

DICIONÁRIO DE HISTORIADORES PORTUGUESES

DA ACADEMIA REAL DAS CIÊNCIAS AO FINAL DO ESTADO NOVO

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PEDROSO, Zófimo Consiglieri (Lisbon, 1851 - Sintra, 1910)

Born into a wealthy family, Zófimo Consiglieri Pedroso was the son of Zófimo Pedroso Gomes da Silva and his Genovese wife, of whom he received the surname Consiglieri. His father was a doctor in the Royal Railway Company. He became head of the service in 1904. He carved out a political career linked to the Progressive Party. Between 1879 and 1882 he was a member of parliament, representing Lisbon. In 1874, 1879 and 1891 he was a councillor in the Lisbon City Council. He became the president between 1896-1899. Consiglieri Pedroso completed his secondary education at the Liceu Nacional. At the age of 17, on 27 October 1868, he entered the College of Humanities. He graduated from the university on 11 July 1870. He began his professional career on 29 March 1875: he was appointed secretary of the Lisbon City Council's education division at the proposal of Elias Garcia. He defended his thesis — entitled *A Constituição da Família Primitiva* [The Formation of the Early Family] — at the College of Humanities [Curso Superior de Letras] on 16 January 1879, during the competition to fill the teaching vacancy of Universal and Homeland History, which he won. The 1885-1886 programme promised a chronological study from "oriental antiquity" to the second half of the 19th century, with an emphasis on European history. He became secretary of the board of professors on 24 October 1882 and headmaster in December 1901. He taught the subject of Universal Philosophical History between 1895 and 1896. Between 1902 and 1904, after the restructuring of the College of Humanities in 1901, he taught Ancient, Middle Ages and Modern History. He taught History of the Homeland from 1902 until his death.

In 1881, at the age of 30, he published *Compêndio de História Universal* [Compendium of Universal History] with a positivist orientation. Three years later, he published an extended version: *Manual de História Universal*. The scientific character of the evolutionist text was based on the historical affiliation of events, the parallel use of a synchronic and chronological vision and the search for laws that would govern history. The textbook was a chronological study, since prehistory, of the civilisations that influenced the formation of European nations in the 1800s and European history up to the author's time. The *Compêndio* was adopted in secondary education in the 1882-1883 biennium with the disagreement of António José Viale: it was seen as an attack on Christian dogma. It was used in the College of Humanities, where it reached its 5th edition (1896). In 1884, Teixeira Bastos pointed out its inaccuracies: history should predict the evolution of societies



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instead of studying the relationships between facts and underlying laws.

In 1884, Consiglieri Pedroso was a member of seven European scientific institutions (*Manual...*, 1884, p.1). He became an honorary member of the Royal Academy of Sciences in 1891 and a full member in 1905. He became a member of the Lisbon Geographical Society in 1897, vice-president in 1900 and president in 1909. In addition to this career, he kept working on his political career, which was characterised by his attachment to republicanism, his defence of the gradual establishment of the republic and his commentary on international affairs. In 1871, he contributed to periodicals *Gazeta do Povo* and *República Federal*. In 1873, he wrote articles in *Democracia* under the pseudonym "Spartaco". In 1874 he collaborated with the Spanish newspapers *Europa* and *Miscellanea Illustrada*. He codirected *Republica - Igualdade - Solidariedade*, a federalist and municipalist journal, with José Carrilho Videira, between 28 November 1874 and 4 April 1875. Sebastião de Magalhães Lima was a collaborator. In 1889, he owned the newspaper *Os Debates*. Between 1889 and 1910 he collaborated on the magazine *Brazil-Portugal*: between 1901 and 1910, he wrote the chronicle "Política Internacional". In 1908 he collaborated with *A Lucta*.

On 25 March 1876, at the founding of the Democratic Republican Centre, he was part of the Republican Party Board. On 10 June 1883, he joined the board of the Portuguese Republican Party. He represented the party in the Chamber of Deputies between 1884 and 1889 and in the Lisbon City Council, as a councillor, between 1886 and 1889. At the PRP congress in August 1887, he proposed a coalition with Barjona Freitas's Dynastic Left. This connection led to his name being omitted from the list of candidates to the Chamber of Deputies in 1889, an event that ended his political career.

He remained faithful to the PRP's legalist matrix and tried unsuccessfully to unite the party with the *Manifesto-Programa* in 1891 and to join forces with the Progressive Party in 1896. The revolutionary *Grupo Republicano de Estudos Sociais* [Republican Social Studies Group] was created that year. In a letter addressed to the Board, which was published in *Os Debates* in 1889, Consiglieri Pedroso recognised that the 1887 proposal had not met with consensus. He admitted that he would not represent all factions of the party in the Chamber. After this setback, he focussed on expanding primary and popular education. Between 1886 and 1888 he published *Propaganda Democrática* [Democrat propaganda], a collection that aimed to improve the civic education of the people, publicise republicanism and provide knowledge of history. Highlights are *O que é a República* [What is the Republic?] and *A Casa de Bragança* [The House of Bragança]. He directed the First and Second Pedagogical Congresses, respectively in 1908 and 1909, as the president of the *Liga Nacional de Instrução* [National Instruction League], an institution influenced by the Freemasonry. Consiglieri Pedroso received the light in 1888 in the *Simpatia* lodge (*Simpatia e União* from 1890), under the obedience of the Grand Orient of Portugal. He defended the application of the educational methods of Froëbel and Pestalozzi and the municipalisation of education.

