá and two sons of Mr. Tomas José Barbosa. Sending them a handshake, we welcome them²¹.

The same happened in pages of the newspapers from Paredes de Coura, where they were publicly welcomed, couples who had left for long years in Brazil and who now returned to their homeland. In most cases it is unknown if the return was definitive or temporary²².

The arrival of the Brazilians was a moment of celebration: the population gathered to receive them and the towns adorned themselves to

21 MAPL, *O Comércio do Lima*, December 15, 1880.

22 Was the case of Daniel José Rodrigues Guerra, a native from the parish of Parada, municipality of Paredes de Coura, who returned from Brazil with his wife, Joaquina Torres Galindo Guerra, in April 1897. Municipal Archive of Paredes de Coura (henceforth MAPC), *O Libertador de Coura*, April 18.

receive the illustrious children of the land who established themselves beyond the Atlantic. Once in Portuguese territory, in the case of the most distinguished and renowned personalities, their travels and trips, inside and outside Portugal, were followed by the local press. As an example, we have the case of José António Rodrigues, from the parish of Castanheira, municipality of Paredes de Coura, who, having recently arrived from Brazil, on April 18, 1897, saw his return to Porto in May of the same year, be the object of news²³.

These celebrations happened when the Brazilians arrived from Brazil, but also from the trips they made through Europe, being all this accompanied by the local press. Thus, journeys that began to be arduous, in boats without conditions, became authentic tours, embellished by the press, which dealt with the increasingly fast and popular departures and returns, which were now carried out in steamers, faster and more comfortable than sailboats.

The same thing happened with the departures, often making a report of the time spent in Portugal. In the newspaper the *Libertador de Coura*, the departure of a countryman:

Good trip - Left the day before yesterday for Lisbon, from where he traveled to Rio de Janeiro, on board the “Cordillera” José António Rodrigues, our esteemed compatriot and considered a member of the commercial class in Rio de Janeiro. A good trip is what we sincerely wish our friend²⁴.

On their trips to Porto or Lisbon, to embark for Brazil, reference was made to the presence of family and friends who accompanied the departed. Many of these Brazilians took advantage of their trip to Portugal to travel through Europe. By the way, these great journeys began or ended in the native town, which was also the object of curiosity. This was precisely what José Rodrigues de Sousa did, who returned to *Baía* in 1881. He took the opportunity to travel to Europe and visit the main capitals of the old continent together with his son and sister-in-law. It should be noted that these European journeys were more intimate and familiar journeys, although

²³ MAPC, *O Libertador de Coura*, May 2, 1897.

²⁴ MAPC, *O Libertador de Coura*, September, 1897.

they were publicized by the press. This information released ended up functioning as a mechanism for publicizing the fortune and prestige of the family, fundamental conditions for social affirmation. Among the Brazilians most studied by the historiography that has been versed on these figures of the Portuguese society is Miguel Dantas, above all for the role he held in and for the development of his hometown Paredes de Coura, and was even the target of a biography authored by Júlio de Lemos. In 1865, Miguel Dantas came to Europe. He took the opportunity to visit his country and then toured some countries like France, Belgium, Germany and England. However, we do not know if this visit was motivated by recreation or if it was related to work issues since it was in these countries that were some of the main squares of trade and industry at the time. We know that in recreation, in 1897 traveled the Viscount of Sá, who even was vice-consul of Portugal in Manaus. The press reported his visits to his hometown, as well as the donations to religious entities, the erected Asylum of Childhood, as well as the Hospital of *Misericórdia*, which earned him a portrait in the noble hall of the *Santa Casa* of this village in Alto Minho.

In the summer of 1899, the Viscount of Sá decides to leave for a new recreational trip. But before that, he visits his hometown, which he graces with gestures of philanthropy and goodwill²⁵.

