

# DICIONÁRIO DE HISTORIADORES PORTUGUESES

DA ACADEMIA REAL DAS CIÊNCIAS AO FINAL DO ESTADO NOVO

<http://dichp.bnportugal.pt/>



**S. LUÍS, Friar Francisco de (Cardinal Saraiva)** (Ponte de Lima, 1766 – Lisbon, 1845)

Francisco Justiniano Saraiva was born in Ponte de Lima on 26 January 1766 and baptised on 9 February. He was the son of Manuel José Saraiva, Notary Public, Judicial Notary and Notarial Clerk in his hometown, and Leonor Maria Teodora Correia. He was a Benedictine monk. He took his solemn vow in the Order at the Monastery of Santa Maria de Tibães on 27 January 1782, the day after his sixteenth birthday. When he took his vows, he decided to change his name to Francisco de S. Luís. Throughout his life, he showed great sympathy for liberal and Enlightenment ideas and played an important role in the political and social life of his time. His interventionist stance repeatedly impacted his religious and academic career. There are multiple references suggesting that he belonged to the Freemasons, adopting the name Condorcet; however, in 1945, he published a text in the *Mensageiro de São Bento* denying that he was part of said organisation. António Ventura, in *Uma História da Maçonaria em Portugal* [A History of Freemasonry in Portugal]. 1727-1986, emphasises the role of Freemasonry in the implementation of the liberal regime in Portugal, identifying the Freemasons who were part of the Provisional Boards that were created, first in Porto and then in Lisbon, with the name of Francisco de S Luís on both lists. Oliveira Marques says that he was probably initiated in a lodge in Coimbra before 1821, under the symbolic name of Condorcet.

In 1808, he was appointed to the Board established in Minho to guide the kingdom's affairs and lead the fight against the French invaders. In 1820, as the movement toward establishing a constitutional monarchy began, he was once again called upon to serve in a public role, joining the *Junta Provisória do Supremo Governo do Reino* [Provisional Board of the Supreme Government of the Kingdom], which was established in Porto. At the end of 1822, he was elected deputy to the ordinary courts, becoming their president in February of the following year. The very next year, with the fall of the 1822 Constitution, he abandoned these duties and retired to the Monastery of Batalha. He returned to an active political life in 1826, as a deputy to the courts, only to abandon this role again in 1828 as a result of King Miguel's rise to power. He then retired to the Monastery of Serra de Ossa, where he stayed for six years. With the end of the Civil War and the liberal victory in 1834, he became involved in active politics once again. He was a member of parliament three times, in 1834, 1836 and 1838. With the death of King Pedro IV, he left the courts, having been invited by the

young queen to become Minister for Kingdom Affairs. At the same time, he served as Chief Guard of the Royal Archives of the Torre do Tombo from 4 June 1834 until the end of September 1836. He was also a Counsellor of State and a Peer of the Realm.

Alongside his political activity, he also had an important career in the Church. After his ordination, he moved to the Monastery of Rendufe, and later to the *Colégio de Nossa Senhora da Estrela* in Lisbon. In 1785, he settled in Coimbra, certainly so that he could attend classes at the university. He held the positions of Abbot of the College of Coimbra, Visitor General and Chronicler Major of his Order.

In January 1821, he was appointed coadjutor and future successor to the Bishop of Coimbra. The bishopric's incumbent died in June 1822, and Friar Francisco assumed the position, being appointed bishop that September. At this time, he also received the title of Count of Arganil and Lord of Côja. He remained in the episcopal chair for only a short time, due to the political instability that the kingdom faced in the first half of the 19th century. He resigned in 1823 when he retired to the Monastery of Batalha. The final significant moment in his religious life came in 1840, when he was appointed to the Patriarchal Chair of Lisbon at the initiative of Queen Maria II. The Holy See recognised the title and conferred on him the dignity of cardinal.

