

DOCUMENT

**ROYAL CLASSES IN BRAZIL:
THE PROVISIONAL REGIMENT FOR THE TEACHERS OF
PHILOSOPHY, RHETORIC, GRAMMAR AND PRIMARY
SCHOOL IN GRÃO-PARÁ STATE (1799)**

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In the specific case of the implementation of the royal classes in Brazil, we note a significant lack of documents to allow a more accurate analysis of what effectively happened. There is no doubt that there are many researchers who, boldly, have dedicated themselves in scavenging this topic so scarce of sources and have, with effort and competence, already built a solid comprehension of the phenomena involved in this process.

Nevertheless, what is also highlighted is that this period still requires the attention of investigators, particularly in the area of history of education, in order to discover the real significances of the proposals and of the realizations involved in what traditionally was nicknamed *pombal reform* and in the case here in analysis, in special, the royal classes.

Undoubtedly the process proposed by the Portuguese crown of an ample reformulation in the educational system, in the mid eighteenth century, was constituted theoretically in one of the most significant and promising moments in terms of changing the educational profile throughout the whole Portuguese colonial period.

The proposals that were underlying the reforms were constituted effectively in an attempt to accelerate the process of development both economical, and mainly, cultural of the Portuguese Empire which found itself stagnated, not to say in decay. Compared to other colonial powers such as England and France, for example, Portugal had been surpassed, in a way that, whilst those already consolidated themselves as capitalist powers, the Portuguese crown still presented traces typically medieval.

The cause of this difference was associated fundamentally with the opposition that the Portuguese society offered to the more modern ideas, particularly the ones identified with the enlightenment and the liberalism. Furthermore, another aspect of difficult conciliation was the adequacy of this world vision and the Portuguese royal absolutism. The solutions defended by the Pombal reforms entered into discord with the prevailing political system in Portugal and, in a sense, contradictorily the fundamental objective was to try to recuperate the economy and civilize the society through a strong concentration in the royal power.

In fact, what happened was a counter-hegemonic movement that transferred the power from the Society of Jesus to the Portuguese State. The political, economic, administrative, educational, among other reforms held in the reign of D. José I, particularly from 1750, required a regulated state control based in a competent and efficient administrative structure. These mechanisms involved a need of preserving the absolutist power of the king. However, contradictorily, they constituted, in a way, the fragility in the implementation of these reforms.

In its essence, the illustrated government is a redefinition of the field of action of the State. There cannot be obstacles to its power. No sector of the social life can stay out of the sphere of its sovereignty, highlighting the administrative centralization, and the creation of a loyal and competent bureaucracy.

The Pombal policy in search for strengthening the State ends up elaborating an attack to the various faces of the ecclesiastic power building a new structure in the place of the one that up to then was shared with the Church. In other words, as Falcon clarifies (1982, p. 135): “the essence of that practice was the secularization” and its objective was to overthrow the ecclesiastic mentality and ideology, substituting it by a secular ideology. The raised argument was that the clerical-Jesuitical thought, in the political and mental sphere, dominated the consciences, and blocked the advance of lights, retarding the progress. That is where the demands of tolerance and reform of education came from: there could only be enlightened spirits if the education obeyed the principles of the philosophers.

The pombal reforms aimed, ultimately, the use of the public instruction as an ideological instrument modifier of a social body incompatible with the enlightenment ideas. It is important to observe that there was an effective desire of substituting the pedagogic methods used by the Society of Jesus by educational instruments compatible with the perspective of the need to create a new man more adapted to the needs of a capitalist society in creation.

In a way that we identify the urgent imperative of a reform in the Portuguese system. Because of interests and political convenience, there was an agreement in attributing to the work of the Society of Jesus the blame for the alleged and doctrinaire meltdown which education found itself involved.

When we discuss the secularization of the education determined by the pombal reforms related to the Smaller Schools, and we value the attitude of Pombal for having removed the education from the hands of the Church, the Church is confused with the Society of Jesus. The minister of D. José removed the education from the hands of the Jesuits, but the Church, although more undermined continued to be part of the structure of power. This assertive is clear when we read the Statutes of the Reform of the University, “there are two powers by which the world is ruled and governed. We must know: the sacred authority of the Church and the Royal power: that both proceed immediately from God” (Carvalho, 2001, p. 467).