The Viscount of Sá, born in lands of Paredes de Coura, soon went to work, as a clerk, to the town of Arcos de Valdevez. In 1852, he left for Brazil, where he remained faithful to the commercial activity. This enabled him to earn his fortune and obtain social recognition, which led the Portuguese government to assign him the position of Vice-Consul. In 1896, he decided, like other Brazilians, to make a trip around Europe in recreation, where the hometown was not forgotten²⁶. The following year, accompanied by his family, he visited several Portuguese cities, such as Setúbal, from there he went to Évora, Extremoz, Borba, Vila Viçosa, Elvas, Badajoz and Seville, where he attended the Holy Week celebrations. From here he continued to Santa Maria, Cadiz, Tangier, Gibraltar and Cordoba. In May of 1897, he wrote from Madrid from where he would continue his trip²⁷. In this tour he traveled to Spain, France, Italy, Switzerland, Belgium, Germany,

25 MAPC, *O Libertador de Coura*, August 1899.

26 Confirm in *Album dos Contemporâneos Ilustres*, Lisboa, unpagged.

27 MAPC, *O Libertador de Coura*, May 1897.

Austria, Russia, Sweden and England. The whole trip was accompanied by the press.

In 1899, the local newspaper *O Libertador de Coura* referred not only to its passage through the hometown, but also to its gestures of kindness:

True nobles are those who are distinguished in the practice of the duties imposed by charity, the most sublime, grandiose and holy of virtues; and our most worthy and respectful compatriot Mr. Viscount of Sá did not need royal dignity to confer on him the honors and nobility of a title—a credit due to his acknowledged merits, as a zealous patron of a large number of Portuguese residing in Brazil (...)²⁸.

In fact, these gestures of charity and philanthropy were common among Brazilians, who even on the other side of the Atlantic did not forget their hometown, sending legacies to benefit local assistance institutions. José Maria Alves, a resident of Itu, Brazil, who was a native of Paredes de Coura in 1897, sent the sum of 200,000 *réis* to the Asylum of Our Lady of Conception, not being the first time this institution was benefited²⁹. As a counterpart to the grace granted, not only was published a thank you note in the local newspaper, as it proceeded to send the statutes of the institution and the diploma that graced José Maria Alves as a meritorious brother.

It should be noted, however, that the relationship with the press was not always easy, as a result of the appearance of fallacious or undignified news, involving Brazilians. Bento da Cunha Ribeiro was one of those cases. This Brazilian, a native of Paredes de Coura, was confronted with the need to deny a report published in several newspapers in Paredes de Coura, Lisbon and Porto, about the kidnapping of his sister and his nephews. This news came precisely from Bento da Cunha's trips to Aldreu, municipality of Barcelos, Paredes de Coura and Lisbon, in the company of his sister and nephews, without the authorization of his brother-in-law³⁰. Other less glorifying situations, such as suicides from Brazilians on the other side of the Atlantic were also portrayed.

28 MAPC, *O libertador de Coura*, August 26, 1899.

29 MAPC, *O Libertador de Coura*, March 1897.

30 MAPC, *O Libertador de Coura*, March 1897.

But if some were targeted by the press, others took over as protectors, sponsored the existence of newspapers and thus empowered the local press.

It was not only the Portuguese periodicals reporting the departure and arrival of the Portuguese. The same happened with the press on the other side of the Atlantic. The newspaper *Amazonas*, from the city of Manaus, reported on the departure, on June 4, 1897, of Luis da Silva Gomes to Portugal, more precisely to Arcos de Valdevez. The reason for his trip was the desire to see his mother, who he had not seen for many years and to introduce her to his family, wife and children³¹.

Who was this man? Born in Arcos de Valdevez, he left for Brazil in 1866, at a very young age. Four years later, he went to the state of Manaus, where he started a family, established his residence and dedicated himself to commercial activity, with which he was able to build fortune, resulting mainly from an intense commercial activity that he developed between Pará and Amazonas. From there, he launched himself in the political career, being in 1897, deputy of the congress and colonel of the national guards of Alto Amazonas. That year, during their stay in Arcos de Valdevez, the newspapers followed their movements and giving account of the two goodwill actions. Among them was the sum granted for the improvement of the parish church from where he was, Guilhadezes and the patrician of a party, with *arraial*, musical band and fireworks, according to the custom of the time. In the following months, the qualities of the colonel were exalted daily, not only in Arcos de Valdevez, but also in the neighboring counties of the district of Viana do Castelo. He returned to Brazil two months later, in September 1897, on board of the ocean liner D. Maria³².

