

## PAPER

**Children and their writings at the beginning of the 20th century: Anísio Teixeira and Mario Lima in the production of the newspaper *O Bem-ti-vi******As crianças e seus escritos no início do século XX: Anísio Teixeira e Mario Lima na produção do jornal *O Bem-ti-vi****

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**ABSTRACT**

This paper analyzes the profile and trajectories of the children involved in the production of the newspaper *O Bem-ti-vi* and their writings. The newspaper *O Bem-ti-vi* circulated in the city of Caetité, Bahia, Brazil, between 1912 and 1914. The collection consists of 34.5 preserved issues of the 43 published. Its editors were the young men Mario Teixeira Rodrigues Lima (1899-1973) and Anísio Spínola Teixeira (1900-1971). This study is in the History of Education field, more specifically, within the History of Written Culture studies. By studying written culture intertwining printed materials and childhood, we can better understand aspects of children's education in the period, beyond the schooling process. The production of *O Bem-ti-vi* was probably an experience that contributed much to the formative processes of the editors and the other actors involved, starting with reading, writing, selecting texts, and editing. The newspaper was the voice of a ruling class whose function was to alert, educate, and gain recognition.

*Keywords:* Children's Newspaper. Written Culture. Childhood. Prints. Anísio Teixeira.

**RESUMO**

Este artigo tem como objetivo analisar o perfil e as trajetórias das crianças envolvidas na produção do jornal *O Bem-ti-vi* e os seus escritos. O jornal *O Bem-ti-vi* circulou na cidade de Caetité, Bahia, entre 1912 e 1914. A coleção consta de 34 e ½ números preservados, dos 43 que foram publicados. Seus redatores foram os meninos Mario Teixeira Rodrigues Lima (1899-1973) e Anísio Spínola Teixeira (1900-1971). O estudo insere-se no campo da História da Educação, e mais propriamente na esfera dos estudos da História da Cultura Escrita. Ao propormos estudar a cultura escrita por meio do entrelaçamento do impresso com a categoria geracional infância, podemos conhecer melhor aspectos da educação da criança no período, que ultrapassam o processo

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de escolarização. A produção do jornal *O Bem-ti-vi*, provavelmente, foi uma experiência que agregou muitos conhecimentos ao processo formativo dos redatores, bem como no de todos os demais atores envolvidos, a começar pela atividade de leitura, de escrita, de seleção de textos e de organização da edição. O jornal era porta-voz de uma classe dirigente que tinha a função de alertar, educar e fazer-se reconhecida.

*Palavras-chave:* Jornal Infantil. Cultura Escrita. Infância. Impressos. Anísio Teixeira.

## Introdução

*Our profile today is of an 11 year-old  
We hope he will mend his ways and become  
a good man, an illustrious citizen, to serve the  
country and the family (O Bem-ti-vi, 1913a, p. 4).*

Becoming a "good man, an illustrious citizen, to serve the country and the family." Were these the ideals envisioned for children's future in the first decades of the twentieth century? Probably, yes. However, these are ideals envisioned for elite children. The words written in the section "Profile" at the newspaper *O Bem-ti-vi*, in January 1912<sup>1</sup>, referred to an anonymous collaborator and friend of the young writers. What else can this newspaper reveal about children and their writings?

The newspaper *O Bem-ti-vi* circulated in the city of Caetité, Bahia<sup>2</sup> between October 1912 and May 1914. The collection is composed of 34.5 numbers preserved out of the 43 published ones. They are available for research in the Public Municipal Archive of Caetité. We infer that it was printed in the same city by the *Typographia Gumes & Filhos*. Its writers were Mario Teixeira Rodrigues Lima<sup>3</sup> (1899-1973), aged between 13-14 years old, and Anísio Spínola Teixeira<sup>4</sup> (1900-1971), who was 12-

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<sup>1</sup> About this newspaper, see the thesis *Family educational practices in the process of child/adult generational distinction in Caetité-BA, 1908-1930* (Carneiro, 2021), a study that gave rise to this article.

<sup>2</sup> Caetité in the Southwest Bahia, Brazil. The city is in the *Sertão Produtivo* [Productive Backlands] Territory in the current IBGE territorial division. The studies being developed about the region use the term *Alto Sertão* to refer to this place, as used in the period documents. The word Caetité originated in the Indigenous terms: *Caa* (woods), *Ita* (stone), *eté* (big), 'the woods of the big stone'.

<sup>3</sup> He was born in Caetité, in 1899 and died in Salvador in 1973. He moved out of Caetité in 1914 to study in Juiz de Fora and later in Ouro Preto, Minas Gerais. He graduated in Civil Engineering at *Escola de Minas de Ouro Preto* in the early 1920s. He worked as an engineer in the Department of Public Works and Transport at Salvador City Hall, according to *Almanak Laemmert*, p.255, v. III, 1930. His death certificate indicates he died of "diabetic ketoacidosis" (APMC, 1975-1980).