However, it is established in the political administrative imaginary, both in the metropole as in the Brazilian colony, the conception that all the cultural and educational decadency came from the action of the Society of Jesus. This anti-Jesuitical spirit started to spread itself in the world readings of both the contemporaries of Pombal and, in a way, the historians, who in a rushed way, lean over the provisions, regulations and Pombal licenses in an analysis clearly dichotomous in the sense of attributing to the Jesuits all that there is of anti-modern and to the Pombal the legitimate representation of the modern ideas. Such interpretation has contributed a lot to obliterate a lucid comprehension of this rich process of the Portuguese administration. In particular, this stiffening was harmful in the area of history of education.

With such orientation, as we all know, the Portuguese crown decided to expel it from its dominium and create an alternative educational system. Since then, they realized the trouble they had gotten themselves into, insofar they lacked both human and financial resources to realize such endeavor.

In relation to human resources, evidently, it wasn't easy to substitute, unexpectedly, and with quality and even quantity the expelled Jesuitical group. Despite counting with a rival religious congregation - the Oratorians - it wasn't possible to replace with satisfaction the void left by the Society of Jesus and the attempts of change by royal teachers faced uncountable problems, both in the formative aspect, because they all still reflected a Jesuitical formation, and, mainly, by the small significant number of candidates for this position. In pragmatic terms the ecclesiastic methodology of the Jesuits that should be substituted by the pedagogical thought of the public and secular school persisted.

The reform had as theoretical basis the conceptions of Luis Antonio Verney who through his main work *The true method of studying*, intended to oppose himself to the pedagogical method of the Jesuits. The new structure aimed to give prestige to, among other aspects, the teaching of Portuguese language, the secularization of teaching, the creation of public and free schools to all the Portuguese population, as a way of reducing the illiteracy of the Portuguese society.

This work was published in 1746, having present a profound critique to the chaotic situation in which lived the Portuguese society, especially to the current model of teaching in Portugal. The written text was so virulent to the spirit of the time, that the author used a pseudonym: Barbadinho da Congregação da Itália. The content of the book is explicit in 16 letters versing about the public instruction. The great merit of this work resides mainly in the impact and rupture caused in the Portuguese society. Through these letters, he gives visibility to his critique about the teaching that prevailed in Portugal, reaching all levels of instruction, as well as the methods used. He realized with clarity the enormous tardiness in

which the country found itself in relation to the great capitalist nations. We find in these 16 letters, a caustic and ironic critique, sometimes even merciless of how much Portugal still had to do regarding the education.

Furthermore, the strong influence of Ribeiro Sanches is evidenced, who, in writings like *Letters about the education of the youth* from 1760, as well as, *Methods to learn how to study medicine* from 1763, claimed the separation of the ecclesiastic and civil powers, the first not meddling with the second. For him, in the past, the ecclesiastic power had a relevant role, but now it was useless and even harmful. Thus, all the education should be ministered by the State. In this perspective, the teachers now become employees of the State. In this moment of secularization and nationalization of teaching, a strategy of the State is crystalized. In this new model, the educational structures molded by the Church, are now perfected by the State, creating an organization controlled by the State authorities.

As well as the problems related to the work force another aspect that begin to overburden the royal treasure was the need of resources to fund this reform. In this sense, the main instrument created to expand the capacity of meeting the matters arising from the eventual expansion of the number of lessons and consequently of the number of teachers was the institution of a new tax: The literary subsidy, which was established through the Law of November 10, 1772 for the support of the royal masters.

There is still the need of more in-depth studies to reveal the effective role of this mechanism in the achievement of such role. In any case, we cannot affirm that the funds collected were minor, being also the reason of great complains of certain sectors of the productive system through the increase of the cost of production due to such tax¹. This tax was gathered fundamentally from the production of meat and brandy.

However, what occurred was that there was no effective constitution of an educational system that substituted *in totum* the apparatus previously managed by the Society of Jesus. In the contrary, we observe that in many parts of the Portuguese reign the educational system entered a downfall despite the efforts of the castle to stimulate the change.