A significant part of Friar Francisco de S. Luís' youth was spent studying at the Faculty of Theology in Coimbra, where he obtained his doctorate in 1791. Throughout his life he maintained a strong connection with the university, having been a professor there for various periods. Soon after completing his doctorate, he was a maths professor at the *Colégio de São Bento*, teaching Philosophy. In 1805, he was unanimously accepted as a candidate for the courses of the Faculty of Theology, from which he had graduated. In 1817, he was promoted to Professor of Philosophy at the *Colégio das Artes* [College of Arts]. On 20 October 1821, he was appointed rector and reformer of the same university. However, he left office in 1823, at the same time as he ceased to be Bishop of Coimbra.

Shortly after obtaining his doctorate, he was awarded a gold medal by the *Academia de Ciências de Lisboa* [Lisbon Academy of Sciences] for the literary quality of one of his first history studies: Comparison of the history of João de Castro by Jacinto Freire de Andrade and the life of Paulo de Lima by Diogo do Couto. In 1794, he was admitted as a member of the Academy and, in 1838, he was elected vice-president. On 22 December 1836, he became an Honorary Member of the *Academia de Belas Artes* [Academy of Fine Arts]. This work was the result of a "challenge" issued by the Academy of Sciences in its programme of 17 January 1792 for the year 1794: "To compare the History of D. João de Castro, by Jacinto Freire de Andrade, and the Life of D. Paulo de Lima, by Diogo do Couto, both in terms of the strengths or vices of the language and style, and in terms of the strengths and vices of both as writers of history" (Saraiva, tom. X, p. 3). The written output of Friar Francisco de S. Luís is enormous. His texts were collected in the *Obras Completas* [Complete Works], which was published under the patronage of the government itself. The person in charge of the edition was António Correia Caldeira, Cardinal Saraiva's nephew, who had inherited his uncle's



# DICIONÁRIO DE HISTORIADORES PORTUGUESES

DA ACADEMIA REAL DAS CIÊNCIAS AO FINAL DO ESTADO NOVO

<http://dichp.bnportugal.pt/>

documentation and decided to publish the texts that had already been published previously, namely by the Academy of Sciences, as well as many others that were unpublished. The ten volumes were printed by the Imprensa Nacional between 1872 and 1883, with an introduction by the Marquis of Resende. The fields of study he deals with are essentially history, literature and linguistics, but even in the latter two he makes considerable use of analysing the past in order to put forward his points of view. However, there are also several texts related to the contemporary national situation of the Benedictine religious community. In the brief introduction he wrote for the *Obras Completas* the Marquis of Resende draws attention to Saraiva's encyclopaedic knowledge and mentions various texts that he wrote relating to the times in which he lived, namely a draft Constitution, written in 1821, which was to be offered to Prince Pedro, the future King Pedro IV, if he returned before the foundations of the Constitution were discussed in the courts. Still according to the Marquis of Resende, this same text was eventually offered to King Pedro and served as the basis for the Constitutional Charter, granted by the monarch during his very short reign in 1826. However, when presenting a brief summary of the themes addressed by Cardinal Saraiva, the Marquis of Resende essentially emphasises the historical and literary texts: "As I now turn to indicate the general character of the different writings of Cardinal Saraiva, I will mention the following issues: *Ecclesiastical News from Portugal; Archaeology of Ecclesiastical and Secular History; Historical Studies of the various Kingdoms of Portugal up to the 14th century; Historical Studies on ancient Lusitania, and the different Peoples who entered it until the establishment of Portugal's independence; Chronological and Historical Notes; Historical, Literary and Critical News; Navigations, Conquests and Establishments made in the Portuguese Colonies, and others; Various Works on the Portuguese Language*". (Resende, "Introduction", p. VI).