Others, as we have already mentioned, took advantage of their presence in Portugal to visit friends and family and meet new places. In September 1898, José Luís Pereira and Justino José Dias, emigrants in Brazil were in Portugal and were graced with visits from friends of Felgueiras and Valença. In fact, the presence of the Brazilians was an enabler of social life, visits, dances and soirees. In the impossibility to say goodbye to all people in person, these Brazilians often did so publicly, through farewell notes sent to the press. They were also admirers of the sea baths and the

31 MAPC, *O Libertador de Coura*, June 1897.

32 MAPC, *O Libertador de Coura*, August 22, 1897.

visits to the thermal baths. Having arrived from Brazil in August of 1899, António Malheiro departs that same month for Viana do Castelo, precisely to benefit from the baths in the sea.

Some of the Brazilians already settled in Portugal periodically went to Brazil to take care of the businesses they held. In 1899, Francisco Bento de Sá, alderman of Paredes de Coura City Hall, went to Manaus with his daughter to follow the trade and industry business he held in this Brazilian city³³. It should be noted that the protagonists of these trips were not only men, but also because, as a rule, they traveled accompanied by female relatives. However, women were also the protagonists of travel, although these could not be advertised and only accessed through particular and private documentation. We have as an example, the wife of the Brazilian the Viscount of Amoroso Lima, the Viscountess of Amoroso Lima, who traveled through Europe. Manuel Amoroso Lima born on April 30, 1823 in Ponte de Lima. He went to Brazil to work in 1839, and ended up establishing himself as a businessman, having succeeded in obtaining a great fortune that allowed him to assert himself as a capitalist in Rio de Janeiro and to develop a vast assistance work that extended to schools, nursing homes, hospitals and *misericórdias*, with the exception of the alms granted to the *misericórdias* of Viana do Castelo and Ponte de Lima³⁴. He was the main founder of the Portuguese Beneficence Society, located in Rio de Janeiro, and later became its director. Known for his altruism, he spent alms with charities and education.

The title of Viscount was attributed to him in 1884, by the monarch D. Luis, ending up dying seven years later, far from the land that saw him born, in Paris. It is from this city that his widow writes in 1891 a letter³⁵.

To other Brazilians on the road were awarded nobility titles, a situation that will not fail to cause some controversy in the Portuguese society of the eight hundreds. This "recognition" was one among others, that could go by putting its name in the streets, in squares and avenues, or by the construction of statues. Among the reasons for rewards of this nature would be the merit of some Brazilians returning rich and willing to perpetuate

33 MAPC, *O Libertador de Coura*, June 1899.

34 Rodrigues, Henrique, «Manuel José Amoroso Lima», in *Figuras Limianas*, Ponte de Lima, Câmara Municipal de Ponte de Lima, 2008, pp. 223-224.

35 We thank this information to the historian Henrique Rodrigues.

their image through the construction of homes, schools and hospitals³⁶. However, from the granting of bonds, the State sought to have some return, through the so-called rights of mercy. Hence, as Jorge Fernandes Alves considers, these practices of beneficence would also take place as a result of a lively and strong religious tradition³⁷.

In their travels, Brazilians sought essentially, to know the regions and cities that were established as marks of progress and in the XIXth century development, with a special predilection for Paris. Normally, they began their voyages by boat, but continued them by train, in circuits where the great cities prevailed, united by the locomotive, symbol of the progress of eight hundreds.

