

# DICIONÁRIO DE HISTORIADORES PORTUGUESES

DA ACADEMIA REAL DAS CIÊNCIAS AO FINAL DO ESTADO NOVO

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**MAURÍCIO [GOMES DOS SANTOS], Fr. Domingos**  
(Perafita, Matosinhos, 1896 – Lisbon 1978)

Domingos Maurício, the son of Albino Gomes and Albina Marques dos Santos, small landowners, moved at the age of seven to live with his uncle, Fr. Joaquim Tomé Marques dos Santos, who was then the parish priest of Aranda (Ovar). Fr. Joaquim Santos oversaw his early education and enrolled him in a primary school in a neighbouring parish, as there were no schools in Aranda. Noting a calling in Domingos Maurício to pursue the priesthood, his uncle, with his parents' consent, enrolled him (October 1907) at the minor seminary of the Jesuits in Guimarães, then known as the *Escola Apostólica da SS. Trindade* [Holy Trinity Apostolic School].

One of the initial actions of the new regime was, among other actions, to expel the Jesuits. Neither Spain nor France allowed the establishment of Portuguese Jesuit communities within their territories, as a result, the novitiate was relocated to Exaten (in the Netherlands). There, two years ahead of the usual schedule, and due to his advanced studies and maturity, Domingos Maurício began his religious life on 7 December 1910. In early 1911, the novitiate of the Portuguese Province of the Society of Jesus was relocated to Alsenberg (near Brussels). Upon turning 17, as mandated by canon law, Domingos Maurício made his first religious vows there. During this period, he began his humanities studies, which spanned four years under the guidance of Fr. Luís Gonzaga Cabral (Provincial of the Society of Jesus at the time of the expulsion), whom he also selected as his spiritual director.

The outbreak of World War I and the turmoil it brought to the heart of Europe unsettled the stability of the Alsenberg community. Once more, the exiled Portuguese Jesuits relocated, this time returning closer to Portugal, through the Netherlands. They settled in Murcia, Spain, where Domingos Maurício completed his humanities studies. Then, between 1916 and 1919, he attended the Society of Jesus Faculty in Granada, graduating with outstanding grades. As was customary, he paused his studies to dedicate himself to teaching for four years, teaching Portuguese language and literature, oratory, Latin, Greek, and Hebrew. He went on to train candidates for the Society at the minor seminary in San Martín de Trevejo (Cáceres) and later taught young Jesuit students in Oya (Pontevedra).

In 1923, he departed for Rome and enrolled at the Gregorian University, where he pursued a degree in Theology, in 1927. On 26 July 1926, he was ordained a priest in the Church of St Ignatius in Rome, with Cardinal Pompili, Vicar General of Pope Pius XI, serving as the ordaining official. In the 1927-28 academic



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year, he completed his religious studies in Florence.

Whichever city he went, Domingos Maurício searched the archives for documents related to Portugal. Notably, his time in Rome and Florence allowed him to systematically search for documents related to the Portuguese Middle Ages in the Vatican Library, the Vatican Secret Archive, and the Biblioteca Medicea Laurenziana in Florence. While completing his academic training, he also taught, a role he would later pursue as his “professional occupation”. From the outset, it is important to dispel the ambiguity of the term when referring to Domingos Maurício’s primary activity, which was his priestly *munus*. In the Lent of 1928, he returned to Portugal. His reputation as an exceptional sacred orator was soon firmly established. He returned to Oya, where he stayed for a year to substitute for a professor.

It was not until 1929 that he returned to Portugal permanently. Since then, he served on the editorial board of the journal *Brotéria*, where he remained until his death. Due to the sequential and comprehensive nature of this collaboration, it has served as a primary source for much of the information contained in this biographical note [referenced as *B.* and date].

In 1935, he assumed the role of managing *Brotéria* — a position he would hold, with some interruptions, until 1949 — in order to dedicate himself to historical research. He directed the *Brotéria* library for over thirty years, a collection specialising in the History of the Society of Jesus and the Age of Discovery, which today holds more than 150,000 volumes. His collaboration with *Brotéria* totalled around 300 articles, not only on historical topics, but also on theology, apologetics, sociology, social affairs, literary criticism and religious or political current affairs.