The interventions that the local administrators implemented were not few in the sense of setting out the problems linked to teaching. In the case of Brazil, this effort can be observed in the most different provinces, from São Pedro in Rio Grande do Sul² to Grão-Pará³ throughout the colonial period and extending until the years 30 of the nineteenth century.

In parallel with the problems that the studios of history of education have pointed out as the causes of the failure of the Pombal reforms: exiguous human resources in conditions to substitute de Jesuits; financial difficulties to fund the new system; problems of political-administrative conduction, etc, it is important not to forget that in relation to the

¹ For the purpose of the illustration, in the year 1775, in the province of Minas Gerais the income of the literary subsidy was of 6:646\$499 rs. (Teixeira, 1940, p. 251).

² See the project of Paula da Gama in the section document of the magazine of *History of Education* (Online), Porto Alegre, v. 14, p. 265-277.

³ See the document at the end of this text.

public instruction in the colonial Brazil there was the perception of the colonial government in softening its development with the intention of repressing the expansion of the spirit of the Brazilian essence that began to take form among the native population.

In a way, this is another contradiction that was installed, as the attempt to transform Portugal in a capitalist metropolis, following the example of England, shocked with the necessary changes of Brazil in terms of its insertion with the colony in the new order intended by Portugal.

The consequences of the dismantling of the Jesuitical educational system already consolidated and, associated to the difficulties of implementing an alternative system implied in great loss both to Portugal and, mainly, to Brazil.

Evidently, that the political-administrative transformations that the Portuguese empire went through, particularly the *viradeira*⁴ started in the administration of D. Maria I meant that the system of royal lessons showed significant alterations in its original project, but, in principle, they did not have enough power to obliterate, fully, the fundamental ideas of the Pombal Reform.

The reforms of marquês of Pombal had a strong repercussion in the Brazilian colony. Both in the political-administrative aspect and, mainly, in relation to the installation of a new model of teaching. In this last case, particularly the negative consequences take a significant form.

The document that we published in this number of the magazine⁵ is of special importance bearing in mind it registers exactly the perspective of the Portuguese court post-Pombal. These are the very specific guidelines about the educational structure of one of the most important regions of the Portuguese empire at the time, the region of Grão-Pará.

It is important to bear in mind that Grão-Pará represented in the end of the eighteenth century a very significant bet of the Portuguese court. In this moment, the quarrel with the captaincy of Maranhão had already been resolved, each one having its own governor (1772). Grão-Pará had a government with practically full autonomy in relation to the Brazilian colony itself. This importance can be measured by the nomination by Marques of Pombal of his brother Francisco Xavier de Mendonça Furtado as the governor who had the mission of implementing the policy of the metropolis, particularly in terms of the border policy, the treatment of the indigenous element, the missionary action of the Catholic Religious Orders and the implementation of the reforms, particularly the educational.

This document represents the direction of the court in relation to the applications of these guidelines in Grão-Pará and has a special meaning, as it portrays effectively the intentionality of the propositions of the Portuguese court in the end of the eighteenth century. Regarding this aspect it is important to highlight that the governor Francisco Mauricio Sousa Coutinho came from a prominent Family of the structure of Portuguese power and occupied positions of decision particularly at the time of Pombal but that with some interregnum periods kept himself in the following periods. His father D. Francisco

⁴ See FERNANDES, Rogério. Ruptures and permanencies of the Portuguese education in the nineteenth century. *History of education* (Online), Porto Alegre, v. 8, n. 15, 2004, p. 7-28.

⁵ Provisional regiment for the teachers of Philosophy, Rhetoric, Grammar and Primary Education in Grão-Pará State issued in 1799 by dom Francisco de Souza Coutinho.

Inocência de Sousa Coutinho (1726/1781), held high positions in the reign of D. José I. His brother D. Rodrigo de Sousa Coutinho participated of the organization of the arrival of the royal family in Brazil and held a prominent position here, as the godson of Marques of Pombal and having had his educational background done under his direction. Upon his arrival, D. João VI names D. Rodrigo de Sousa Coutinho as Minister of the Foreigners and of War and pragmatically became the effective head of government.