<sup>4</sup> He was born in Caetité in 1900 and died in Rio de Janeiro in 1971. He graduated in Law at *Faculdade de Direito* at *Universidade do Rio de Janeiro* in 1922. Between 1924 and 1928, he started his professional career as the Bahia general director of instruction, promoting educational reform in the state. In 1926, he re-established the *Escola Normal de Caetité*. He studied at Columbia University and had contact with John Dewey's pedagogical ideas. Back to Brazil in 1931, he worked in the Ministry of Education and Health. He was the president of *Associação Brasileira de Educação* (ABE- Brazilian Education Association) and signed the *Manifesto dos Pioneiros da Escola Nova* [Manifest of New School Pioneers]. In the 1950s, he was the general secretary of *Campanha Nacional de Aperfeiçoamento de Pessoal de Nível Superior* (CAPES) and directed the *Instituto Nacional de Estudos Pedagógicos* (INEP). In 1963, he was named president of *Universidade de Brasília* (UnB) but was removed from the position in 1964. In the following years, he taught at North American universities (Anísio..., s/d).

13 years old when the newspaper circulated.

The study of the writing cultures in a given society can shed light on several elements that characterize them because the symbolical and material place occupied by writing reveals aspects of different social groups and their reproduction strategies inscribed in power relations (Galvão, 2010). Based on these assumptions, this article analyzes the profile and trajectories of the children involved in producing the newspaper *O Bem-ti-vi* and their writings.

When seeking to study writing culture, interconnecting the printed materials with the generational category of childhood (Gondra, 2010; Gondra; Garcia, 2004), we can apprehend some aspects of the education of elite children that surpass the schooling process. The fact that most studies focus on schooling as the *per excellence* process of participation in written culture shows that the field of history of education needs studies on the history of written culture from other perspectives.

Due to its specificities, historical research faces a series of challenges in its historiographical practices. Despite difficulties, it is possible to partially apprehend the past. The best way to deal with this issue is to sharpen the eyes over the sources, making them the best possible questions – as they do not answer anything by themselves – and master a theoretical-methodological framework that can effectively handle the problem. According to Chartier (2016, p. 15), "History, as a folded writing, has the triple task of convoking the past, which is in a present discourse; show the competencies of the historian, owner of the sources; and convince the reader."

The production of the newspaper *O Bem-ti-vi* recorded the activity of children from economic and cultural elites with the press, bequeathed to us through the preserved issues. The primary sources for this study are the issues of the newspaper *O Bem-ti-vi*, issues from *A Penna*, family letters, and memorialist books.

First, we present this printed material and, after that, the profile of these children and some collaborators in the paper to understand: Who were these children? What experiences allowed them to produce a newspaper? How were the experiences in the families and in local society with the written culture? Who shared with them the production of this newspaper?

## The newspaper *O Bem-ti-vi*

The newspaper *O Bem-ti-vi* was identified in its heading as a "Children Press Association" [*Orgam da infância*], published every fortnight. As previously said, two young men wrote it: Mario Teixeira Rodrigues Lima and Anísio Spínola Teixeira.

On the one-year anniversary of the paper, the issue opened with the text below pointing out some aspects about this endeavor:

Hail October 5

Among joys and hopes, today we celebrate in our modest "*O Bem-ti-vi*" the first anniversary in its noble path of the press, and, looking towards its past – placid and soft, as childhood itself: we remember the incentive already received, excitedly and joyfully, we manifest our sincere acknowledgments to the readers,

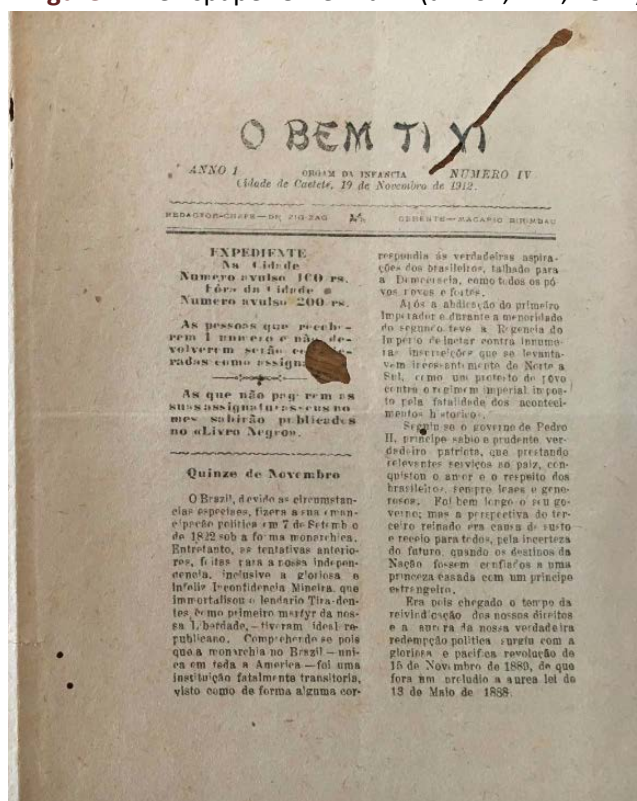
whose benevolence excuses the drawbacks of insecure quills. We also thank our distinguished collaborators. We count on all until the day we put down our saddles, weak, of the native press, in which we bring handfuls of effulgent illusions and rose smiles as dawn itself. May "*O Bem-ti-vi*" continue to fly...fly... (*O Bem-ti-vi*, 1913d, p. 1).