His extensive body of work is also present in many other journals and collective publications, including the *Anais da Academia Portuguesa da História* [Annals of the Portuguese Academy of History], the *Boletim da Associação dos Arqueólogos Portugueses* [Bulletin of the Association of Portuguese Archaeologists], the *Boletim da Câmara Municipal do Porto* [Porto City Council Bulletin], the *Boletim do Ministério da Justiça* [Ministry of Justice Bulletin], and the *Boletim da Sociedade de Geografia de Lisboa* [Bulletin of the Lisbon Geographical Society], journals such as *Bracara Augusta*, *Brasilica*, *Didaskalia*, *Humanitas*, and *Panorama*, as well as in the proceedings of the numerous conferences he attended, including the Luso-Spanish Congress for the Progress of Sciences, the Fifth International Colloquium of Luso-Brazilian Studies, the Fifth Centenary of the Death of Prince Henry the Navigator, *Mélanges David Lopes e Pierre David Cénival*. He contributed 640 entries to the *Verbo* Encyclopaedia (where he also served as director of the History section)

He is credited with the publication of *Revista Portuguesa de Filosofia* (Portuguese Journal of Philosophy), of which he was one of the first directors. He served as a member of the National Assembly (10th and 11th Legislatures 1969-1974), where he was part of the Second Section — Cultural matters. There, he contributed as a signatory/rapporteur on three documents: Press Law; 4th Development Plan Draft for 1974-1979 (Mainland and Islands) — Annex I — Education and culture and Professional training; 4th Development Plan Draft for 1974-1979 (Mainland and Islands) — Subsidiary opinion on Research and technological development. He was a member of the *Centro de Estudos Demográficos* [Centre for Demographic Studies] at the *Instituto Nacional de Estatística* [National Statistical Institute] and served as a representative of the



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*Academia Portuguesa da História na Câmara Corporativa* [Portuguese Academy of History in the Corporate Chamber].

We will now highlight one aspect of Domingos Maurício's work which, although not strictly "professional", was significant due to the dedication with which he pursued it until the end of his days. This involves educational and social work that transformed the Liberdade neighbourhood, a once very poor, dangerous, and infamous area. Although a secular initiative, spiritual assistance for the project had been entrusted to the Jesuits by Cardinal Cerejeira, and Domingos Maurício took on this responsibility from Fr. Joaquim da Silva Tavares (founder of *Brotéria* and, at the time, Superior of House of Writers of the Society of Jesus). The initiative expanded and developed into an independent organisation under the name "Educação Popular" [Popular Education], a name suggested by Domingos Maurício. In 1936, it was recognised as a "charitable work" and was awarded a commendation published in an ordinance dated 23 June of that year. *Educação Popular* expanded within the Liberdade neighbourhood with the creation of a primary school, a medical centre, a nursery and children's classes, a recreational group, and a local branch of the Young Christian Workers. The initiative became so extensive and commendable that, by decree on 11 November 1935, the Head of State awarded Domingos Maurício with the title of Officer of the Order of Merit. His concern and efforts also extended to the "bairros da lata" [slums] on the outskirts of Lisbon, where he secured significant improvements in sanitation, education, healthcare, and childcare from both public and private institutions. His on-site dedication was complemented by a theoretical reflection on social issues, as evidenced in his writings.

For over 30 years, he served as the national assistant and diocesan on a variety of organisations within the *Acção Católica Portuguesa* [Portuguese Catholic Action] (established in 1933), namely the *Juventude* and *Liga Universitária Católica Feminina* [Catholic Youth and Women's University League] (LUCF), the *Liga Estudantil Católica Feminina* [Catholic Women's Student League] (LECF) and Assistant Diocesan of the *Juventude Universitária Católica* [Catholic University Youth] (JUC).

His initial publications (1920-22) were poems and short stories published in the *Mensageiro do Coração de Jesus* [Messenger of the Sacred Heart]. At the age of 31 (March and April 1927), he published his first historical work in *Brotéria*: "O Infante Santo e a possibilidade do seu culto canónico" [The Holy Child and the Possibility of His Canonical Cult].

In the course of his historical research and responsibilities as a member of a variety of scientific institutions, he participated in numerous specialist meetings, with most of his speeches subsequently published. Among his early articles in *Brotéria* is a brief apologetic study, highly relevant for the time (1929), titled: "Preconceitos contra as Ordens Religiosas em Portugal. Meios de os combater" [Prejudice against Religious Orders in Portugal. How to fight them]. Regarding the relationship between the Church and the press in general (not just the Catholic press), he delivered a lecture at the *Associação dos Jornalistas e Homens de Letras do Porto* [Association of Journalists and Men of Letters of Porto] (Dec. 1933) which he later published in *Brotéria* (1934) under the title "A Igreja e a Imprensa" [The Church and the Press]. In *Brotéria*, he closely reported on contemporary cultural movements, such as the "Pax Romana" Congress and developments within two academic groups and *Cidec* (1946), as well as the Catholic renewal movements in



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Germany, France, and England. He took a stand on the preservation of the Church's artistic heritage (1931), aligning with the initiatives promoted by the Holy See at the time. He also commented on the education reform at the *Faculdade de Letras* [Faculty of Arts and Humanities] (1957), explained the foundation of UNESCO (1948), and reported on the creation of the General Studies of Angola and Mozambique (1963).