In the several determinations prescribed by the regiment of 1797 the duality with which all the legislation is written when referring to the secular and religious power draws attention. In practical terms, the objectives of the education were restricted fundamentally to legitimate the power of the sovereign and of the Catholic Church. In a way that the orientations were characterized by attributing a very important power to these two entities in all areas.

The teachers, as opinion leaders, particularly with their work within the school, should prevail the attention in consolidating in the child's thought the belief of the need of a subservient and thankful relation to the two most important entities of the society as aggregating elements: the state and the church. This is a relatively confrontational relation that in the Pombal period was strongly in the state's side, in terms of power, configuring a regalist structure of power in opposition to a previous period, where the church tried to introduce their project of the state of Christendom in Portugal. Pragmatically, we go back to an ultramontanist structure characterized by a behind the scenes deaf fight in order to interpret the roles and attributions of each part.

Thus, the regiment in its 16th paragraph ordered that:

The teachers should stimulate themselves to the loyal performance of their duties with the well-founded glory of making the Church and the State solid members, and capable of sustaining their rights, reminding themselves of the responsibility they have towards God and the Sovereign, if they are neglectful in object of such importance as it is the education of the youth which the majority does not pass to another any class. (Regiment)⁶

A renegotiation in the exercise of the control of the school system between the Catholic Church and the Portuguese State is clear, re-updating the system of patronage in a more balanced way and removing the asymmetric power of the time of Pombal when the decisions depended almost exclusively of the royal castle. There is a rapprochement, even physical, between these two entities. According to the determinations emanated by the Regiment, the lessons "will take place or in the same parishes or in their sacristies, or in the accommodations that the vicars allocate which should be, when possible, always the nearest to the Church" (§ 1°).

Evidently, in the provision of the control of this new system, remodeled, fit an activity also shared in the format of controlling the functioning of the schools and the teaching work. In a way that the inspection of the work of the teachers will be an attribution "of the respective vicars, and the judges where they exist whether from White Court, or Ordinary being myself able to commit extraordinarily to other characterized people when there are erasures or irregularities that as of now are not expected" (§ 3°).

⁶ The quotes as of now refer to the document attached at the end.

In relation to the curriculum of the primary school, there is a configuration of the content that historically is consolidated as traditional. It is recommended to the teacher to have in mind the need of being expeditious in the teaching-learning process, as the students should not overstay in school. In addition, it is relatively precise the items that should catch the teacher's attention:

I remind the teachers that none of their pupils should consider themselves educated without being able to read properly, without being able to write at least correctly, that their handwriting is clear, intelligible and expeditious in adding, subtracting, multiplying and dividing not only the whole numbers, but also broken, complex and decimals even when perfectly instructed in the doctrine, and in the principles deduced above. (§ 17°)

This curricular structure, in principle, still reflects the Pombal spirit in order to evidence the importance of the scientific content of the teaching program. Backed by the hegemonic group of the time, represented by the consolidation of the enlightenment ideals these curricular components, with few alterations, will be maintained until the end of the nineteenth century, both in Portugal and in Brazil.

Nevertheless, the orientations emanated by the court soon after the downfall of Pombal already show a process of re-accommodation ideological-doctrinaire by bringing out the importance of the school as an instrument of moral/religious indoctrination. With this intent, the teachers are orientated to have always present in their activities the importance attributed by the new hegemonic group in power, as of the ascension of D. Maria I. Therefore,

the primary teachers should always keep in mind how useful and necessary it will be to any individual of one or another gender to be able to read, write and count, if not with perfection, with accuracy; and that therefore this teaching should be one of the main parts of their obligations, the most important part being to place in their tender hearts of youth who are entrusted in them to teach, the true principles of our Saint Religion and the loyalty, obedience and love to the Sovereign. (§ 6°)

Nonetheless, despite being evident this new dimension in the relation between the State and the Catholic Church, what is evident is the perception that it clearly has a regalist character. In a way that, in thesis, the Portuguese court did not abdicate of many prerogatives that had been entrenched in their worldview as of the modifications implanted in the period of D. José I.

An example of this permanence is the determination that “the compendium which is authorized by Your Majesty in the License of 30 September 1770, and which is known by the title of Catechism of Mont Pellier, is what the teachers should use, firstly through explanation” (§ 7°).