After one year of existence, the editors communicated that the newspaper was "modest," with a "placid" past typical of "childhood itself." They thanked the support and apologized for the "insecure quills". In this message, they "modestly" say they are immature for such an endeavor, affirming that they will persist with the help of collaborators.

The newspaper is *in folio* format, folded once, with two sheets and four pages. It was printed on newsprint paper and weighed between 33 g/m<sup>2</sup> and 63 g/m<sup>2</sup>. The dimensions of its pages were smaller than those of the newspapers that circulated in the city, varying between 23 and 25 cm in width and 31 and 35 cm in length.

In an "honorable letter," Colonel Antônio David said that the paper was "small" but "well-produced" (*O Bem-ti-vi*, 1913b, p. 2). Below is a photo of one of the paper's first issues:

**Figure 1:** Newspaper *O Bem-ti-vi* (anno I, n. 4, 1912)



**Source:** Archive of the Barão de Caetité Family (APMC, 1912).

## The writers of the newspaper *O Bem-ti-vi* and their trajectories

Mario Teixeira Rodrigues Lima was born on May 24, 1899, in Caetité. He was the oldest son of Joaquim Manoel Rodrigues Lima Junior<sup>5</sup> and Alzira Spínola Teixeira Rodrigues Lima<sup>6</sup>. In the photo below, Mario is standing up with his siblings, Benjamin and Maria Celina, in front of him. The photo has no date but was probably taken in 1905, when Mario was around 5 or 6 years old. He no longer wears the indistinct "gown" worn by younger boys as girls, as does his brother Benjamin. .

**Figure 2:** Photo of Mario with his siblings.



**Source:** Archive of the Barão de Caetité Family (APMC, 1906a).

The photo shows the image of three white children, well dressed and looking healthy, on a paper support surrounded by margins decorated with intricate arabesques. They seem to be outdoors, probably due to the rudimentary conditions of photograph at the time, which required special lighting. The scenario is composed of two simple wooden chairs, the wall behind them, and the drawing of a door on the left, following photograph characteristics at the time, which used

<sup>5</sup> Joaquim Manoel R. Lima Junior was the son of the first governor elected in Bahia at the beginning of the Republic, and Maria Vitória Gomes Rodrigues Lima was the daughter of the Baron of Caetité.

<sup>6</sup> Alzira Spínola Teixeira Rodrigues Lima was the daughter of Deocleciano Teixeira and Maria Rita Spínola Teixeira, granddaughter of traditional families from the elites of the region of Ituaçu and Lençóis cities.

techniques such as the retouching of images by painting, bringing elements that were not part of the original scene, according to Mauad (1996).

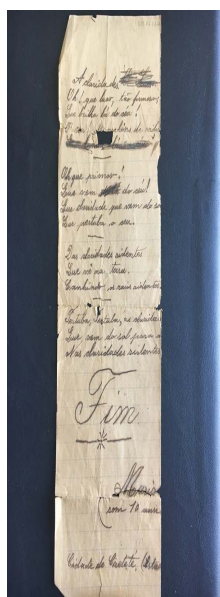
Like other elite children at the time, Mario learned how to read and write at home with family members. In Caetité, he initially studied at *Colégio Nossa Senhora de Lourdes* [Our Lady of Lourdes School] and *Escola Americana* [American School] until 1914, when he continued his studies in the state of Minas Gerais, first at Colégio Granbery, in Juiz de Fora, and later at Escola de Minas de Ouro Preto, in the homonymous city, where he graduated as an engineer.

On June 19, 1908, when he was nine years old, he was awarded by the Colégio Nossa Senhora de Lourdes "for his good behavior, application, and assiduity," according to the card signed by teacher Lia da Silveira Lima. At Escola Americana, Mario was closely involved in school activities. According to a note in the newspaper *O Bem-ti-vi*, he was the secretary of the school Literary Society: "at the end of the third semester, the President and the Secretary of this school *Literary Society* were elected: D. Petrina Cardoso and Albino Cahyba, who will succeed D. Antônia Castro and Mario Lima" (*O Bem-ti-vi*, 1913d, p. 1). His involvement with several aspects in school life continued, even after leaving Caetité. In May 1917, the newspaper *O Pharol* (RJ) published a note written by Mario saying,

I inform you that, in a session of the "Literary Club Coelho Netto" an association of the Institution "O Granbery" of this city – was elected and is already inducted the new board, composed of the following associates: President, Trajano José da Costa; vice-president, José Martinho da Rocha; first secretary, Genaro Vidal Leite Ribeiro; second secretary, Mario Teixeira Rodrigues Lima; Asking for a piece of news in our highly regarded newspaper, I report this fact, gratefully, your admirer – *Mario Teixeira Rodrigues Lima*, second secretary (*O Pharol*, 1917, p. 1, original highlights).

Bellow, we see the draft of a poem by Mario, when he was ten years old, written on a notebook paper or foolscap, damaged by time with folding marks and some tears.

Figure 3: Mario's poem



A claridades. [rasura]  
Oh! que luar, tão formoso,  
Que brilha lá do céu!  
O céu! [ilegível]  
[rasura]

Oh que primor!  
Que vem [riscos] do céu!  
Que claridade que vem do sol.  
Que pertuba o céu.

