

DICIONÁRIO DE HISTORIADORES PORTUGUESES

DA ACADEMIA REAL DAS CIÊNCIAS AO FINAL DO ESTADO NOVO

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Brotéria (1925-2012)

There are many possible approaches to examining the centennial publication *Brotéria*. The historiographical aspect is one of the defining features of this publication, though it neither emerged nor was explicitly presented until recently. Even now, it continues to be published as a history journal. The uninterrupted presence of the publication in the Portuguese publishing landscape—apart from a brief pause in 1911—may obscure the dual trajectory underlying *Brotéria*'s history. On one hand, it underwent several transformations, including a significant shift in 1925, which had a profound and lasting impact, cementing the journal's relevance in Portuguese cultural history over the last century. On the other hand, it remains fundamentally the same publication founded in late 1902. While its content has changed, the original purpose envisioned by its founders persists. *Brotéria* was first published in 1902 with the subtitle *Revista de Ciências Naturais do Colégio de S. Fiel* [Journal of Natural Sciences of the College of São Fiel], referring to the Jesuit-run College of São Fiel in Louriçal do Campo, Castelo Branco. This academic and scientific orientation is far removed from the cultural journal it became in 1925. However, the intention explicitly stated in its first issue—to contribute to "the progress of the natural sciences in Portugal"—was imbued with an epistemological perspective that was simultaneously evangelising. The same text described the development of these sciences as "like giving a hand to intelligence to raise it to the supreme truth that is God." Its title also reflected this purpose, evoking the prestigious Portuguese naturalist Félix da Silva Avelar, better known by the pseudonym he added to his surname, Avelar Brotero (1744–1828), who was also a Catholic cleric and deacon. This choice highlighted the compatibility between religious experience and the scientific spirit and activity as two distinct fields that could nonetheless engage in dialogue, both in the past and the present. The journal sought to counter the combative rhetoric of pamphleteering scientism, which equated Jesuitism and Congregationalism with obscurantism. It did so not with defensive apologetics in favour of religion but with something new: the development of solid scientific studies to support its anthropological and epistemological vision.

The strength of the botanical and zoological studies undertaken and published by the Jesuit founders of *Brotéria*—Joaquim da Silva Tavares (1866–1931), Cândido de Azevedo Mendes (1874–1943), and Carlos Zimmermann (1871–1950)—was widely recognised in both national and international academic circles. This was also reflected in the increased exchanges with other journals, which began to intensify from the 1904

issue onwards.

Published annually until 1906, the small domestic market for a specialised scientific journal soon became a major obstacle to the publication's financial sustainability. To address this challenge, the journal underwent its first major reformulation in 1907, which sought to maintain its scientific integrity while ensuring its continued publication. The solution was to organise the journal into three autonomous series under the same title, categorised as follows: Botanical, zoological and scientific publications. The first two series retained their specialisation, while the third took on a more diversified focus, covering areas such as physics, chemistry, and microbiology, and later expanding to include fields like the history of science, sociology, and archaeology. The goal of the Scientific Vulgarisation Series (SVC) was to engage a broader audience, thus supporting the continuation of the various series. This series was published bimonthly, with six issues per year. This tripartite structure remained in place until 1932, when, following the death of Joaquim da Silva Tavares—one of the founders and the first director of the three series—the Botany and Zoology series were merged into a single series, now titled *Brotéria–Ciências Naturais* [*Brotéria–Natural Sciences*]. The series was directed by Afonso Luisier (1872–1957) from 1932 to 1956, followed by José Guedes de Albuquerque Vilhena Carvalhais (1912–2008) from 1957 to 1961. Under the leadership of Luís Jorge Peixoto Archer (1926–2011), the series was renamed *Brotéria–Genética* [*Brotéria–Genetics*] in 1980, continuing until its extinction in 2002. Before that, in 1925, the SVC—from then on often referred to by the generic title "cultural series"—was renamed *Fé–Ciências–Letras* [Faith-Sciences-Literature], becoming the second series and restarting the issue numbering. These issues were now published monthly and collected into two annual volumes. This subtitle was gradually amended over the years. In 1932, it was presented as *Revista Contemporânea de Cultura* [Contemporary Journal of Culture]; from 1965, it became *Revista de Cultura* [Journal of Culture], a name it kept until 1970, when it was changed to *Cultura e Informação* [Culture and Information]. In 1999, it reverted to *Revista de Cultura* [Journal of Culture]. The last change occurred in 2001, when the subtitle *Cristianismo e Cultura* [Christianity and Culture] was adopted. The consistent reference to "culture" signals the broad scope of *Brotéria's* thematic focus and its connection to its original mission: to establish an active presence for the Jesuits and, more broadly, for Catholicism in the cultural debates that have shaped Portuguese society over the past century. It was, in fact, as a "general culture journal" that António Leite envisioned the "transformation" that took place in 1925, as outlined in his "Preliminary Note" to the indexes of *Brotéria– Revista Contemporânea de Cultura 1925–1962*. On the occasion of the centenary, the then director, Hermínio Rico, described a continuity of purpose that would unify the journal's editorial direction as a "space for structured dialogue and fruitful encounters" between "Faith, Science, and Culture."