He argued that education should instil in students a belief in the nation's ability to return to moments of glory inspired by the nation's past golden periods. Although his manuals and articles in the *Positivismo* magazine subordinated the importance of individual actors, in the development of history, to the capacity of



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the people to influence the destiny of societies, he was keen on celebrating names and moments that made up the history of Portugal, since he believed that history was also drama and that it was useful to build up convictions about the present. On 8 July 1897, he took part in the IV Centenary of the Discovery of the Maritime Route to India at the Lisbon Geographical Society, contributing the text *Influência dos descobrimentos portugueses na História da Civilização* [Influence of the Portuguese Discoveries on the History of Civilisation]. On 21 June 1909, in his speech praising the Marquis Sá da Bandeira, he stressed the sacred character of the Portugal Room of the Lisbon Geographical Society, where he considered the nation's past glories to be on display. In 1910, he was part of the executive committee celebrating the centenary of Alexandre Herculano.

With regard to his historiographical thinking, he wrote in *Compêndio de História Universal* that the choice of historical sources had to comply with preconditions that the facts had to fulfil. They had to be linked to a "race" (yellow, black or white) that had generated historical civilisations, i.e. peoples who, "constituted as a nation, had achieved significant civilisation." The race that created the most civilized peoples was white and the people in question had to belong to one of three "historical peoples": Chamites, Semites or Indo-Europeans. The first were associated with Ancient Egypt, the second with Near Eastern societies and the third with European, American and Asian civilisations (specifically Hindus, Romans, Celts, Germanic Slavs and Italiots [which were divided into Latins and Umbro-Samnites] that were considered civilised and related to the peoples of the current day (*Compêndio...*, 1885, pp.14-15). The concept of civilisation referred to the cultural, political, economic and technological characteristics of a given society or era, but also to its development in comparison with the most civilised society: Europe in the *Belle Époque*. The concepts of race, people and nation were mingled and signified a sharing of physical and mental characteristics, habits and popular culture among members of the same nation or race.

He used the concept of progress in two senses. On the one hand, it meant a belief in the permanent technological, economic and political improvement of societies, with a view to democratisation. On the other hand, it meant the evolutionary process which he believed guided reality. Societies were more civilised the more clearly they had replaced the forms of thought, industrial and cultural production inherited from previous peoples with more advanced forms. In this sense, permanent progress — more or less rapid — governed reality. However, Consiglieri Pedroso argued that there were also anomalous events, similar to biological diseases, which affected the march of progress without ever stopping it. The "social organism" could have acute illnesses: wars, revolutions or coups; or chronic illnesses: prostitution, misery and immorality. There were also fortuitous influences: events that represented the presence of past ideas and traditions, but which did not affect the progress of the consciences of the present time. Consiglieri Pedroso evoked the example of the First and Second French Empires. With the democratisation of Portugal and Europe as his goal, he defended press freedom as the president of the Association of Journalists and Men of Letters: he fought against Bill 27-A in 1907. Since 1875, he had fought to reduce spending on the royal household, the army and embassies, so that free trade could be established when the Portuguese economy was ready to

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compete with more solid economies. He defended grain protectionism and the improvement of living and working conditions for industrial workers in the Chamber of Deputies. Between 1874 and 1907, he developed a pan-Latin and anti-Germanic vision for perpetual peace in Europe. Following the Franco-Prussian War (1871) and thanks to France's diplomatic isolation, which was broken in 1891, he defended the idea of dividing Europe into racial blocks: Latin, Germanic and Slavic, which would be organised according to the origin of the languages and customs of the constituent nations, which he argued shared common historical developments. He also focussed on improving Portuguese-Brazilian relations via the Lisbon Geographical Society. After the *entente cordiale* (1904) and the Anglo-Russian Convention (1907), he argued that the Triple Entente would be able to stop German expansionism and lead to the future formation of blocks (*Brasil-Portugal...*, 1906, p.99), which would ensure fraternity between nations until the *United States of Europe* became a reality. He died on 3 September 1910. In his funeral eulogy, Aniceto Gonçalves Viana, a member of the Lisbon Geographical Society who had travelled with the deceased to Russia in 1896, highlighted his knowledge of languages (he spoke eleven) and his personal motto: *he who lasts wins*.

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