Das claridades ridentes  
Que vê na terra.  
Canhindo, os raios ridentes.

Pertuba, Pertuba, as claridades  
Que vem do sol para a [terra]  
Nas claridades ridentes.

Fim

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Mario  
(com 10 annos)  
Cidade de Caeteté, (Estado

Source: Archive of the Barão de Caetité Family (APMC, 1909a).

The poem "Moonlight" was crossed over and substituted by "The clarities" (the "s" is missing from the "a" article). It is structured as a sonnet, with small traces separating one stanza from another. The cursive handwriting is already firm, with its own characteristics, such as the soft incline to the right, letters written close to one another, and highlighted majuscules. In this text, we see a part of his writing process, rethinking parts, crossing over words, and substituting them. The author ends the text by emphasizing the word "Fim" [The End] followed by the drawing of a vignette; he signs his name, writes his age, and specifies the city and state, showing his familiarity with writing conventions. It was not possible to deduce the production conditions of this text, for instance, if it was a school task, but it shows evidence of his writing practice, which would be used in newspaper writing some years later.

In the newspaper, Mario used the pseudonym Dr. Zig-zag and, even after assuming his identity in the heading as chief-editor, he continued to sign as Dr. Zig-zag in the texts published in the newspaper. Table 1 below presents the texts he wrote.

**Table 1:** Texts by Dr. Zig-Zag.

Number	Title in English	Page	Space occupied in the page
II	Why I love my country	1-2	$\frac{3}{4}$ of the page
III	What the moon saw during the night	1	$\frac{1}{2}$ of the page
IV	The richness	2	$\frac{1}{2}$
VII	The future of Bahia	1-2	$\frac{3}{4}$
VIII	The circumstance	1	$\frac{1}{3}$
XXVIII	Guilherme in school	3	$\frac{1}{2}$
XXIX	Anagram: Viva the great federate state of Bahia (Bahia cities)	3-4	$\frac{1}{3}$

**Source:** Newspaper issues. APMC. Archive of the Barão de Caetité Family. Table created by the authors.

As chief editor, his texts generally appeared on the first page and occupied half a page or more.

In the last two issues, texts are signed with the name "Mario." The first was in the penultimate issue, number 42, and the other was the farewell text, on issue 43, signed by Mario and Benjamin. Besides these texts, we inferred that Mario had published two other texts, not using his pseudonym Zig-zag, nor his real identity, but his name spelled backward "Oiram Amil": a text from August 4, 1913, entitled "The Discoveries II," a continuation of another text published in one of the issues not located by the research.

Mario's schooling process<sup>7</sup> during the period of *O Bem-ti-vi* production and circulation, which took place at Escola Americana (1912-1926) that was created by Presbyterian missionaries. On his turn, as we will see, Anísio Teixeira studied during this period at the *Instituto São Luiz Gonzaga* [Saint Aloysius de Gonzaga Institute] (1912-1925), a Jesuit school in Caetité. This singularity calls attention

<sup>7</sup> Before studying at *Escola Americana*, the documents found about his schooling trajectory indicated that he studied at *Colégio Nossa Senhora de Lourdes*, owned by his grand-aunt Priscilla de Souza Spínola.

due to the religious belonging of both institutions and the political disputes involved.

The establishment of these schools mobilized the city, the local political power, and people's religions as they disputed the traditional domain of the Catholic Church and the "threat" of Protestantism. The Catholic Church predominated since the beginning of the city, while the presence of protestant pastors in the region started around the first decade of the twentieth century<sup>8</sup>.

Baptist protestants were the first to travel around the *Alto Sertão* region from 1903 onwards. In 1909, Presbyterian Protestants started their evangelizing action. In 1911, a protestant family composed of Henry and Margareth Mac Call and their young daughter moved to the city and established the church. The following year, they continued their educational action by creating the *Escola Americana* under the direction of Margareth (Margarida) Mac Call. In a study about the actions of the *Central Brazil Mission* in the *Alto Sertão* area, Jamir Guimarães da Silva (2020) affirms that the school's establishment and actions were permeated by conflicts and tensions involving religious and, mainly, political powers.

*Escola Americana* and the Instituto *São Luiz* were established in 1912, the same year as the *O Bem-ti-vi* publication. A letter between sisters Alzira and Celsina Teixeira refers to the activities of *Escola Americana*, in March of that year.

Caetité, March 30, 1912

From Alzira to Celsina

Mario and Benjamin are at the school of D. Margarida, which has around 30 students, including young women, boys, and girls. The system is completely different, all practical. She is waiting for a teacher, or maybe she will find one here; on this occasion, she will teach more English, music, and drawing. Maria Regina, Anna Rufa and others are practicing with her to help her in the future (APMC, Alzira. Carta para Celsina, 1912).

The letter emphasizes the different aspects brought by the Presbyterians, which meant many novelties to Caetité society – co-ed education and the practical method.

According to Leda Sellaro (1989, p. 26),

Protestant schools were attended not only by foreigners and Brazilian Protestants but also by progressive non-Protestant sectors of Brazilian society. These groups supported a new type of education and defined the values and ideas it disseminated, which composed the ideology of modernity in Brazil.