Regarding the direction of the journal, Joaquim da Silva Tavares was succeeded by Paulo Durão Alves (1893–1977) on two occasions: from 1932 to 1933 and again from 1954 to 1958. Mariano Monteiro de Carvalho Pinho (1894–1963) directed it between 1934 and 1935; Domingos Maurício Gomes dos Santos (1896–1978) from 1936 to 1949; and António Maria de Meireles Leite de Castro, better known as António Leite (1911–2004), who served two terms, from 1950 to 1954 and from 1959 to 1964. Manuel Antunes (1918–1985)

also directed the journal in two periods: first from 1965 to 1971, then from 1976 to 1982. Luís Archer (1926–2011) served as director from 1972 to 1975 and again between 1994 and 2000. António da Silva (1926–2005) directed it from 1983 to 1993, and Hermínio Nogueira Ferreira Rico (b. 1961) took over from 2000 to 2008. António Vaz Pinto (b. 1942) was the director from 2008 to 2016.

The dispersal of the São Fiel community, following the expulsion of the Society of Jesus by the *Governo Provisório da República* [Provisional Government of the Republic] on 8 October 1910, led to several changes in the headquarters of *Brotéria*. In 1913, it was published as *Revista Luso-Brasileira* [Luso-Brazilian Journal], with its management in Baía, Brazil, and the editorial office in Salamanca, which moved to Tuy in 1914. In 1919 it was based at the Society College in La Guardia. As the next decade saw the prospect of the Order's return to Portugal, the 1923 and 1924 issues listed Braga and Caminha as the places of publication. From 1928, with the opening of the SJ mission in Lisbon, the journal began to stabilise its headquarters, initially at Rua Braamcamp and, from 1930 onwards, at Rua Maestro António Taborda.

When *Brotéria* was reformulated in 1925, the subscription cost for this cultural series was 50 escudos, a figure that progressively increased until, in the mid-1970s, it reached 230\$ (30\$ per issue), 10 USD in Spain and Brazil, and 15 USD in "other countries." At the turn of the 1990s, subscription costs and geographical groupings were as follows: 1,900\$ in Portugal (200\$ per issue), 13\$ in Spain and "Portuguese-speaking African countries," and 30\$ in "other countries." By 2012, a subscription to *Brotéria* cost €55 in Portugal (€6 per issue), €90 in the rest of the European Union, and €95 in "other countries."

These geographical references indicate a two-way exchange: on one hand, they highlight *Brotéria*'s reach beyond national borders; on the other, they reflect the contributions it received from authors and publishers, including those from Spain, France, Germany, Italy, and Portugal. These contributions, identified in the "Works received by the Editorial Office" section, were instrumental in building the *Brotéria* library, which has been open to the public since 1995. The library houses, in addition to a collection of over 200 periodicals, a set of monographs totalling around 160,000.

This is part of a broader framework of cultural intervention, aimed at a relatively diverse audience, as evidenced by the subscription costs and confirmed by the solid content of the articles. It is within this context that the presence of historiography in the pages of *Brotéria* can be appreciated, articulated around three main axes: the space given to articles with a historiographical focus; the work of historians of the Society of Jesus, both Portuguese and foreign; and the prominent position reserved for the history of the Society of Jesus in relation to key events and figures in the history of Portugal, particularly its overseas expansion and its consequences.