Some of the Brazilians who came to Portuguese lands wanted to go to other places that were driven by their desire to advance with their studies. Bento Barbosa, who was a student at the Academy of Fine Arts in Lisbon, left, on August 22, 1897, from Paredes de Coura to the Portuguese capital and from there to Rome where he would complete his training³⁸. Others were even invited by friends to spend a season in Portuguese lands. In October of the same year, after two months in Paredes de Coura, João Nepomuceno de Campos Braga, together with his family, returned to Brazil. He was an important trader from Rio de Janeiro, who came to know Portugal at the invitation of his friend António Venâncio Teixeira, a native from the Alto Minho³⁹.

But who were these men? Most of the ones we monitored in the press were men of fortune, built essentially on commercial activity, which then allowed them to embark on other branches such as politics. Consider the case of Manuel da Cunha Ribeiro, who emigrated to Brazil in 1880 and, after eighteen years, came to visit his native land. Also in Brazil and dedicated to commercial activity were his brothers: Bento da Cunha Ribeiro

36 Alves, Jorge Fernandes, «O «brasileiro» oitocentista - representações de um tipo social», in *Grupos sociais e estratificação social em Portugal no Século XIX*, Lisboa, ISCTE (C.E.H.C.P.), 2004, pp. 193-199. Consult also Piedade, Laura Brana Vilares Pires de Oliveira, *A implantação da instrução primária na freguesia de Gueifães (1880-1900)*, Porto, Faculdade de Letras da Universidade do Porto. Master's thesis polycopied.

37 Confirm in Alves, Jorge, Fernandes, «Terra de Esperanças – O Brasil na emigração portuguesa», in *Portugal e Brasil – Encontros, desencontros, reencontros*, Cascais, Câmara Municipal, VII Cursos Internacionais, 2001, pp. 113-128.

38 MAPC, *O Libertador de Coura*, August 22, 1897.

39 MAPC, *O Libertador de Coura*, October 10, 1897.

and Luís da Cunha Ribeiro⁴⁰. Some were able to return to Portugal and keep business on the other side of the Atlantic, which forced them back and forth between the two shores of this ocean. Francisco Bento de Sá was an example of this. Nephew of the already referenced Viscount of Sá, was administrator substitute of the county of Paredes de Coura and councilman of the Municipality of Paredes de Coura. However, he had business in Manaus, which obliged him to travel to this city and remain a few months away from the hometown. His arrival in Brazil was the subject of news, as well as his request for exoneration from the political office he held. He returned from Brazil eight months later, in June 1899, in the company of his daughter.

Although our study focuses on Brazilians, the news about those leaving and coming from Africa has become a source of interest and is reflected in the pages of the local periodicals. As was the case with those who returned from Lands of Vera Cruz. On the other hand, Man has always felt the need to move, among other factors for religious reasons. Pilgrimages, religious festivals, or devotion to a saint, and the desire to keep promises, are among the most important that led individuals to travel since the medieval period. In the XIXth century, religion continued to be a reason for men and women to travel, especially to centers of pilgrimage. Santiago de Compostela continued to be one of the main destinations of the believers from the Alto Minho, which is easily explained by its geographical proximity⁴¹.

Conclusions

Men have always traveled throughout history, for economic reasons, to deal with cultural, family and religious business. However, it will be in the XIXth century that the act of travel is imposed, by the progress of the means of transport and by the valorization of leisure. Men and women move to thermae and hot baths and begin to seek out other cultures and civilizations. Of course, these were elite practices, and among the elite were the Brazilians. We refer to men and women who, more and more frequently, traveled between the two shores of the Atlantic, making these

40 MAPC, *O Libertador de Coura*, October 15, 1898.

41 On August 2, 1896, the *Jornal de Coura* reported the arrival of Manuel José Nogueira and José Luís Mendes and their respective wives who had gone to attend the festivities of the Apostle Santiago. MAPC, *Jornal de Coura*, 1896, n.º 36.

trips authentic social acts. They also took advantage of their presence in their birthplace to see other places in Europe, where they could stay for months, to visit cities or to rest in the countryside, on the beach or in spas. Thus, Brazilians also become a symbol of modernity, adopting behaviors and practices close to the European elite, which made the trip a cultural and civilizational experience.