The pedagogical proposal of the American Schools substituted "the cantilena through which syllables were learned and the multiplication tables for the inductive and silent method, emphasizing understanding over memorization" (Sellaro, 1989, p. 31). When innovating the school environment, protestants reached other aspects, as stated by Ester Fraga Vilas-Bôas (2001, p. 35-36), institutionalizing "habits, food, ways of being, feeling, and living, aiming to reflect North-American

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<sup>8</sup> Several religions coexisted in the city in 1912: Catholicism, Protestantism, Spiritism, and African-based religions.

conception of education, thus enabling the North-American cultural project, which presented itself as a parameter of progress, happiness, democracy, civilization, and well-being."

In October of the year he entered *Escola Americana*, Mario founded the newspaper. *O Bem-ti-vi* published an article about the event to celebrate the end of the 1913 school year, in which the "North American cultural project" was quite evident:

In that afternoon of celebrations, in an environment of joy and peace, in an education establishment full of light and air, we could feel the comforting impression that foresee the promising and fair as a brilliant and rosy dawn, the antitheses of the night, of illiteracy, terrifying and grim, whose mantle lays over the backlands. Eighty students who attended the school were present (*O Bem-ti-vi*, 1913e, p. 3-4).

Would this school that, according to the note, acted against illiteracy have influenced the creation of the paper? The euphoric atmosphere that probably dominated the elites in the city with the creation of two important schools was undoubtedly important in this process, motivating the school knowledge needed to write the texts, read, and organize the paper. Furthermore, did teacher Mac Call, a subscriber, incisively interfere in its creation? We do not know. However, observing the nature of the texts by Mario Lima, Dr. Zig-zag, we can identify hybrid influences— Catholicism principles with those of the "protestant ethics" (Weber, 2004). In the text entitled "The richness," he affirmed that "men's richness, a nation's richness are good when applied to good, to progress" (*O Bem-ti-vi*, 1912, p. 2). Though Mario and his siblings studied at *Escola Americana*, there is no evidence that their parents were Presbyterian. They possibly approved the principles of the doctrine, its pedagogical method, and/or opted for it due to political convenience. The letters exchanged by Teixeira women indicate that Alzira T. Rodrigues Lima was Catholic and baptized her children in the Catholic church (Carneiro, 2011), while Lima Junior actively participated in establishing a Spiritism center (Reis, 2018).

The Jesuit School – *Instituto São Luiz Gonzaga* – was established on June 16, 1912, as an answer to the protestant presence, a result of negotiations and strategies typical of power disputes (A Penna, 1912a, p. 3). We will discuss this topic when presenting the profile of Anísio Teixeira, editor of *O Bem-ti-vi*.

Anísio Spínola Teixeira was the seventh<sup>9</sup> child of Deocleciano Pires Teixeira and Anna de Souza Spínola<sup>10</sup>. He was born on July 12, 1900. In 1908, a letter exchanged between the sisters 'Spínola Teixeira', Tilinha [Hercília] informs Celsina about the studies of their younger siblings. In this excerpt, she says that "Anísio is already studying Grammar, and with much pleasure, however Mother does not want it because he is very little and his memory will tire early, he does want to stop, he says he wants to reach Mario" (APMC, Tilinha. Carta para Sissinha - Celsina, 1908a). At this time, Anísio was seven years old, and his interest in studies was noticeable, to the point that his mother believed his grammar studies to be precocious, which could hinder his development. We also perceive the

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<sup>9</sup> Considering only the children who survived early childhood.

<sup>10</sup> The first and last marriage of Deocleciano Teixeira. He was first married to Mariana Spínola, after to Maria Rita Spínola, and finally to Anna Spínola; the three were sisters.

boy's wish to "reach" his nephew, Mario, in his studies. Many years later, Mario would share the newspaper production with him.

**Figure 4:** Photo of Anísio Teixeira



**Source:** Archive of the Barão de Caetité Family (APMC, 1906b).

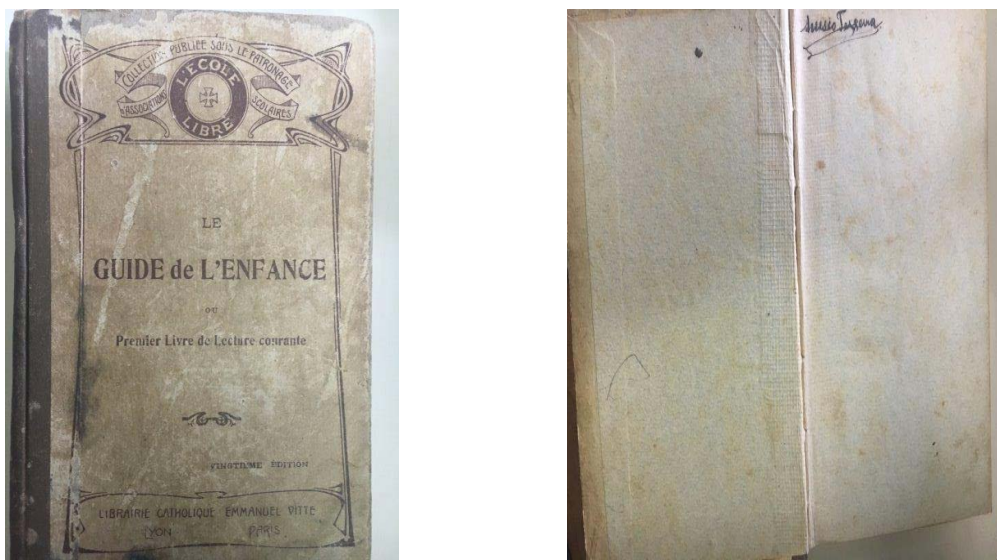
We see Anísio's image at around six years old in the photo. He studied in the Caetité Municipal School for boys, taught by teacher Maria Theodolina Neves Lobão, known as Mariquinhas. He followed his primary studies at *Escola Nossa Senhora de Lourdes*, owned by his aunt Priscila Spínola. He was enrolled at *Colégio dos Jesuítas de Caetité, Instituto São Luiz Gonzaga*, in 1912. The newspaper *O Bem-ti-vi* published in December 1913 the "general results of the final exams of the 1<sup>st</sup> year of the Gymnasium Course [of *Instituto São Luiz*]. Anísio Spínola Teixeira, distinguished with honors." (*O Bem-ti-vi*, 1913f, p. 4). Anísio Teixeira left Caetité to study in Salvador, at *Colégio Antônio Vieira*, also from the Jesuits in 1916. In 1922, he finished his Law degree at *Universidade do Rio de Janeiro*. From 1924 onwards, Anísio built a meaningful career in public and educational life, marking Brazilian education history. He became an "illustrious citizen," following the ideal disseminated in the newspaper *O Bem-ti-vi*.

Writing was common in the family routine, and the children participated actively in it. In another letter from 1908, Anna tells her daughters: "Anísio today was quite tearful because Jayme received a card, and he did not. Nelson also complains that he is the only one who does not receive a card" (APMC, Anna Spínola. Carta para Evangelina e Celsina, 1908b). The participation in written cultures would go beyond school activities and the exchange of family letters, reaching the reading of *O Tico-Tico*, a children's magazine that circulated in Brazil in the first half of the twentieth century. In 1910, the magazine *O Tico-Tico* published Anísio's name twice, in October and November, as a participant in the contests promoted. The magazine published the result of a contest, displaying the name of the selected participant and the children who sent the solution. He presented the solution

of contests n. 483 and n. 490<sup>11</sup>. In 1911, his name appeared again in a contest result, and once more in 1913.

Anísio Teixeira started the production of *O Bem-ti-vi* as a manager after he became an editor, writer, and translator. Foreign language learning was part of these children's education. Below, we see a book in French belonging to Anísio Teixeira as a child.

**Figure 5:** Book in French belonging to Anísio Teixeira



**Source:** Archive of the Barão de Caetité Family (APMC, s/d).

The book *Le Guide de l'enfance* [Childhood Guide] is faded but well preserved; Anísio's name is on the sheet after the back cover. This reading book was a French edition in its 20th edition and was part of a school collection.

In *O Bem-ti-vi*, Anísio used the pseudonym Macario Berimbau. The table below presents the texts he published.

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<sup>11</sup> The research at *Hemeroteca Digital da Biblioteca Nacional* was conducted using the names of the children involved in the newspaper production and Anísio's siblings.

**Table 2:** Texts from Macário Berimbau

Number	Title in English	Page	Space occupied in the page
II	Apologue of Trees (tale)	2	½
II	The Generous Boy (tale)	4	1/3
III	The Fidelity (tale)	1-2	¾
IV	The Stubborn Girl	2	½
VIII (1 <sup>st</sup> )	The Adventures of Turlupino Conclusion The beginning or part/parts were in another non-preserved issue Out of the preserved issues, the first text was published in parts.	2	½
VIII (2 <sup>nd</sup> )	The Brave Boy	2-3	½
IX	Orlando's Story	2	½
X	Orlando's Story	2	1/3

**Source:** Issues of the newspaper. Table created by the authors.

These texts were published in the paper right after Dr. Zig-zag's texts and normally took up half a page. Macário Berimbau's themes revolved around virtues, as characters were awarded or punished according to their behaviors.

His education was marked by the Catholic tradition, mainly influenced by his mother and sisters. As previously stated, Deocleciano Teixeira made a great effort, with Father Luiz Pinto Bastos, to bring the *Colégio dos Jesuítas* to Caetité. The old building of *Escola Normal* was made available for its establishment.

The *Instituto São Luiz Gonzaga* offered primary and secondary education, only for boys, in boarding and day-school regimes, connected to *Colégio Antônio Vieira*, in Salvador. The school started with "three courses of primary education and the three first years of the Gymnasium Course" (Madureira, 1929, p. 633). In 1918, the 3<sup>rd</sup> year of the gymnasium was suppressed. According to Helena Lima Santos (1995, p. 72), the Jesuits were highly influential in the Caetité Community, "clearly educational, facilitating for parents and children, a possible admission in higher education or preparing them with a better level of education for their businesses." Flávio Neves (1986, p. 38) – who studied at *Instituto* – affirmed that the Jesuit presence in Caetité "left an unforgettable mark, due to the formation they established, mainly in the letters," besides religious instruction, the teaching of French, English, Latin, Geography, History, and Literature." The fact that Flávio Neves studied at *Colégio dos Jesuítas*, while his older Brothers studied at *Escola Americana*<sup>12</sup> can be justified by the loss of prestige the latter faced some years after its foundation. As Madureira (1929, p. 636) states, "the [Jesuit] School prospered day after day, at the same proportion that the protestant school declined."

<sup>12</sup> According to a note at *O Bem-ti-vi*, 1914b, p. 4, n. 43. Anno II, the oldest sister, Maria Regina Neves, taught at the school.

The Jesuit pedagogical proposal was grounded on the principles of the Ignatian Order, which influenced Brazilian schools since the beginning. Answering the wishes of more traditional sectors of Brazilian society, their practices were characterized by:

teachers' authoritarianism and students' passiveness; excessive memorization; an emphasis on the study of languages, literature, philosophy and history, at the expense of physical and natural sciences, whose knowledge was theoretically transmitted without experimentations; a dissociation from the national reality; encyclopedia knowledge; reaction to co-education; non-valuing of practical activities and physical education (Sellaro, 1989, p.31).

Students' behavior was controlled through deprivations, grades, and awards. The newspaper *O Bem-ti-vi* published an article about "a nice party to award the good students of 1913" (*O Bem-ti-vi*, 1914a, p. 4).

Despite all the differences – religious, political, ideological, etc. - between *Escola Americana* and *Instituto São Luiz*, *O Bem-ti-vi* published notes on both schools. The paper, as printed material circulating the Caetité society, did not show any disagreement towards either institution during its first years.

Besides the editors, some names stand out in the paper, such as Álvaro Neves. Due to its singularity, we also present one of the two girls we could identify who published texts during the paper's circulation.

### ***O Bem-ti-vi* collaborators**

Álvaro Neves, born in Caetité, was the son of Antônio Marcelino das Neves and Dulcina das Neves. We did not find his birthdate, but evidence suggests he was close in age to Mario and Anísio. During the publication of *O Bem-ti-vi*, he was a student at *Escola Americana* (A Penna, 1912b, p. 2). According to his brother Flávio Neves (1986, p. 18), he played piston or trumpet in the musical band *Lyra Caetiteense*, and "at home, his studies were followed by the mournful howl of the dog—*Dragão* – tied and protesting what it heard."

Álvaro collaborated at *O Bem-ti-vi*, writing a story in parts, starting on number XIV, entitled *Alfredo's Story*. Out of the 31 preserved issues, his story was published in 16 of them. The text narrates the friendship between a "rich" boy, Alfredo, from a traditional family structured into the conventional standard, and a "poor" one, Pedrinho, an orphan who lived with his grandmother. This story occupied many of *O Bem-ti-vi's* pages. The position of *Alfredo's Story* in the paper was not always the same. It was first published on pages 2 or 3 and, some numbers later, it was the opening text. Each part occupied around  $\frac{3}{4}$  of a page.

In the edition from February 21, 1914, *O Bem-ti-vi* informs the emergence of another paper in the city, *O Arrebol*, which has Álvaro Neves as one of the writers (*O Bem-ti-vi*, 1914c).

Though editing the new paper, *Alfredo's Story* continued to be published in *O Bem-ti-vi*. Soon after Álvaro moved to the city of Belo Horizonte to continue his studies, and his father became responsible for *O Arrebol*. Álvaro graduated at the "Escola de Odontologia e Pharmacia de Bello

Horizonte” [Belo Horizonte School of Dentistry and Pharmacy]. In 1919, there are references of his work in the area in Caetité (A Penna, 1919, p. 2).

Maria Celina and Benjamin were Mario's closest siblings in age and were partners and collaborators in the production of the paper.

In the following excerpt, Benjamin is congratulated in the paper for his birthday. The text hints at his collaboration: “On the 10<sup>th</sup> of this month took place the auspicious and joyful birthday of our friend and dear collaborator Benjamim Teixeira Rodrigues Lima, to whom we send a bone-breaking hug” (*O Bem-ti-vi*, 1913c, p. 4). We found no texts authored by a “Benjamin”, however, as the others, he probably used a pseudonym. Other participations from Benjamin were in an advertisement in which he appears as a “photographer” and in a farewell text when Mario and he left for Minas Gerais.

Maria Celina, writes two texts under the name “Maria”, as seen in the table 3:

**Table 3:** Texts from Maria

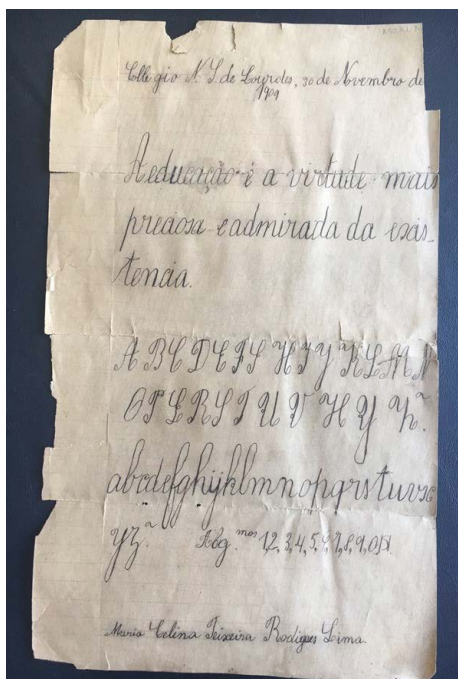
Number	Title in English	P.	Space occupied in the page
II	A stroll in the field	4	$\frac{1}{4}$
III	The horse	3	$\frac{1}{2}$

**Source:** Newspaper issues. APMC. Table created by the authors.

Maria Celina, as well as Mario and probably Benjamin, studied at *Colégio Nossa Senhora de Lourdes*, owned by her grand-aunt, Priscilla de Souza Spínola (Gumes, 1975, p. 114) and after at *Escola Americana*. Before entering school, her mother was responsible for her studies and “domestic skills”, as seen in a letter from her mother to her sisters in 1908: “Mario is already studying and writing the dictates. Celina is studying with me; she writes and sews fabric” (APMC, Alzira. Carta para Evangelina e Celsina, 1908c).

Below, we present an image of her writings, dated November 30, 1909, practicing the alphabet, majuscule and minuscule, and the numbers from one to nine, zero, and what seems to be a dollar sign. Analyzing her signature at the lower part of the page, we see that her handwriting was careful and well traced. The phrase on the top says, “Education is the most precious and admired virtue of existence.”

**Figure 6:** Maria Celina school writing



**Source:** Archive of the Barão de Caetité family (APMC, 1909b).

Besides Maria Celina's two texts, whose titles appear in Table 03, there is only one more text written by a girl, signing "Zaidir." However, we did not discover who this collaborator is. Her text, entitled "Meditating," narrates a trip to a farm with the family, following the style of Maria's "A stroll in the field." We inferred that the author could be Zelinda, another of Mario's youngest sisters, who was seven years old.

In the numbers preserved of the collection, there are only three texts written by girls, on issues number II, III, and IV. We did not find issues I, V, and VI. We can affirm that from issue number VII onwards, there are no texts written by women. Why did they appear in the early numbers and were not published later? What can this fact tell us? Were the activities of producing and publishing a newspaper not considered suitable for girls? Did women's writing not meet the standards of the time? Did the editor suffer any criticisms/retaliations in the previous publications?

In the later issues, we observe only texts written by boys and men, except one from a woman, Ignez Sabino, and another written by Ana Osório and Paulino de Oliveira. According to Jamilly Nicolete and Jane Almeida (2017), in the early twentieth century, Brazilian periodic press was marked by a standard model of masculinity that was slowly broken, mainly in the press with less circulation, by women's fights who wrote demanding more rights and space to present their concerns.

## Final remarks

The paper analysis shows that the production of *Bem-ti-vi* was not limited to the editors, involving a network of relatives/friends/acquaintances. The first issues had more texts written by the editors, but the number of texts by different collaborators gradually increased.

Its production was probably an experienced that added much knowledge to the editors' formative process, as well as of the other actors involved, considering their activities of reading, writing, selecting texts, and organizing the paper's edition.

While still in primary school, the young men/editors wrote poems and texts in prose and learned the grammar of Portuguese and other languages. They possibly read Olavo Bilac, Barão de Macaúbas, and Afonso Celso, authors referred to in the paper. They had many reading books, compendiums, and French books, as seen in the library of the family Teixeira, belonging to young Anísio. Did the boys and their families believe their efforts would be used later? Did they imagine this knowledge would be used to produce a newspaper?

Sometime later, in 1912, both boys changed schools, and would take a different school pathway, studying in institutions from different traditions: Mario Lima went to *Escola Americana* and Anísio Teixeira to *Instituto São Luiz*. We assume that this period was crucial to planning paper production. At their schools, both boys met new teachers and students from the regions that arrived in Caetité. It was a period of enthusiasm towards the perspectives of progress and the promises of a railway road, which excited people (A Penna, 1911, p. 3-4). The re-emergence of *A Penna*, a newspaper that circulated in the city at the end of 1911, must have affected the readings, conversations, and discussions about the published news. These conditions probably raised the intention of these elite boys to produce their own newspaper.

The influences from the type of education provided by *Escola Americana* and *Instituto São Luiz* can be perceived in the paper. There is a hybridism between humanist ideals and traditional values, and the practical side of life, with ideals on progress, valuing of performance, work, the use of several possibilities available, such as the exploitation of horses' potentials, banana plantation, the industrialization of the fruit *imbu*, cattle raising, highlighting the interest of farmers and the government. The newspaper was the voice of a ruling class that sought to alert, educate, indicate pathways, and be recognized.

Thus, the social ills needed to be combated by "government men", if the "little voice" of *O Bem-ti-vi* "could reach up high". Their modesty regarding the newspaper production is seen in some texts, contrasting with the many compliments received. According to Bourdieu (2013, p. 109), this attitude is part of the creation of a social order, which uses "symbolic strategies seeking to change the position by manipulating the representations of the position, such as those that deny the distances (showing themselves "simple," making themselves "accessible") to reach recognition better."

Therefore, the study of this material, mainly the profile of the editors and some collaborators explored in this article, can contribute to understanding the role of the written word in the processes of producing and reproducing economic and intellectual elites in Brazilian history.

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