One of Friar Francisco de S. Luís' main concerns was the preservation of documents in archives, registries and libraries, particularly the Order of St Benedict. He systematically organised various indexes of the archives in which he worked, making it significantly easier to search for documentation in them. This organisation of the indexes was accompanied by the arrangement of the documents, grouping them by subject. The historical texts written by the Benedictine monk span numerous periods of Portugal's history, with several focusing on the peoples who inhabited the Iberian Peninsula before the establishment of the kingdom. In fact, there is a concern to demonstrate that many of the roots of the Portuguese language and culture derive from the peoples who lived in the territory before its integration into the Roman Empire. In the history texts, he systematically used works by classical authors, as well as texts by various national authors. For Friar Francisco de São Luís, history is a branch of literature and essentially has a moralising function. Another field that was of particular interest to him was the history of the discoveries and expansion. He carried out studies based on documentation relating to the discoveries, organised a chronology of the Portuguese discoveries and published sources such as an itinerary of Fernão de Magalhães' voyage. He reflected on the scarcity of documents on the Portuguese discoveries and offered explanations for this lack.



# DICIONÁRIO DE HISTORIADORES PORTUGUESES

DA ACADEMIA REAL DAS CIÊNCIAS AO FINAL DO ESTADO NOVO

<http://dichp.bnportugal.pt/>

One possible reason for the scarcity of documents is a policy of secrecy, a theory that still has many supporters today. As far as we know, Saraiva was the first to put forward this explanation, although he gives other reasons for the lack of documentation. His role as a historian of the discoveries was highlighted by the *Associação Marítima e Colonial* [Maritime and Colonial Association], an organisation founded in the 1830s on the initiative of naval officers and other civil society figures who were concerned with maritime and colonial issues. Saraiva was welcomed as a member of the organisation and served as president of the editorial board of the *Anais Marítimos e Coloniais*. In the association's periodical, he was among the authors who published works defending the primacy of the Portuguese discoveries. His particular interest in this subject can be seen in several of his texts. He denounced the French claims of expansion along the coast of Africa. His "Índice cronológico das navegações, viagens, descobrimentos, e conquistas dos portugueses nos países ultramarinos desde o princípio do século XV" [Chronological index of Portuguese navigations, voyages, discoveries and conquests in overseas countries since the beginning of the 15th century], covering a period from 1412 to 1811, was written to demonstrate the Portuguese primacy. He is also one of the defenders of a discovery of Brazil before the voyage of Pedro Álvares Cabral. He bases his thesis on a passage from Duarte Pacheco Pereira's *Esmeraldo de Situ Orbis*, which can be interpreted as describing his own voyage along the Brazilian coast before 1500.

Cardinal Saraiva died on 7 May 1845 and was buried in the Pantheon of Cardinals in the Monastery of São Vicente de Fora, where the Pantheon of the House of Bragança is also located. His funeral was attended by numerous prominent figures from national society, including the monarchs themselves, and featured military honours from the Army and Navy garrisons, with artillery and infantry salutes. In Ponte de Lima, his birthplace, his memory endures through local place names, the title of a periodical (founded in 1910), and a statue erected in his honour in (2008).

**Active bibliography:** «Breves reflexões sobre o assento chamado das Cortes dos Três Estados de 1828», in *Obras Completas do Cardeal Saraiva*, tome IV, Lisbon, Imprensa Nacional, 1875, pp. 129-179; «Comparação da história de D. João de Castro por Jacinto Freire de Andrade e da vida de D. Paulo de Lima por Diogo do Couto», in *OC*, tome X, Lisbon, Imprensa Nacional, 1883, pp. 1-151; «Cronologia dos reis de Portugal», in *OC*, tome IV, Lisbon, Imprensa Nacional, 1875, pp. 3-127; «Glossário das palavras e frases da língua francesa que por descuido, ignorância, ou necessidade se têm introduzido na locução portuguesa moderna; com o juízo crítico das que são adaptáveis nela», in *OC*, tome VIII, Lisbon, Imprensa Nacional, 1878, pp. 1-434; «Ensaio sobre alguns sinónimos da língua portuguesa», in *OC*, tome VII, Lisbon, Imprensa Nacional, 1877, pp. -207; «Índice cronológico das navegações, viagens, descobrimentos, e conquistas dos portugueses nos países ultramarinos desde o princípio do século XV», in *OC*, tome IV, Lisbon, Imprensa Nacional, 1875, pp. 3-127; «Memória em que se pretende mostrar que a língua portuguesa não é filha da latina, nem esta foi em tempo algum a língua vulgar dos Lusitanos», in *OC*, tome IX, Lisboa, Imprensa