The use of this catechism is an indicator of the profile that they intended to impose in this relation. We should not forget that it had been placed in the Index. Therefore, it also shows the infight present in the Portuguese society in relation to the role of the church and reveals the demerger that also happened in the scope of the Catholic Church itself in Portugal where many prelates and deacon members of the ecclesial hierarchy shared jansenistic ideas.

It is interesting to notice how the indication of the school texts reflect the conception of the court in relation to the more comprehensive themes, and that concern a broader perception to be preached to the children. Two aspects are very evident, after the use of the catechism of Montpellier *Books of portuguese history* that emphasize the glories of the Lusitanian conquests are indicated and a second aspect highlighted is the convenience “the teachers read to the most advanced pupils the British Mercury, as it is a political catechism and, from the Doctrine, the purest and the most appropriate to destroy through its fundamentals the terrible system of libertinism inculcated by the French for the oppression and total ruin of the People” (§ 7°).

The relative difficulty which the portuguese aristocracy faced in modernizing the society in the authoritarian mold and, at times, absolutists that antagonized themselves with the models proposed by the enlightenment and capitalist ideas post-French Revolution.

Despite the importance of the French civilization with its emphasis both economical and, principally, cultural we notice an inclination to an empiricist perspective of a distinctly Anglo-Saxon nature. Within the indoctrination in the principles proposed the most evident example was the dissemination of the work of Benjamin Franklin: *The good man Richard*.⁷ The emphasis in aspects of asceticism, hard work, economy, diligent behavior, and so on, highlight the importance of the individual conduct in the achievement of the new man and consequently the new society.

In relation to the colonies, we cannot forget that this was the situation of Brazil, it was defended that they should only have schools for reading, writing and counting, being prohibited the teaching of Latin, Greek and philosophy. Within the spirit of the time, this education wouldn't be obligatory, being enough for the majority of the population the rudiments of reading, writing and counting, for the illustrated elite, a secondary and superior education, this one being coursed in Portugal.

The model of the royal classes marked in an indelible way all the current educational system in the colony, expressions like lessons remained in the national context time after the process of independence, evidencing its long permanence in the mental structure of Brazil.

Finally, this document is very useful for the investigators of History of Education that have as an object of study this historical period.

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⁷ See A ciencia do bom homem Ricardo. *History of education*. v. 19 n. 46, 2015, p. 243-259.

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**CURIOUS DOCUMENTS FOR THE HISTORY
OF PUBLIC INSTRUCTION IN PARÁ**

PROVISIONAL REGIMENT

For the teachers of philosophy, rhetoric, grammar and primary school in Grão-Pará State.

Your majesty, was served to order me through notification from the Secretary of the State of the Marine Businesses and Ultramarine domain on the date of April 05 of the current year that limiting in this captaincy the classes of philosophy and rhetoric to the ones that should exist in the Seminar, conserve and stablish again the ones of Reading, Writing, Counting and the Christian doctrine that are found convenient, and some of grammar in which are taught good Latinity. Furthermore to system the entire Plan that should be followed in the future as well as the number of Chairs that should be preserved, or stablished again, and the wages they should have, everything as is individually declared in the § 9 of the cited notification. In compliance with the Royal Orders of Your Majesty, I stablish the following:

1

There will be only one Philosophy Teacher, and the class will be in the Seminar of this City under its Dean's inspection. The wages will be three hundred thousand Réis a year, paid in advanced quarters like all other Teachers.

2

There will be, likewise, one Rhetoric Teacher and the class will be in the Seminar under its Dean's inspection too. The wages will be two hundred and forty thousand Réis a year.

3

There will be, furthermore, one Grammar Teacher and the class will be in the Seminar under its Dean's inspection too. The wages will be two hundred and forty thousand Réis a year.

4

There will be one Substitute to provision the fair impediment of any of the three Teachers. The wages will be two hundred thousand Réis a year.

5

No one may be named Teacher or Substitute by this Government without being examined according to the formality stablished by the extinct General Commission Bureau about the exam and censorship of the books, except, of course, the ones that are provided by Your Majesty.

6

Besides the Dean's inspection, these Teachers will be subject to any distinguished person that I for this purpose extraordinarily delegate when it appears convenient, and to the existing magistrates in this city.

7

In their classes, they will receive not only the existing pupils from the Seminar, but also all the ones from outside that wish to follow the lessons course.

8

Regarding the order of studies, the duration of lessons, holidays, and choice of books will be regulated entirely by what is prescribed in the license of 28 June 1859 and Instructions from the same date and in all other licenses and laws that Your Majesty has ordered to be published about this same object. Moreover, particularly recommended to the Rhetoric Teacher the exact compliance to the §§ 12 and 13 of the respective Instruction, and to all teachers the §19 of the Teacher's Instruction of Latin Grammar.

9

So that it is thus executed, and the teachers are not able to, at their own discretion, make contrary innovations to the orders of Your Majesty, the ones that do not show a certificate from the Dean of having effectively attended their classes and met their exact obligations until the time that the payroll is transmitted will not be included in it.

10

In the beginning and end of the year, the teachers will let me know, as well as the Dean of the Seminar, the number of pupils they have to teach, the number that will conclude the course with improvement in terms of being admitted to examination, and the ones from late years.

11

The teachers that have completed between thirty and forty years of effective service without any notes or interruptions in their commendable and honored work will have the right to request from Your Majesty their pension with full wages, or a raise if they wish to continue working; but the ones that only have between twenty and thirty years of work will simply have the right to request their pension with half of their wages.

12

The teachers that because of a disease or any other incident that disables them from continuing their work before the time of twenty years of effective work without notes or interruption of their obligations, will only have the right to request the wages that the royal mercy, and Generosity of Your Majesty is served grants them.

FOR THE PRIMARY TEACHERS

1

There will be in each one of the most populated parishes of this State that I named in public notice on the date of July 23 of this year one Teacher to teach the youth of one and another gender to read, write, count and Christian doctrine. The lessons will take place or in the same parishes or in their sacristies, or in the accommodations that the vicars allocate which should be, when possible, always the nearest to the Church.

2

Each of these Teachers will receive annually one hundred and twenty thousand Réis.

3

All of them will be subject to the inspection of the respective vicars, and the judges where they exist whether from White Court, or Ordinary being myself able to commit extraordinarily to other characterized people when there are erasures or irregularities that as of now are not expected.

4

The lessons of the teachers will be of 3 hours in the morning, and at least many others in the afternoon. There will be no breaks in each week except for Thursdays, when there is no holy day because having it before or after a Thursday; it will not be a break. In each year there will be eight days of recess for Christmas, all the Holy Week, and the three days near the Lent in which runs the forty hours Jubilee, and, of course, Sundays, the Safe Holy Days which have already been mentioned.

5

No one may be fitted as a Primary Teacher by this government without having been examined by the General Ombudsman following the formality established by the extinct General Commission Bureau about the Exam and the censorship of the books.

6

The primary teachers should always keep in mind how useful and necessary it will be to any individual of one or another gender to be able to read, write and count, if not with perfection, with accuracy; and that therefore this teaching should be one of the main parts of their obligations, the most important part being to place in their tender hearts of youth who are entrusted in them to teach, the true principles of our Saint Religion and the loyalty, obedience and love to the Sovereign.

7

The compendium which is authorized by Your Majesty in the License of 30 September 1770, and which is known by the title of Catechism of Mont Pellier, is what the teachers should use, firstly through explanation and later through lessons, as soon as their pupils are in terms of initiating reading via prints, in order to, smoothly and insensitively, instruct them in the principles of Religion and after having comprehended and conserved

them in their memories they will prefer, instead of reading other books, the ones about Portuguese History, especially the parts about the Glories and the memorable Epoch of the Foundation of Portugal, of its defense in the time of Mr. Rey D. João 1st, of its Restoration, and of Brazil under Mr. Rey D. João 4th, more noticeably one part where the Protection of the Omnipotent appears towards the Portuguese Nation and in another shines in all its splendor the loyalty, obedience and the sacrifice towards its sovereign, and homeland.

Likewise, in the unfortunate current crisis which has devastated Europe, it is convenient that the teachers read to the most advanced pupils the British Mercury, as it is a political catechism and, from the Doctrine, the purest and the most appropriate to destroy through its fundamentals the terrible system of libertinism inculcated by the French for the oppression and total ruin of the People that believed them, and when they miss these books, they will look for others that can satisfy the same purpose without ever reading Processes that the Law forbids, or other manuscripts from which cannot result any good.

8

From these recommended books, the teachers should be careful to extract the wisest reflections to transcribe them into the templates given to their pupils with the double purpose of embedding in their spirits healthy maxims and making them write correctly, which does not occur from the templates chosen at their own discretion where it is observed that many affronts from the mistakes and errors of the Masters are transmitted and increased in the pupils.

9

The teachers will always have the obligation to enter in the Church and make a brief prayer before starting and after finishing their lesson. During this time, they should keep the due respect, and competing different genders as is made easier because of the way the lessons are, in the Churches or in a nearby accommodation, a separated place should be designed for each gender to avoid any reason for distraction.

10

It will be up to the teacher's discretion the use of the lessons for a study with care and to put in practice the most suitable means for the advance of their pupils, but the teacher will always make the most of the occasions that can inspire them the knowledge of their true obligations in order to comply with them in the presence of God and of their King, and in common benefit of their land. They should also inspire a great respect and affection towards the legitimate superiors, both ecclesiastic and seculars, making them comprehend the great weight of the obligations and of the responsibilities they are subject to; the more elevated is their condition, the bigger is the instrument of greatness that it demands so that if one day they are in terms of requesting, and getting it, they do not surrender to the vanity of this instrument, and with fear, despising and ignoring the reality of the true troublesome.

11

The teachers will have a very particular application in fading all the errors and preoccupations observed in their pupils as an effect of bad education, and in the same way all the inclinations that they observe tending to evil, very particularly that the atmosphere influences them to the indolence, making them see that the indolent man is in the inclination of committing all the evil that is either solicited, or that the necessity takes him to, whereas the industrious man, and active by the fruit of his industry and his work is found the strongest shield to resist similar requests.

At last, they should make them comprehend that the indolent man is almost reduced to an irrational condition, just like the ones that will surrender to inebriation, seen that one way or another they will be deprived from the use of faculties granted by the Creator that formed them. In this respect, all the absences and mistakes that are observed in their pupils originated from laziness will be severely punished, distinguishing at the same time all that are free from such irritating flaw without loosening in this useful system, but always persevering with tenacity, in the certainty that the most positive truth does not make an impression that lasts if not repeated many and many times.

12

It is convenient that the teachers influence their pupils to have the desire to continue in the professions of their fathers, because this way they will learn with their own fathers, and in each family successively their work or inherited profession will be improved and perfected, from which results benefits to that same family, and much greater to the State which receives from all families of which it is composed.

This disposition that in People from the antiquity was observed by Law, among us should only be searched through persuasion, and even so with exceptions, since it was a maxim among our Venerable Sovereigns to employ any person according to their own merit, whatever their extraction was, whatever climate they were born under, and also to facilitate means to the ones that by lack of them would be useless with their talents; this maxim, that results from Religion, Humanity and Paternal love from our sovereigns to their vassals who they consider as sons, wherever they are, they should not, without a doubt, suffer from that disposition, but should reciprocally combine in a way that the advantages of one and another are harvested. With this purpose the teachers should spy closely the talent wherever it appears, and when they are sure of it by non-mistaken proofs after having honed with all the knowledge they may minister, instead of the above recommended disposition, they should advise the pupil and the father to make him proceed in the studies career that may be the most useful to the nation and to their own family rather than following their father's work.

13

For the aforesaid disposition to be followed with satisfaction, the teachers should persuade their pupils that there is no State to which the virtue and the Sanctity are privately tied; that in all states, jobs and works may the Christian, and must be Saint keeping loyally the laws of God, and of the Sovereign and satisfying with accuracy their duties, both regarding God and the Sovereign, and to himself, and other men.

14

Accordingly, the teachers should have vigilant care in making their pupils incur the habit of speaking constantly the truth, and of tiring the lies, the intrigues, the hypocrisy, the selfishness making them know that by loving and professing the truth, hating the lies and the intrigues, they will result in peace of spirit instead of the unease that incidentally the stimulus of their own conscience will persecute them: that by following the path of the virtue instead of inculcating only through exteriorities will result them if not only the prize that they should expect from this world, at least the satisfaction of enjoying the same as those that feel their conscience pure, and the infallible prize that they ought to receive on the other, when with hypocrisy insulting the virtue they will be deprived of every and any hope of prize, making them despicable to all; that finally by professing the selfishness and the abominable system of considering the other men and the State that compose as mere instruments of their convenience and interest does not result in another fruit than of having all as enemies once they are known, when contrarily by sacrificing for the Service of their King, and of their Land, never results less than passing their names to posterity with veneration, and respect that today we tribute to the ones that will proceed.

15

The teachers should treat all the disciples with equality, and with moderation and patience that is demanded from the noble ministry to treat tender plants which easily receive any impression that is communicated to them with affability, but also faint easily, and lose great part of their natural vigor when treated harshly, but when some are rebels, and disobedient, severity should be used even if as a father, and when they are totally incorrigible and contaminate the others they may be expelled showing the reasons both to the vicar and the Judge.

16

The teachers should stimulate themselves to the loyal performance of their duties with the well-founded glory of forming the Church and the State solid members, and capable of sustaining their rights, reminding themselves of the responsibility they have with God and the Sovereign, if they are neglectful in object of such importance as it is the education of the youth which the majority does not pass to another some class.

17

I remind the teachers that none of their pupils should consider themselves educated without being able to read properly, without being able to write at least correctly, that their handwriting is clear, intelligible and expeditious in adding, subtracting, multiplying and dividing not only the whole numbers, but also broken, complex and decimals even when perfectly instructed in the doctrine, and in the principles deduced above. And I also remind you that for the disciples to acquire this instruction is not necessary to eternize them in the schools, taking the time that in benefit of the families and the State should be used or in farming or in arts and crafts to which they are destined when they do not follow other studies.

18

All that are educated before saying farewell will be presented in public act to which the judge, the vicar and the teacher will invite the most notable people to examine them, and only the ones that in these acts show the knowledge above indicated, and meet what is asked about them will be dismissed.

19

For these teachers to make it clear that if they do not neglect in the exercise of their obligations not only should they abide with this government what is established in §19 in regards to the other teachers, but also should not be paid their quarters without gathering attestation from the respective vicar that they have abided until the time that it is passed on to them, and whatever such attestation does no present should not be included in the payroll.

20

Any teacher that deviates from the regularity of conduct and purity of costumes because he should serve as an example to their disciples, and acquire the confidence of the family parents will be infallibly dismissed from their practice even when not committing a crime because deserves punishment by law, for what I recommend very much so to the rector of the seminar, and vicars as well as the magistrates and judges that by service of God and Your Majesty observe and oversee, effective and efficiently about the said teachers to report to me in time of the erasures that they have noticed in order to later proceed to capable investigation that dispel all suspicion of calumny and intrigue; being true the accusation, execute the disposition referred to above.

21

Just the same I recommend to the same rector and vicars, magistrates and judges that being some teacher sloppy and indolent in abiding their obligations or showing themselves unfit to execute them despite being approved in the exams that should precede their nomination by this Government, report to me to have them examined again, and expel from the practice when he does not show the necessary instruction for it, or when he excuses himself from being examined again.

22

All teacher that misses the daily lessons without a reason that may justify, or that is away from the city, village or parish where he should teach without my permit and without, in any of the cases, leaving someone to substitute them will be infallibly dismissed being proved that he missed over 20 times interpolated or successively.

23

And because the ones that proceed as they are supposed to is fair that they have, as well as the corresponding safe subsistence prize, not only what is said in §§ 11 and 12 in regards to the philosophy, rhetoric and grammar teachers, but also when vacant these subjects should be preferred for them all teachers from the primary education that present themselves skilled.

24

Also all the teachers that have completed their obligations for more than 10 years effectively will have the right to prefer rather than any other in the servitude of any practice that becomes vacant, showing the necessary aptitude to practice it.

This Provisional Regiment will be registered in the Secretary of this Government, the Accountancy of the council and in all the chambers where there are teachers, also as soon as they are nominated they should come to the Secretary of this government to get their copy of their register while Your Majesty does not determine otherwise.

Pará, October 2nd 1799

Dom Francisco de Souza Coutinho.