Although his historical studies earned him membership in various historical academies and associations, Domingos Maurício was not, nor could he be considered, a *strictu sensu* scholar. Not only did he never teach at a university, but it was also never his goal to write on history following methods or topics within a clearly-defined academic framework. Nevertheless, he held clear ideas regarding the methodology and what might be termed the philosophy of history (1957 and 1964). His historiographical work, particularly on medieval and Jesuit topics, was innovative and even iconoclastic, moving beyond conventional ideas and drawing on original or previously unexplored or insufficiently contextualised documentation. This was his contribution, deeply rooted in his Catholic worldview, shaped only by the uncertainties that heuristics imposed upon him.

He did not publicly engage in or contradict the heated debates of his time; however, he did offer doctrinal insights on relevant issues or figures, or occasionally noted the ongoing discussions: on Damião de Góis and António Vieira before the Inquisition (1938 and 1958); on Pombal, the Jesuits, and Freemasonry (1965, 1969, and 1973); and on the prolonged debate between António José Saraiva and I. Revah regarding the Inquisition and New Christians (1971). He also took a stance on certain works by José Sebastião da Silva Dias (1962) and A. H. de Oliveira Marques (1973).

He was undoubtedly a man with a sharp eye for emerging developments in historical scholarship. For instance, he highlighted the edition and re-edition of *História da Igreja em Portugal* [History of the Church in Portugal] by Fortunato de Almeida (1934 and 1969); *Elementos da História de Portugal* [Elements of Portugal's History] by Alfredo Pimenta (1935); *História da Cultura e da Literatura Portuguesa* [History of Portuguese Culture and Literature] by Hernâni Cidade (1943); Jaime Cortesão's work *Descobrimientos Portugueses* [Portuguese Discoveries] (1959); and the emergence of *Lusitânia Sacra* (1957). He also noted the edition of the *História Eclesiástica de Espanha* (1933) and the launch of the Biblioteca de Autores Cristianos collection (1948). He is credited with editing the six volumes of *História de Portugal* by his fellow Jesuit exile Luís Gonzaga de Azevedo (1935 and 1944).

We can say that Domingos Maurício approached history through four distinct yet often interconnected rhythms. The first will emerge from his work with the archives in the cities where his ecclesiastical training took him, notably Rome and Florence, taking advantage of the renewed interest in and organization of Church and other archival collections. Indeed, it was within the Vatican Secret Archives, the Vatican Library, and the Medicea-Laurenziana Library in Florence that he gathered material for his most pioneering and significant works. We highlight his research on King Duarte and the expedition to Tangier, on Nuno Álvares Pereira, and on Prince Fernando: through cross-referencing known documents with those he discovered, and contextualising them within multiple levels of "global" history (at the level of Portugal, the Iberian Peninsula, Europe, the papacy, and Islam), he created works that have become classics in Portuguese historiography.

The second aspect is the necessity or timeliness of his research. Thus, the passing of Cardinal Franz



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Ehrle, a distinguished German Jesuit, professor at the Gregorian University, and long-time custodian of the Church archives is highlighted; similarly, he noted the work of "Lusophile historian" Fr. Jorge Schurhammer within the context of his passing (1972). In this context, a notable example is the research commissioned by the Sacred Congregation for the Causes of Saints to clarify the identities of the forty Jesuits — Inácio de Azevedo and his companions — who died for their faith at the hands of French Calvinist pirates near the Canary Islands in 1570. Through Domingos Maurício's research, it was possible to establish the historical identities of the individuals involved and the details of the episode, enabling their beatification: they are the so-called "40 Martyrs of Brazil." Additionally, on the occasion of a centenary or celebration, we find him working on figures such as Albertus Magnus, Robert Bellarmine, St Elizabeth, St Anthony, Descartes, Herculano. In the same plane are his works on Portugal's centenary celebrations, the Congress of the Portuguese World (1940), and the 5th Centenary of Prince Henry the Navigator (1960). On the occasion of the four hundredth anniversary celebrations of the University of Évora (in 1959), he produced his final study, which was published in 1977 in the journal *Didaskália*, intitled "A Universidade de Évora e a escravatura" [The University of Évora and slavery]. The third element, which is always present, is that of the history of the Society of Jesus and its members, in connection, for example, with Camões, Pombal or Brazil (of which we highlight the comprehensive study "Balanço cultural dos Jesuítas no Brasil (1549/1760)" [A cultural overview of the Jesuits in Brazil], (*Brotéria*, 1955). Lastly, there is his historical work ignited by controversies.

The early years of Domingos Maurício's education were shaped by the persecutory actions of the First Republic against the Catholic Church, which included the expulsion of the Jesuits. The young student's exile, his eventual return at the establishment of the Estado Novo, and Portugal's immunity from the horrors of World War II were circumstances that undoubtedly shaped the man he was: a Catholic deeply loyal to the Pope and to Church doctrine, expressed through Tradition and renewed in the Encyclicals; a priest who embraced his vocation within the unique context of the Jesuit order; and a Portuguese citizen rooted in a Catholic, "conservative", and overseas-oriented Portugal. His ample active life enables us to observe these three aspects (always intertwined with his role as a historian) and to assess the varying degrees of impact each had over the past half-century, a period marked by significant change in the world, in Portugal, and within the Church. Fortunately for us, the numerous articles he published (particularly in *Brotéria*) provide insight into his political orientation in the broadest sense of the term.

From 1937 onwards, *Brotéria* contains testimonies reflecting the search for a Catholic identity intertwined with the concept of a nationalist and Catholic Portugal, yet very far from the agenda of the *Action Française* (1939). For Domingos Maurício, Catholicism had tangible political implications, including the promotion of political Catholicism (1943) and the critique of progressive Christianity (1950), which he believed should be conveyed through the Catholic press (1943). The Portugal of his era closely aligns with the vision outlined in the ideology of the *Congresso do Mundo Português* [Congress of the Portuguese World] (1940), which is also reflected in the creation of the *Museu de Arte Popular* [Museum of Popular Art] (1948). Portugal's lack of direct involvement in World War II highlighted the alignment of Domingos Maurício's ideals with those of the Estado Novo leaders. Cf. article on Portugal's stance during the conflict (*B.* 1941) and the "tribute of national





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gratitude" expressed in 1945. In 1938, he cautioned about the threat of communism in the "colonies of Africa", and by 1949, the issue of overseas territories had emerged as a prominent theme in his work. In 1960, his work reveals that Domingos Maurício's concept of overseas territories is closely tied to the history of the discoveries and the appreciation of the integration of the Portuguese in African lands. In 1961, the conflict between the independence movements in Portuguese Africa started. He wrote in the first issue of *Brotéria* in 1962, "Pátria em luto? Pátria em glória". [Fatherland in mourning? Fatherland in glory]. Several works from 1963 result from the commentary on the encyclical *Pacem in Terris*, without ever questioning the inevitability and absolute necessity of the war in Africa (for Portugal and the "Christian West").

Since the 1930s, he focused on the poorest or most marginalised social groups. In this context, the focus on W. Beveridge's social security plan, implemented in 1942 and reported on shortly thereafter (1943), as well as the establishment of the School for the Social Training of Workers in Madrid (1947), is significant. This also reflects his political ideals, particularly as his writings (1944) align closely with his efforts in social welfare, housing (1956), morality, and religion. Certain groups merit special mention, including the fishermen of Newfoundland (1938), as well as the gypsies or the deaf-mutes (1939 and 1947). The Church's social doctrine, along with some of its documents (*Rerum Novarum*), served as his inspiration. On the other hand, he was actively involved in publicising meetings of Catholic professionals, including doctors and primary school teachers, while also advocating for the moralisation of business practices. His involvement in modern cultural movements (1946), in the University Days (1958), and the Grande Great cannot go unmentioned. Some of his thoughts on education can be found in articles addressing the secular school (1939), co-education (1940), and reports on a pedagogical journal (1962).

On the political spectrum, he was conservative, while socially he was a pioneer, consistently aligned with Church doctrine. Which is reflected on the significant work with the most disadvantaged, and on writings on the role of women in social life (*B.* 1946). Interestingly, there appears to be no reference in his writings to the contentious issues defined by the encyclical *Humanæ Vitæ* in 1968. The foundation of his innovative and open stance since the 1930s rests on the belief that education for all, including the poorest, is fair, necessary, and urgent.

Still in the political front, his stance after 25 April 1974 remains ambiguous. Assessing such matters takes time, and Domingos Maurício lacked that; in 1977, he suffered a stroke which, although he partially recovered from, combined with his advancing age, limited his public stances on issues. There are two bulletins bearing his name in the PIDE/DGS Archives (Torre do Tombo), but they are not pertinent to this biographical note. Among other scientific and cultural institutions, he was a member of the Portuguese Academy of History, where he was admitted as a Supernumerary Scholar in 1938. He served as a member of the Academic Council from 1954 until 1972, when he was elected Vice-President. He retained this position until 1975, when he was promoted to Merit Scholar. He was a member of the *Associação dos Arqueólogos Portugueses* [Association of Portuguese Archaeologists] (History section), serving as Vice-President and then President for many years.

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This work is financed by national funds through FCT - Foundation for Science and Technology, I.P, in the scope of the projects UIDB/04311/2020 and UIDP/04311/2020.



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