# DICIONÁRIO DE HISTORIADORES PORTUGUESES

DA ACADEMIA REAL DAS CIÊNCIAS AO FINAL DO ESTADO NOVO

<http://dichp.bnportugal.pt/>

Nacional, 1880, pp. 163-208; «Resposta às censuras académicas feitas às minhas duas memórias sobre a origem do nome de Portugal, e sobre as ações do Conde D. Henrique oferecida à Academia em 28 de novembro de 1836», in *OC*, tome II, Lisbon, Imprensa Nacional, 1873, pp. 358-394; «Roteiro da viagem de Fernão de Magalhães», in *OC*, tome VI, Lisbon, Imprensa Nacional, 1876, pp. 109-146; «Testemunhos indubitáveis da antiguidade da regra beneditina nas Espanhas, e da sua propagação em outras partes», in *OC*, tome I, Lisbon, Imprensa Nacional, 1872, pp. 229-245.

**Passive bibliography:** «Arganil, Conde (O Bispo de Coimbra)», *Resenha das famílias titulares do reino de Portugal. Acompanhada de notícias biográficas de alguns indivíduos das mesmas famílias*, Lisbon, Imprensa Nacional, 1838; CARDOSO, António M. de Barros, «O Cardeal Saraiva e os livros interditos», in *Revista da Faculdade de Letras: História*, vol. XIV (1997), pp. 429-464; DOMINGUES, Francisco Contente, Colombo e a política de sigilo na historiografia portuguesa, Extracted from *Mare Liberum*, vol. I, Lisbon, 1990; LIMA, J. J. Lopes de, «Discurso pronunciado pelo sócio J. J. Lopes de Lima», in *Anais Marítimos e Coloniais*, Lisbon, Imprensa Nacional, 1844, pp. 441-445; «Necrológio do eminentíssimo Cardeal Patriarca de Lisboa, D. Francisco II», in *Revista Universal Lisbonense*, tome IV, Lisbon, Imprensa da Gazeta dos Tribunais, 1845, pp. 519-522; MATOS, Sérgio Campos, *Consciência histórica e nacionalismo, Portugal séculos XIX e XX*, Lisbon, Livros Horizonte, 2008; MARQUES, A. H. Oliveira, «Saraiva (Cardial)», in *Dicionário de Maçonaria Portuguesa*, 2nd volume, Lisbon, Editorial Delta, 1986, cols. 1307-1308; RAMOS, Luís A. de Oliveira, *O Cardeal Saraiva*, Porto, Faculdade de Letras, 1972; RAMOS, Luís A. de Oliveira, «Concepções sobre a história: (segunda metade do século XVIII)», in *Revista de História*, vol. 12, Porto, 1993, pp. 245-256; RAMOS, Luís A. de Oliveira, *Um historiador da Marinha, Frei Francisco de S. Luís*, Lisboa, Academia de Marinha, 1996; RAMOS, Luís A. de Oliveira, Para a história do ensino em Portugal. Frei Francisco de S. Luís, professor de matemática, separata de «Cale» *Revista da Faculdade de Letras do Porto*, vol. I, Porto, 1968; RESENDE, Marquês de, «Introdução», in *OC*, tomo I, Lisboa, Imprensa Nacional, 1872; VENTURA, António, *Uma História da Maçonaria em Portugal. 1727-1986*, Lisbon, Círculo de Leitores, 2013.

António Canas

# DICIONÁRIO DE HISTORIADORES PORTUGUESES

DA ACADEMIA REAL DAS CIÊNCIAS AO FINAL DO ESTADO NOVO

<http://dichp.bnportugal.pt/>

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.



SUPPORTED BY:

