

# DICIONÁRIO DE HISTORIADORES PORTUGUESES

DA ACADEMIA REAL DAS CIÊNCIAS AO FINAL DO ESTADO NOVO

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**MARCADÉ, Jacques** (1932, Amou)

Jacques Marcadé was born in a Gascon village in the *Landes*, son to primary school teachers. He studied for and graduated from the *Agrégation d'Histoire* in Paris (a demanding national competition to recruit secondary school teachers). The subject he had been offered for his Master's degree— relations between France and England in the 18th century— had led him to take an interest in the Marquis of Pombal, a personality criticised by both the French and the English. He decided to learn Portuguese— a language similar to the maritime Gascon (or *negre*) of his childhood— and, as the subject of his *Doctorat d'État* thesis, he chose Friar Manuel do Cenáculo, from an initial perspective of religious sociology. He was a teacher at the Poitiers *Lycée*, and later he was hired by the university of that city in 1964. He was awarded the chair of Modern History in 1976 and ended up directing the History department. Later he was elected Dean of the *Faculté des Sciences humaines et des arts* [Faculty of Human Sciences and Arts] from 1980 to 1983 and ended his career in 1995 at this university.

*Frei Manuel do Cenáculo Vilas Boas, évêque de Beja, archevêque d'Évora (1770-1814)* [Frei Manuel do Cenáculo Vilas Boas, Bishop of Beja, Archbishop of Évora] is a thick volume and the result of impressive research done in the Portuguese archives, *Torre do Tombo* [Tombo tower], the Library of the *Academia das Ciências* [Academy of Sciences], the Municipal Archives of Évora and the Municipal Library of Beja, the *Archivio Segreto Vaticano* and all the libraries necessary to produce this monograph, which not only considers the gracious figure of the Bishop of Beja but also places him in the specific life of the dioceses he occupied from 1770 onwards. After evoking the first part of the life of Pombal's counsellor, a time when he was Provincial of the Third Regular Order of St. Francis and President of the Royal Censorial Board and the Board of Literary Providence, Marcadé devoted most of his studies to the specific achievements of the prelate, who had retired to the Alentejo after the crisis of 1777. In the background, the physical and human picture (supported by statistics that Cenáculo himself tried to compile from the number of "sacramental persons") and the moral and material situation of the secular and conventual clergy and the faithful. These were the bases for the examination of the militant pastoral action of the future archbishop of Évora, whose profile is analysed from an essentially spiritual perspective. By putting in perspective the work of someone who was the Marquis' minister at the time of the separation from the Holy See and cleared from censorship or prohibition many works condemned by Rome, Marcadé absolved him of any accusations of Jansenism and/or Gallicanism. He focussed on pastoral visits, commented on by Cenáculo in the detailed *Diário* [Diary], and which promoted a better exploitation of agricultural resources; on the prelate's charitable activity with the underprivileged; on his

role as protector of clerics and even seculars fleeing the French Revolution; on his involvement in the training and instruction of future parish priests, with the creation of the ecclesiastical school of Beja supported by an innovative study plan, and already very similar to a seminary. Marcadé also mentions Cenáculo's remarkable, albeit expensive, bibliophilia, which would result in *post-mortem* donations of various works from his precious archaeological and numismatic collections to the Public Library of the Court, today the *Biblioteca Nacional de Lisboa* [Lisbon National Library] and the Library of the *Academia de Ciências*.

Some of Jacques Marcadé's works were used both to prepare his doctorate and to carry out further studies based on two logical lines: sociology— religious and otherwise— and the spiritual doctrine. *Une comarque portugaise— Ourique — entre 1750 et 1800* (1971) [A Portuguese county— Ourique — between 1750 and 1800] is a nourishing study of regional history that analyses property in order to classify social entities: the landed nobility, whether or not linked to the military orders, the wealthy "farmers" ("rural capitalists"), the sharecroppers, the labourers and, until 1773, the slaves. After that, Marcadé occupied himself mainly with religious life, demystifying the counts of both the *Voyage du ci-devant duc de Châtelet* [Voyage of the former Duke of Châtelet] as well as Balbi's, concluding that the clergy only accounted for 1.2 percent of the region's population. The monograph ends with an analysis of economic life by using the answers provided by the parishes to the questionnaire drawn up for the *Dicionário geográfico* [Geographical Dictionary]. In *Le jansénisme au Portugal* (1980) [Jansenism in Portugal], Jacques Marcadé estimated that the influence of Jansen's thought was limited in 18th century Portugal, and that there was a confusion between this current and the anti-Jesuitism linked to Pombal's policy against the Company and the preference given to the Congregation of the Oratory. He carried out an exhaustive survey of the inclusion of Portugal in the Jansenist *Nouvelles ecclésiastiques* [Ecclesiastical novels], which is of little significance apart from the reference to the publication of the translation of *Catéchisme de Montpellier* [Catechism of Montpellier] and the book's success, as well as the work of António Pereira de Figueredo, and more specifically his *Demonstração Theologica [...] do direito dos Metropolitanos de Portugal para confirmar e mandar sagrar os Bispos suffraganeos nomeados pela Sua Magestade* [Theological demonstration [...] of the right of the Metropolitan of Portugal to confirm and have consecrated the suffragan Bishops appointed by His Majesty], published in 1769. Once again, Marcadé evokes Cenáculo, whose regalist position with Gallic roots would be his only— and minor— trace of Jansenism. And finally, relying on António Coimbra Martins, he characterises this movement as a true aspect of the last phase of the *Luzes* [Enlightenment]. Despite the title, in his 1987 work *L'épiscopat portugais et la Révolution Française* [The Portuguese episcopate and the French Revolution], Jacques Marcadé rejects the very notion of the "episcopate" when it comes to Portugal, where the high clergy, he wrote, was not an aristocratic bloc educated in seminaries like in France, but rather a mosaic of bishops from different social backgrounds and diverse educational backgrounds. He concludes by stating: "au Portugal, il n'y pas une école, mais des sensibilités différentes; il n'y a pas cette uniformité [...] du haut-clergé français." [In Portugal there is no single school, but rather different sensitivities; there is no such uniformity [...] of the high French clergy]. That's why he was surprised by the Portuguese bishops' unanimous hostility towards the French Revolution, "fille des Lumières" [a daughter of the Lights], which was also due to the unanimous condemnation of 18th century philosophy by the Portuguese clergy. Sources of information about what was happening beyond the Pyrenees were scarce. The *Gazeta de Lisboa* [Lisbon Gazette] selected news items and reduced, altered, or



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silenced those that were considered dangerous, especially in relation to the Church. Yes, forbidden books were in circulation (of which there were sometimes underground translations), reserved for select buyers. As for the migrant refugees in Portugal, they were somewhat suspect, some of them being members of the freemasonry, such as the Duke of *Luxembourg*, the father-in-law of the Duke of Cadaval. For this reason, Marcadé emphasises, it was not known how the Portuguese bishops would react to the *Constitution civile du clergé* [Civil Constitution of the Clergy], but there was no doubt that a *holy alliance* against the French Revolution— called for loudly by Pina Manique— would bring together the high clergy and the government.

In the more extensive area of Pombalism, Jacques Marcadé considered the educational reforms undertaken by the minister of King José I with *Pombal et l'enseignement: quelques notes sur la réforme des estudos menores* (1982) [Pombal and education: some notes on the reform of the *estudos menores*]. The overall reform of education had begun with the creation of royal colleges for the nobility in 1759 to replace the Jesuit establishments, but the assignment of the general administration of education to the *Real Mesa Censória* [Royal Board of Censorship] in 1771, which Cenáculo chaired, led to the development of an ambitious project for primary schools. Marcadé lists the important measures, emphasising the creation of a further 440 posts (479 according to other scholars) for teachers of reading, writing, and counting, supported by the new Literary Subsidy tax, with posts for primary education accounting for 59.2% of the total. He concludes by stating that— with Queen Maria I and despite the encouragement given to female education— "c'en était fini de la grande idée de Pombal, un enseignement d'État, laïque." [Pombal's grand idea of secular state education was finished].

Jacques Marcadé also wrote *Le Portugal au XX<sup>e</sup> siècle (1910-1985)* [Portugal in the 20th century (1910-1985)] for a wider audience. This was a dense and educational book that covers both the country's geographical background and the historical stages of the period concerned, from the First Republic to the consolidation of the Carnation Revolution and from the end of the Empire to Portugal's entry into the Common Market, based on a detailed and objective chronology. Marcadé's view of the composition of the political class after the revolution of 25 April, the Church's reaction and the role it plays, and the issues raised by economic factors leads to a lucid and premonitory assessment of great interest.

**Active bibliography:** *Une comarque portugaise – Ourique - entre 1750 et 1800*, Paris, Fundação Calouste Gulbenkian, 1971; « *Le canton de Beja à la fin du XVIII<sup>e</sup> siècle* », *Portugaliae Historica*, v. 1, pp. 102-174, Lisbonne, 1973; « *Les hommes dans la vie de l'Alentejo du XVIII<sup>e</sup> siècle* », *Arquivos do Centro Cultural Português*, vol. X, pp. 185-211, Paris, Fundação Calouste Gulbenkian, 1976; *Frei Manuel do Cenáculo Vilas Boas, évêque de Beja, archevêque d'Évora (1770-1814)*, Paris, Fundação Calouste Gulbenkian, 1978; « *Le jansénisme au Portugal* », *Revista Portuguesa de História*, T. XVIII, pp. 1-30, Coimbra, 1980; « *Pombal et l'enseignement : quelques notes sur la réforme des Estudos Menores* », *Revista de História das Ideias*, v. 4, T. 2, pp. 7-23, Coimbra, 1982; « *L'épiscopat portugais et la Révolution Française* », *Revista Portuguesa de História*, T. XXIII, pp. 91-109, Coimbra, 1987; *Le Portugal au XX<sup>e</sup> siècle. 1911-1985*, Paris, PUF, 1988, ed. portuguesa 1991; *La Péninsule ibérique au XVII<sup>e</sup> siècle* (com Christian Hermann), Paris, SEDES, 1989, 2a ed. 2000, ed. portuguesa 2002; *Les royaumes ibériques au XVII<sup>e</sup> siècle* (com Christian Hermann), Paris, SEDES, 2000.



**Passive bibliography:** José V. de Pina Martins, « Avant-propos », prefácio a *Frei Manuel do Cenáculo Vilas Boas*, *op.cit.*, pp. VII-XIV, 1978; Robert Ricard, recensão de *Frei Manuel do Cenáculo Vilas Boas*, *op.cit.*, *Bulletin Hispanique*, vol. 80, pp. 320-324, 1978; Isabelle Cordonnier, recensão de *Le Portugal au XXe siècle. 1910-1985*, *Revue française de Sciences politiques*, vol. 54, n°1, p. 151, 1989.

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