Regarding the first point, it is notable that, as a cultural journal, *Brotéria* provided space for the dissemination of historiography and highlighted important publications in the field. This is evident in the "Bibliography" section, which pointed to relevant works, and in reviews of historical works or those directly related to it, such as *Os Descobrimentos Portugueses* [The Portuguese Discoveries] by Jaime Cortesão, Domingos Maurício, and *Ensaio* by António Sérgio and João Mendes. This presence of historiography



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resulted from the gradual broadening of the journal's thematic scope, which predated the 1925 restructuring. The first issue of the "Cultural Series" continued a series of studies by Luís Gonzaga de Azevedo, grouped under the generic title of "Middle Ages", which appeared in the table of contents that year in the section entitled "The Middle Ages." In the section on "Sciences", "History" was separated from "Prehistory", which covered fields such as palaeontology and archaeology. Publications of this nature were characterised by a wide variety of themes. These ranged from the history of culture (*Verlaine e o Simbolismo em Portugal* [Verlaine and Symbolism in Portugal]; *A Reforma da Universidade e os seus Problemas* [The Reform of the University and Its Issues]) to the history of music and art (*Música Contemporânea de Vanguarda e o Ideal de Cultura Universal* [Contemporary Avant-Garde Music and the Ideal of Universal Culture]; *Grão Vasco e os Pintores de Viseu* [Grão Vasco and the Painters of Viseu]). Other topics included the history of science (*A Cultura Científica de Inácio Monteiro* [The Scientific Culture of Inácio Monteiro]; *Uma Academia Científica Luso-Espanhola, Antes da Expulsão dos Jesuítas* [A Luso-Spanish Scientific Academy Before the Expulsion of the Jesuits]), economic history (*A Economia Portuguesa e a E.F.T.A.* [The Portuguese Economy and E.F.T.A.]; *Fundamentos e Objectivos da Política Industrial Portuguesa (1931-1986)* [Fundamentals and Objectives of Portuguese Industrial Policy]), and political history (*A Política Externa Pombalina* [Pombal's Foreign Policy]; *Discurso Historiográfico e Construção do Saber: O Topos «Decadência e Queda» do Império Romano na Historiografia Contemporânea* [Historiographical Discourse and the Construction of Knowledge: The Topos "Decadence and Fall" of the Roman Empire in Contemporary Historiography]). Social history also featured prominently, with topics such as School of Knights: *A Educação do Cavaleiro, Segundo o "Código das Sete Partidas" de Afonso X, o Sábio* [The Education of the Knight According to the Code of the Seven Laws by Alfonso X, the Wise] and *Cristãos na Luta de Classes* [Christians in the Class Struggle]. Additionally, there was a particular focus on religious issues, explored in works such as *História da Moderna Estética Religiosa* [The History of Modern Religious Aesthetics] and *Plano de Acção Pastoral do Patriarcado de Lisboa- 20 Anos Depois- Alguns Comentários de Natureza Histórica e Teológica* [The Pastoral Action Plan of the Patriarchate of Lisbon– 20 Years Later: Some Historical and Theological Comments]. This thematic diversity reflects the wide-ranging contributions of authors from varied historiographical and geographical backgrounds, though the majority are Portuguese. For example, notable contributors include Carlos da Silva Tarouca, Manuel Gonçalves Cerejeira, Banha de Andrade, José Sebastião da Silva Dias, José Vitorino de Pina Martins, Eduardo Brazão, Lindley Cintra, Rómulo de Carvalho, Luís Filipe Barreto, António Matos Ferreira, Luís Filipe Thomaz, José Eduardo Franco, Eliane Cristina Deckmann Fleck, and Philippe Boutry. This list specifically highlights authors whose intellectual or academic work can be directly categorised as historiographical. However, the range becomes even broader when considering publications that intersect with historiographical activity or foster connections between historiography and other fields of knowledge. Examples include Joly Braga Santos, Orlando Ribeiro, Maria de Lourdes Belchior, Eduardo Lourenço, António Tabucchi, José Barata-Moura, and Fiamma Hasse Pais Brandão. This panorama complicates the delineation of a strictly historiographical project, as well as the analysis of a coherent theme or the identification of the most relevant

discursive analytical resources. The themes, problems, and concepts addressed in *Brotéria* are highly diverse, reflecting the immediacy of the debates—the centenaries commemorated, varying in nature and chronology, which João Francisco Marques counted at nearly 200 in 2002—and the availability, interests, and specialisations of the authors, rather than being part of any pre-planned framework. This characteristic explains the relatively limited focus on reflections about historiographical practice itself, as seen in pieces like *A historiografia, como género literário* [Historiography as a Literary Genre], *História da Historiografia* [History of Historiography], and *Horizontes da historiografia eclesiástica em Portugal* [Horizons of Ecclesiastical Historiography in Portugal (on the Centenary of Fortunato de Almeida)].

The second axis reveals *Brotéria* as a platform for disseminating historiographical research conducted by Jesuit historians, both Portuguese and foreign. Among the Portuguese contributors were Francisco Rodrigues (1873–1956), Domingos Maurício, Serafim Leite (1890–1969), Mário Martins (1908–1990), António Lopes (1926–2007), and Nuno da Silva Gonçalves (b. 1958), all members of the *Academia Portuguesa da História*. This group could also be extended to include others whose intellectual production was not primarily historiographical but who nevertheless influenced this field or reflected on it. For instance, Paulo Durão Alves (1893–1977), whose work was largely philosophical, did not shy away from considering historiographical issues, as in his *Filosofia e História: o Saber Histórico: Sua Natureza e Problemática* (*Filosofia e História: o saber histórico: sua natureza e problemática* [Philosophy and History: Historical Knowledge: Its Nature and Problems]), published in the *Revista Portuguesa de Filosofia* [Portuguese Journal of Philosophy]. This journal had emerged from the separation of *Brotéria*'s "Philosophy Section," which ran from 1945 to 1947. Alves' contributions to *Brotéria* mainly focused on contemporary Portuguese literature from the first half of the 20th century, particularly reviews of "Catholic writers." Above all, Manuel Antunes, whose intellectual influence extended far beyond the journal's pages, added considerable prestige to its output. In addition to Portuguese Jesuit historians, *Brotéria* also benefitted from the contributions of foreign Jesuit historians, including Ernest J. Burrus, Hubert Jacobs, Joseph Joblin, Alfredo Verdoy, Josef Franz Schütte, Pierre Blet, Joseph Masson, Rafael Carbonell de Masy, and José Ferrer Benimeli. These contributions illustrate the journal's wide thematic scope and multidisciplinary approach. Jesuit historians often addressed topics outside the core of their research, as seen in articles like *Mito do Marquês de Pombal: um comentário*; «*Globalização, pobreza e exclusão social* [Myth of the Marquis of Pombal: A Commentary and Globalisation, Poverty, and Social Exclusion], which demonstrate the breadth of *Brotéria*'s intellectual engagement.

The Society of Jesus, its members, and the networks of sociability it fostered or managed have been an integral presence in numerous religious, political, and social processes throughout Portuguese history in recent centuries. Moreover, its role has frequently been at the centre of historiographical debates and cultural controversies. It is, therefore, unsurprising that the third axis identified pertains to the extensive attention *Brotéria* has devoted to studies—numbering over a hundred—that directly focus on the Society of Jesus. In the first section, we highlight the general approaches to the Society of Jesus and its members, whether revisiting polemics, presenting new documentation, or expanding the scope of historiographical analysis. Examples



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include *Influência dos jesuítas. Lenda e história* [The Influence of the Jesuits: Legend and History] by Luiz Gonzaga Cabral; *Os Jesuítas portugueses perante a História (à luz de documentação inédita)* [The Portuguese Jesuits Before History: In Light of Unpublished Documentation] by Mário Vítor; *A intolerância dos jesuítas na Etiópia* [The Intolerance of the Jesuits in Ethiopia] by Paulo Durão; *Jesuítas astrónomos* [Jesuit Astronomers] by M. M. S. Navarro Neumann; and *D'Alembert e as Constituições S.J. (200 anos da Revolução Francesa e 450 anos da fundação dos jesuítas)* [D'Alembert and the Constitutions of the Society of Jesus: 200 Years After the French Revolution and 450 Years After the Foundation of the Jesuits] by António Lopes. Secondly, often leveraging the commemorations of centenaries, we highlight contributions addressing the involvement of the Jesuit universe in key processes and with significant figures in Portuguese history. Examples include *Camões e os jesuítas. A propósito duma nova edição dos Lusíadas* [Camões and the Jesuits: On the Occasion of a New Edition of Os Lusíadas] by Domingos Maurício; *O Marquês de Pombal e os jesuítas* [The Marquis of Pombal and the Jesuits] by Manuel Antunes; *O reestabelecimento dos jesuítas em Portugal no reinado de D. Miguel I* [The Re-establishment of the Jesuits in Portugal During the Reign of D. Miguel I] by Henrique de Campos Ferreira Lima; *O primeiro Prémio Nobel português aluno dos jesuítas* [The First Portuguese Nobel Prize Winner and Jesuit Student] by Gomes de Zurara; and *Os jesuítas e a ciência (a 450 anos da fundação da Companhia de Jesus: 1540-1990)* [The Jesuits and Science: 450 Years After the Foundation of the Society of Jesus, 1540-1990] by Alfredo Dinis. Finally, it is worth highlighting the wide range of studies directly related to the work of the Society of Jesus in the context of Portuguese overseas expansion. Notable examples include *Colonização dos portugueses no Brasil. O Sr. Jesuíta Jaime Cortesão e a liberdade dos índios, etc.* [Colonisation of the Portuguese in Brazil: Mr. Jesuit Jaime Cortesão and the Freedom of the Indigenous Peoples] by Serafim Leite; *As confrarias dos jesuítas em terras de Salsete (Goa) no século XVI-XVII* [The Jesuit Confraternities in the Lands of Salsete (Goa) in the 16th-17th Century] by Leopoldo da Rocha; *Descoberta de originais do Arquivo de Macau, base da coleção 'Jesuits in Asia'* [Discovery of Originals from the Macau Archives, the Basis of the Jesuits in Asia Collection] by Josef Franz Schütte; *A autonomia dos povos guaranis evangelizados pelos jesuítas (1609-1767) (no quinto centenário inaciano 1491-1991)* [The Autonomy of the Guarani Peoples Evangelised by the Jesuits (1609-1767): On the Fifth Ignatian Centenary 1491-1991] by Rafael Carbonell de Masy; *Os jesuítas portugueses e a Serra Leoa (1605-1617). I - A atividade do P. Baltasar Barreira* [The Portuguese Jesuits and Sierra Leone (1605-1617). I - The Activities of Father Baltasar Barreira], by Nuno da Silva Gonçalves;

Os jesuítas no Japão nos séculos XVI e XVII [The Jesuits in Japan in the 16th and 17th centuries] by Estêvão Samagaio, and *A acção dos Franciscanos e dos Jesuítas na conquista e povoamento da Amazônia (1617-1662)* [The Action of the Franciscans and the Jesuits in the Conquest and Settlement of Amazonia (1617-1662)] by Lucinda Saragoça.

The founding intentions of the journal endowed it with an epistemic breadth that has been preserved and even expanded through its various transformations. Its scope extended beyond religious topics, addressing faith and knowledge in multiple fields, including history, in a manner that was both independent and dialogical.



The remarkable longevity of *Brotéria* in the Portuguese publishing landscape, the wide range of authors it accommodated, and the diversity of historiographical themes it disseminated—evident in the references summarised—highlight its dedication to historiographical production and its dissemination to a broader audience. However, these very qualities make it challenging to categorise *Brotéria* as a publication with thematic and methodological coherence, given that serving a strictly historiographical purpose was not its primary objective. These characteristics, nonetheless, position *Brotéria* as both a significant repository of Portuguese historiography from the past century and a reflection of the trends that shaped it. Furthermore, they suggest that the journal itself could serve as a valuable subject for in-depth analysis, offering insights into the evolution and dynamics of historiographical discourse in Portugal.

Active bibliography: Brotéria (1902-2012)

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