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Fraternalism in Historical Context: The Portuguese Case

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Fraternalism has its roots in medieval Europe, with the development of guilds and confraternities. Early fraternal organisations provided mutual aid and social functions for their members. The Freemasons, founded in 1717 in Britain, were an influential early fraternal society that spread to the American colonies in the 1730s¹.

Eighteenth-century British society saw the emergence of Freemasonry as an institutional force. Starting in the 17th century, English gentlemen sought admission into lodges of operative masons as an opportunity for companionship. At a time when class differences were universally accepted as basic to social order, aristocrats and nobles joined with merchants in a rite of levelling that ended in the status of Master Mason.

In the United States, identical social organisations emerged organised fraternally, brought into being by ritual and based upon the social metaphor of brotherhood beyond class cleavages. Fraternalism reunites four characteristics: “corporate” idiom, ritualism, and masculinity. Over the centuries of European and American history, fraternalism exerted a persistent appeal, forming the basis of “guilds”, workers’ organisations, political societies, and several social groups². They provided mutual aid, social activities, and a sense of belonging in a rapidly industrialising society. Fraternalism also intersected with revolutionary movements, the history of slavery and anti-slavery, and the experiences of diasporic groups.

In 19th-century continental Europe, Freemasonry was involved in major political battles that aimed to overthrow the monarchies of divine right and disseminate the ideas of republicanism as an alternative form of government. Freemasons as a social group committed to the ideals of freedom, equality, and fraternity, and thus were at the forefront of these movements. In late 1817, a group of anti-absolutist conspirators in Porto known as the *Sinédrio* acted as a rebellion group. The *Sinédrio* was created after the failed revolution attempt in Lisbon led by General Gomes Freire de Andrade, who sought to end English domination over Portugal by establishing a Constitutional Monarchy. Although not a Masonic organisation, several of its members were Freemasons, including Cunha Sotto Maior and Silva Carvalho, who would later become the Grand Master of Freemasonry (in 1821 and 1823)³.

That liberal revolution emerged triumphant in Porto on 24 August 1820, leading to the formation of a Provisional Junta of the Supreme Government of the Kingdom with the mandate to govern the country in the absence of the King who was exiled in Brazil and to convene the *Cortes* to approve a new liberal Constitution. The rebellion spread throughout the country and triumphed in Lisbon on 15 September, leading to the liberals taking power. King João VI was invited to return from Brazil, arriving in Lisbon on 24 June 1821. He swore to uphold the new liberal Constitution, which was signed and decreed on 23 September 1822.

Undermined by parliamentary squabbles and factional struggles, the constitutional regime established by the 1820 Revolution did not withstand the attack of the absolutist revivalists, led by Infante Dom Miguel and Queen Carlota Joaquina. Within three years, the constitutional regime fell, and monarchical absolutism returned. King João VI reclaimed his “indisputable rights” on 5 June 1823, following several Miguelist uprisings⁴.

¹ Harland-Jacobs, Jessica, Jansen, Jan, Mancke, Elizabeth, *The Fraternal Atlantic, 1770–1930. Race, Revolution, and Transnationalism in the Worlds of Freemasonry*, Routledge, 2021, pp. 17, 67 and 116.

² Clawson, Mary Ann, *Constructing Brotherhood. Class, Gender and Fraternalism*. Princeton, New Jersey: Princeton University Press, 1989, pp. 4–5.

³ Grainha, Borges, *História da Maçonaria em Portugal: 1739–1912*, Lisboa, Vega, pp. 76–77.

⁴ Absolutist and anti-liberal movements.

After the counter-revolution of 1823, a royal proclamation was issued on 20 June condemning the Masonic activities of Freemasons, Carbonari, and *Communeros*, sanctioning them with five years of exile in Africa and a fine of over one hundred thousand réis to the “pious works” treasury⁵. On 30 April of that very year, Infante Dom Miguel besieged King João VI in the Bemposta Palace, stating that he did so because the Freemasons intended to kill the king. Many Freemasons and other liberals were arrested and taken to the Fortress of Peniche⁶.

Various attacks against Freemasonry from Catholic Church prelates who aligned with the Miguelist cause served to fuel the hatred against Freemasons. The most illiterate and impoverished segments of the population were incited against the Freemasons and the supporters of liberalism. Following orders from the Grand Master, the lodges were closed. During this period, Masonic activity was limited to Terceira Island, which remained loyal to the Constitution granted by Dom Pedro. Simultaneously, there was an increase in the emigration of liberals and Freemasons to England and France.

Dom Pedro IV had been named Grand Master of Brazilian Freemasonry on 4 October 1822, at a time when he was already the Perpetual Defender of the new Independent State. This appointment was seen by the most prestigious figures of Brazilian society as a way to legitimise a new independent power.

The concentration of liberal forces on Terceira Island (Azores) enabled the organisation of an army to liberate Portugal from the crown usurper, Dom Miguel, and establish a constitutional monarchy loyal to Dom Pedro. Lisbon was taken by the liberal army on 24 August 1833. Days later, Dom Pedro IV entered the capital, acclaimed as the legitimate successor to the Portuguese crown. One of Dom Pedro’s first measures was the expulsion of the Jesuits and the punishment of priests and friars who had defended the Miguelist usurpation⁷. In the Convention of Évora Monte in 1844⁸, the suspension of the activities of all Religious Orders existing in Portugal was decreed, reinstating the Constitutional Charter that had been suspended by Prince Dom Miguel.

The triumph of liberal ideas and the constitutional monarchy coincided with a period of dissension regarding the legitimate government of Freemasonry. Abroad, the Portuguese emigrants who had lived there during the intense persecution of the Order had elected two Grand Masters, namely, José da Silva Carvalho and the Duke of Saldanha, the latter of whom was supported by the exiles in France. The Southern Freemasonry, or Saldanha Orient, was created before 1834 during the liberal exile, stemming from a split within the Grand Orient of Lusitania. This branch of Freemasonry existed until 1849 and was instrumental in forming the *Confederação Maçónica Portuguesa*. Upon returning to Portugal, these Freemasons maintained the two separate Orients, each with its respective Grand Master. A third Orient, Northern Freemasonry, or Passos Manuel Orient, was also established in Porto, surviving until 1850, with Passos Manuel himself serving as Grand Master.

This split of Freemasonry and the confusion between the profane (political) and symbolic plans led to the involvement of the Masonic organisation in the political revolts and the civil strife of that period. Borges Grainha states the following:

In the successive governments that Queen Maria II called to power at short intervals, a Grand Master from these Orients generally entered, while the Grand Masters of the others were in opposition. Thus, there were Orients and lodges on both sides of the political divide, with ministerial lodges facing oppositional Orients and lodges. The revolution of 1842 (the Cartista) was carried out by Grand Master Costa Cabral with the support of lodges from his Orient.

⁵ Money given to an institution as a result of the testator’s devotion or piety. Luz Soriano, *História da Guerra Civil*, vol. 2, Part 1, p. 185

⁶ It is a historic fortress located in the town of Peniche, Portugal, and over the centuries played various roles, including as a military stronghold, a political prison, and a customs checkpoint.

⁷ Dom Pedro never denied his Masonic quality. Between 1831 and 1834, in his fight against Dom Miguel, he surrounded himself with famous Masons, namely, Mouzinho da Silveira, Cândido José Xavier, Agostinho José Freire, Bernardo de Nogueira, Silva Carvalho, Joaquim António de Aguiar, Francisco Simões Margiochi, Pereira do Carmo Saldanha, and others. His personal confessor, Father Marcos Pinto Soares, was also a Freemason.

⁸ It was an agreement signed on 26 May 1834 during the Liberal Wars in Portugal. It marked the end of the conflict between the forces supporting Queen Maria II and those supporting her uncle, Dom Miguel, who contested her right to the throne.

It is challenging to have an exact notion of the activities of the various Orients that operated in Portugal until 1869. The most significant was the Grand Orient of Lusitania, whose principal rite was the French rite, well-documented in the Manifesto of Dr. José J. de Moura Coutinho, a judge of the Court of Appeal and the Supreme Court of Lisbon, and Grand Master of the Grand Orient of Portugal⁹.

Borges Grainha recalls that Moura Coutinho managed to approve a new Constitution at the Masonic Diet in 1840¹⁰. Under this constitution, Costa Cabral, the then Minister of Justice, was elected. Leveraging the military lodges he controlled, Cabral restored Dom Pedro IV's Charter, which he proclaimed in Porto on 27 January. Costa Cabral was later replaced by the Viscount of Oliveira, who was installed as the new Grand Master on 28 July of the same year. Subsequently, Cabral's supporters created the Portuguese Grand Lodge and chose Canon Eleutério Francisco Castelo Branco as their Grand Master.

After the death of the Viscount of Oliveira, the Grand Orient of Portugal had José Alves de Moura Coutinho as its Grand Master, succeeded by the Count of Peniche. Meanwhile, the Portuguese Grand Lodge integrated into the Grand Orient of Lusitania formed by Mendes Leal in 1867. This integration also included the Masonic Confederation, which resulted from the merger of the Saldanha and Passos Manuel Orients, as well as José Elias Garcia's Masonic Federation. From 1869 onwards, the obedience emerging from these mergers was known as the United Grand Orient of Lusitania.

The unification of the Orients was achieved on 30 October 1869, with the election of the Count of Paraty as Grand Master. This appointment was suggested by the writer and then Minister of the Navy, Mendes Leal. In 1872, the Provincial Grand Lodge of the Irish Orient also integrated into the United Grand Orient of Lusitania.

For half a century, institutional unity among Portuguese Freemasons was ensured, marking a period of significant strengthening of Portuguese Freemasonry through the recognition of the intellectual profile of the elected Grand Masters, namely, the Count of Paraty (1869–1888–1889), the Viscount of Ouguela (1889–1895), Dr. Bernardino Machado (1895–1899), Ferreira de Castro (1900–1907), and Dr. Sebastião de Magalhães Lima (1907–1928). The number of Freemasons substantially increased during the period between 1869–1870 and 1900–1904, distributed among 85 lodges. This is also a period of internationalisation of Portuguese Freemasonry.

The *Grande Oriente Lusitano Unido* signed a treaty with the Grand Orient of Italy on 15 July 1898, and the President of the Republic of Brazil, Campos Salles, visited Portugal. This visit was facilitated by Freemasonry. António Ventura mentions that Salles may have been initiated into the *Fraternidade Campineira* lodge, being the founder of the Lodge *7 de Setembro* in São Paulo and the Lodge *Regeneração* in Campinas¹¹.

The activity of Portuguese Freemasonry during this period was characterised by the struggle for the achievement of general objectives of progress and human development, as well as values that have always been associated with the Enlightenment: the abolition of the death penalty and slavery, the creation of primary and secondary schools, the diffusion of education in Portuguese colonies, the promotion of a secular stance in education, mandatory civil registration, and the publication of the main codes of law.

Convergence Between Freemasonry and Republican Ideology

In the transition from the 19th century to the 20th century, there was a significant convergence and alignment of purposes between Freemasonry and the republican political ideology. However, this alignment also brought about a seed of division and factionalism.

⁹Borges Grainha refers to the alternation between Silva Carvalho, the Duke of Saldanha, and Passos Manuel at the head of the government and the opposition. These Grand Masters were also leaders of various political revolutions of the time. Passos Manuel was the head of the September 1836 revolution (the *Setembrista*) that set aside the Charter granted by Dom Pedro and proclaimed the Charter of 1822. The 1842 revolution (the *Cartista*) was carried out by Grand Master Costa Cabral with the support of lodges of his "Orient".

¹⁰ Oliveira Marques mentions in his book *História da Maçonaria* (History of Freemasonry), page 50, that between 1849 and 1867, 58 distinct Masonic obediences coexisted in Portugal.

¹¹Ventura, António, *Uma História da Maçonaria em Portugal* (History of Freemasonry in Portugal), Lisboa: Temas e Debates, pp. 347–350.

Freemasonry tended to constitute a group –the elite – aligned with political parties, transforming lodges into extensions of these parties and involving them in factional and sectarian strife, thus postponing the libertarian and emancipatory sense that had legitimised its affirmation in liberal struggles and the defeat of monarchical absolutism.

On 17 May 1848, in Lisbon, a nucleus for the propagation of republican doctrine was established by António de Oliveira Marreca, António Rodrigues Sampaio, and José Estêvão de Magalhães. This group took the name of the Revolutionary Commission of Lisbon and was the first embryo of the Portuguese Republican Party¹². Rodrigues Sampaio and Estêvão Coelho de Magalhães were Grand Masters of two major Masonic lodges¹³. Later, Casal Ribeiro, Henrique Nogueira, Anselmo Braamcamp, Luís Palmarim, Lobo d'Ávila, and several other Freemasons joined this party.

In 1867, the Patriotic Republican Union was founded in Porto, while in 1871, the Democratic Center was founded in Lisbon. Several newspapers with democratic and republican orientations emerged, namely, *Futuro* in 1858, *Política Liberal* in 1860, and *República* in 1870. A few years later, republican newspapers such as *Rebate*, *Vanguarda*, and *Bandeira* appeared, where well-known Freemasons such as Teófilo Braga, Teixeira Bastos, Alves Correia, and others wrote. In 1876, the directory of the Portuguese Republican Party, composed of 33 members, was elected. By 1886, there were over 30 republican clubs in Lisbon alone¹⁴.

Freemasonry, or rather the Freemasons of that time, further extended the involvement of the Order in the political and revolutionary endeavour. Some of them sponsored and supported the establishment of the *Carbonária*, an organisation that would be decisive for the republican revolution of 5 October 1910. The *Carbonária* played a significant role in the anti-clerical struggle in Italy and the unification of the country, adopting the name of *Comuneros* in Spain. Its members typically carried weapons. The term “Carbonari” comes from the Italian word “carbonaro”, which means charcoal burner, as the Guelfs found refuge within forests, specifically in the huts of charcoal burners.

Taking this activity into account, Pope Pius VII issued a condemnatory bull entitled “*Ecclesiam a Jesu*” (The Church of Jesus) in 1821, launching a connection between *carbonari* and Freemasons¹⁵. In his Bull, Pius VII states the following:

It is necessary to recall a newly born society that has spread widely in Italy and in other regions: although it is divided into numerous sects and sometimes assumes different and distinct names due to its variety, however, it is only one in fact in the communion of doctrines and crimes and in the alliance that has been established; it is generally called Carbonari. They simulate a singular respect and a certain extraordinary zeal for the Catholic Religion and for the person and teachings of Jesus Christ our Savior, whom they sometimes dare sacrilegiously to call Rector and Grand Master of their society. But these speeches, which seem softened with oil, are nothing more than darts shot with more confidence by cunning men to wound the less cautious; these men appear in sheep's clothing, but in reality, they are ravenous wolves.¹⁶

The pontifical text was immediately published in Portugal, revealing the time's unfavourable climate towards liberal movements despite the king's oath to the Constitution of 1822.

According to Borges Grainha, the secret society was established in Portugal in 1822, with the Italian General Pepe and a certain Colonel Pizza coming to Portugal for this purpose.

¹² Oliveira Marques, *A Primeira República Portuguesa* (First Portuguese Republic), Texto Editores, 2010.

¹³ Grande Oriente Lusitano. Citing Internet Sources, Grão-Mestres. Citing Internet Sources, <https://www.grandeorientelusitano.pt/grao-mestres-grande-orientelusitano/>.

¹⁴ Proença, Maria Cândida. *O advento do republicanismo e a escola republicana* (The Advent of Republicanism and the Republican School), Faculdade de Letras de Lisboa. Citing Internet Sources, <https://ler.letras.up.pt/uploads/ficheiros/15152.pdf>.

¹⁵ Jorge, António, Bula *Ecclesiam a Jesu Christo* – third bule anti-masonry, 28.2.2024, Citing Internet Sources, *Freemason.pt*, <https://www.freemason.pt/bula-ecclesiam-a-jesu-christo-3a-bula-anti-maconaria>.

¹⁶ *Bolla Ecclesiam a Jesu del Sommo Pontefice PIO VII*, Vatican. Citing Internet Sources, <https://www.vatican.va/content/pius-vii/it/documents/bolla-ecclesiam-a-jesu-13-settembre-1821.html>

In 1848, the *Carbonari* had significant conspiratorial activity in Coimbra, Figueira, Soure, Anadia, Cantanhede, Pombal, Ílhavo, and Braga, although it became “dormant” in 1864. It reappeared in 1896 through an association, a secret society named Academic Freemasonry, composed of students from high schools in Lisbon, of which Luz Almeida was the leader.

This anticlerical and revolutionary association served for the dissemination of republican propaganda in *cafés*, schools, workshops, weekly publications, and popular and academic leaflets. Gradually, the *Carbonária* established connections with Freemasonry through *Montanha* lodge founded by Luz Almeida himself¹⁷.

In October 1910, during the Portuguese republican revolution, the *Carbonária* allegedly had 40,000 men spread throughout the country. The revolution of 1910 was the culmination of several failed attempts dating back to at least 31 January 1891, with the most regrettable episode being the assassination of King D. Carlos I and Prince Regent D. Luís Filipe in February 1908. The assassination was carried out by the Republican Party with the support of Freemasonry and the use of its armed branch, the *Carbonária*¹⁸.

The revolution received prompt and spontaneous support from broad sections of the population and faced weak resistance from monarchical forces. With the proclamation of the Republic and the establishment of the First Provisional Government headed by Teófilo Braga, along with António José de Almeida as Minister of the Interior and Afonso Costa as Minister of Justice (all of whom were Freemasons), Freemasonry came to be viewed as a useful institution, pragmatically necessary for those aspiring to a political or administrative career in the public sector.

During the First Republic, its membership doubled from 2,000 to 4,000 members, with a corresponding increase in lodges and triangles. In the Portuguese Parliament during this period, more than half of the parliamentarians were Freemasons. In the Provisional Government (1910–1911), 50% of the ministers were Freemasons, a percentage that remained in subsequent provisional governments until 1926. Further, three Presidents of the Portuguese Republic were Freemasons: Bernardino Machado, Sidónio Pais, and António José de Almeida.

However, the proximity between Freemasonry and the Republican Party was accentuated during the First Republic, reflecting political disagreements within the Masonic organisation. Magalhães Lima, the Grand Master, was a friend and admirer of Afonso Costa, who led the left-wing faction of the Republican Party. During the split of the Republican Party in October 1911, between Afonso Costa on one side and António José de Almeida¹⁹ and Brito Camacho on the other, the United Grand Orient of Portugal transferred its full support to the former.

Another split within Freemasonry occurred in 1914, revolving around ritual and jurisdictional issues. Disagreements arose between the executive and legislative bodies of the Grand Orient (Grand Master, Deputy Grand Master, Council of the Order, and Grand Diet) on one hand and the Supreme Council of the 33rd Degree on the other regarding the conformity of the Masonic Constitution of 1914 with the agreements of 1869, which had allowed for the unification of the various Orients throughout the country. In 1913–1914, the United Grand Orient of Portugal had about 4,400 craftsmen and 198 lodges, but after the split, the numbers dropped to 2,800 craftsmen and 147 lodges.

¹⁷Grainha, Borges, *ibid*, p. 135. Marco Monteiro and Vera Grilo, “A Carbonária Portuguesa”, *Cadernos de História*. Citing Internet Sources, <http://cadernosdahistoria.weebly.com>. Liliana Raquel Rodrigues Fernandes, “A Carbonária em Portugal”, Citing Internet Sources, <https://www.freemason.pt/a-carbonaria-em-portugal/>. Ventura, António *Uma História da Maçonaria em Portugal*, Lisbon: Círculo de Leitores, 2013, pp. 337–339. Machado dos Santos, *Relatório A Revolução Portuguesa*, published in 1911 and quoted by Borges Grainha, *ibid*, p. 136.

¹⁸ Machado de Santos was a Portuguese military officer and politician. He played a significant role in Portuguese politics during the early 20th century, particularly during the First Republic era.

¹⁹ António José de Almeida was initiated in the Lodge “*Perseverança*” in city of Coimbra in 1874. Within the United Grand Orient of Portugal, he held the following positions: President of the Council of the Order from 1892 to 1895, Grand Master from 1895 to 1899, and Sovereign Grand Commander of the Supreme Council of the 33rd Degree from 1929 until his death.

The Supreme Council separated from the Grand Orient and established the *Grémio Luso-Escocês* in 1840 with headquarters in S. Pedro de Alcântara Street²⁰. General Luís Augusto Ferreira de Castro was elected as Sovereign Grand Commander, simultaneously holding the role of Grand Master (1900–1906). After Bernardino Machado's resignation, Ferreira de Castro, while also serving as Sovereign Grand Commander, rejected any partisan orientation within Freemasonry²¹.

The revolution of 14 May 1915, directed against the military dictatorship of Pimenta de Castro, was led by several Freemasons who were part of the United Grand Orient of Portugal, namely, Norton de Matos, Sá Cardoso, Freitas Ribeiro, António Maria da Silva, and Afonso Costa. In the subsequent government, Freemasonry was represented by Grand Master Magalhães de Lima and Deputy Grand Master José de Castro. In the 1920s, the new Grand Master and leader of the Democratic Party, António Maria da Silva, set the record for the longest tenure as Prime Minister, forming six ministries. In November 1918, the end of World War I took place. In December of that year, the Masonic Palace was assaulted and destroyed by Sidonist supporters after an initial assassination attempt on Sidónio Pais.

The confusion between Freemasonry and political struggle led many members to distance themselves from the Order. The number of members of the United Grand Orient of Portugal decreased, numbering 1807 in 1919, with only 88 lodges. Similarly, the *Grémio Luso-Escocês* also felt this situation, with 30 lodges under its jurisdiction. Both organisations initiated discussions for reunification in light of the events occurring in the country. By the end of 1925, an agreement was reached, and the reunification of the *Grémio Luso-Escocês* into the United Grand Orient of Portugal was completed in March 1926.

By late 1926, there were 3,000 Freemasons in Portugal, assembled in 115 lodges and triangles. The Portuguese population at the time was 6,500,000, corresponding to a ratio of one Freemason per 2,000 inhabitants. Comparatively, Portugal's situation was significant, as countries like Switzerland, Germany, France, the Netherlands, Belgium, and the Scandinavian countries had ratios above that proportion. Below were several other European countries like Spain.

At the Dawn of the *Estado Novo*

On 28 May 1926, a *coup d'état* led by military officers occurred, resulting in the establishment of a military dictatorship and the overthrow of the parliamentary democracy established in October 1910²². The coup was led by General Gomes da Costa, who advanced on Lisbon without encountering resistance. The consensus generated by the coup in Portuguese society had internal reasons, stemming from political instability with 45 ministries in 16 years and various violent acts conducted by the monarchist opposition and radical republican groups. The anti-clerical zeal of the Republic had alienated the predominantly agrarian, conservative, and Catholic country.

On 29 June 1926, a decree formally conferred leadership of the state to Gomes da Costa, who held this position for only 22 days before being deposed by a counter-coup led by Óscar Carmona. For many republicans, the 28 May Revolution represented a first step towards the restoration of the spirit of the Republic.

The military coup did not affect the Masonic activity immediately. The leadership of the regime passed to General Óscar Carmona (a Freemason), who was appointed President of the Republic in 1926. Carmona was elected by direct suffrage, serving a seven-year term until 1951, the year of his death. Carmona was initiated into Lodge No. 1 in Chaves between 1894 and 1906, only reaching the degree of apprentice²³.

²⁰ Gonçalves, Arnaldo, "Breve historial da Maçonaria em Portugal" (Brief history of Freemasonry in Portugal). Citing Internet Sources, Respeitável Loja Mestre Affonso Domingues <https://www.rlmad.net/secmaconaria/pranchas/breve-historial/>.

²¹ Ventura, António, *Uma História*, *ibid*, p. 362.

²² Biography of Manuel Gomes da Costa. Citing Internet Sources, Museum of the President of the Portuguese Republic, <https://www.museu.presidencia.pt/pt/conhecer/presidentes-da-republica-biografias/presidentes-da-ditadura/gomes-da-costa/>.

²³ Oliveira Marques, António, *Dicionário da Maçonaria Portuguesa* (Dictionary of Portuguese Freemasonry), Lisbon: Editorial Delta, 1986, vol. 1, pp. 272–273. António Ventura denies that he was a Freemason, *op. cit.*, p. 639.

Until 1929, Freemasonry had freedom of action, although there was gradually emerging fervent and virulent conservatism supported by forces close to the Catholic Church.

António Oliveira Salazar was appointed Minister of Finance in a new ministry headed by Colonel Valente de Freitas. Salazar accepted the appointment on the condition that he would oversee the expenses of all ministries. Oliveira Salazar's success in Finance, managing with strict austerity, provided him with the political conditions for his rise to head of government in July 1932, which was supported by President Oscar Carmona²⁴. On 31 October 1927, the General Council of the Grand Orient Lusitano, led by Ramón de la Féria, sent a communication to all brothers and lodges, detailing a programme of resistance against the advance of the reactionary ideology that favoured Oliveira Salazar's entry into government.

The Communist International (Commintern) had proclaimed the incompatibility of belonging to Freemasonry and sections of the International, which raised the issue of including members of the Portuguese Communist Party in the Grand Orient. António Ventura notes that the situation in Portugal was ambiguous, and until the mid-1930s, several communist militants were members of lodges, such as Carlos Rates (*Renascença* Lodge, Lisbon), Sobral de Campos (*Paz* Lodge), José de Jesus Gabriel (*Integridade* Lodge, Lisbon), Victor Hugo Grilo, Firmiano Cansado Gonçalves, Manuel Alpedrinha, and Ludgero Pinto Basto²⁵.

This period also corresponds to the attack by the forces of the new regime against Masonic institutions. On 24 January 1929, the Council of the Grand Orient issued a circular warning about changes in internal security conditions. On 16 April 1929, the headquarters of the Grand Orient was surrounded by forces of the National Republican Guard and the police. Simultaneously, all Freemasons present were arrested, and various materials were seized and destroyed²⁶. The military personnel found were allowed to leave after being identified, whereas the civilians, numbering 25, were detained and taken by trucks to the Monsanto fortress. Following this incident, the Order's Council decided to close the palace for meetings, leaving it reserved only for secretarial and treasury services and Masonic solidarity.

Recognising the unfavourable climate for Masonic activity, the Grand Orient Council under the presidency of José da Costa Pina decreed the triangulation of all lodges to reduce large gatherings easily detectable by the new authorities. The Grand Orient Lusitano faced the disappearance of important figures from its history, namely, João Alberto Costa Gomes, former Mayor of Lisbon; José de Castro, former Deputy Grand Master; Artur Costa, brother of Afonso Costa; António José de Almeida, former President of the Republic (1919–1923); and José Relvas, the politician chosen to proclaim the establishment of the Republic. Relvas had served as ambassador in Madrid during the monarchist incursions and was initiated into Freemasonry in 1911, belonging to the *Acácia* lodge²⁷.

On the last day of 1929, Portuguese Freemasonry elected General Norton de Matos as its Grand Master. A prominent figure in the First Republic, Norton de Matos was the ambassador to London when the 28 May *coup d'état* occurred. Matos returned to Portugal in 1926 but was sent to the Azores in December 1927 because the regime's intelligence services claimed he maintained contacts with conspirators' circles²⁸.

Norton de Matos was initiated into the *Pátria e Liberdade* lodge in Lisbon in 1912 and accompanied the split of the Supreme Council of the Scottish Rite and the creation of the new Grand Lodge. He returned to the United Grand Orient Lusitano and his lodge, remaining there until 1935. In a message to the Freemasons, the Grand Master stated the following:

For four years, the liberal and democratic institutions of almost everyone have been extinguished in Portugal, and the Republic is little more than a word with no corresponding reality.

²⁴António Óscar de Fragoso Carmona, Citing Internet Sources, Archive of the President of the Republic, Period: March 9, 1906 to March 9, 1916, <https://anibalcavacosilva.arquivo.presidencia.pt>.

²⁵Ventura, António, *Uma História*, *ibid*, pp. 662–663.

²⁶ *O Palácio do Grémio Lusitano*. Citing Internet Sources, *Grémio Lusitano*, <https://gremiolusitano.pt/palacio/>.

²⁷Neto, Vitor, “José Relvas: um político republicano”, *Revista da História das Ideias*, Faculty of Arts, 2016, vol. 34, pp. 213-238.

²⁸Ventura, António, *Uma história*, *ibid*, pp. 683-691.

The initial and solemn promises, which created such a favourable atmosphere for dictatorial action, that the suspension of public freedoms would be of short duration, have not yet been fulfilled; and this circumstance, which translates into delaying the restoration of republican and constitutional normality, is facilitating the conquest of the country by reactionary forces²⁹.

Further, Matos encouraged the Masons to resist by saying the following:

We are not men of violence; we do not advocate violence; we do not adopt it as a means of combat, and in no way do we sanction it with our approval. But, in the face of the dangers that our principles and ideals are facing, in the face of the tremendous disaster that the reactionary victory that is being prepared will represent for the Nation, it is our duty, which we will not evade, to employ all peaceful and dignified means at our disposal to avert the calamities that threaten our Homeland.

The suppression of liberal ideas and the principles of tolerance and dissent was accompanied by deportation, dismissal from public office, and impoverishment of many Freemasons and other opponents of the regime. Due to a lack of members or simply because of the impossibility of meeting, dozens of lodges and triangles were forced to cease their activities and “demolish their columns”. The years from 1931 to 1935 saw a gradual weakening of Freemasonry and constant persecution.

In 1930, the National Union (*União Nacional*) was created, assuming itself as the political support base for the government. The *União Nacional* quickly revealed itself as the personal party of Salazar, who became Prime Minister on 5 July 1932. On 19 March 1933, a new Constitution was approved in a plebiscite, and on 29 August, the *Policia Internacional de Defesa do Estado* (International State Defense Police) was created. This secret police played a central role in the persecution and repression of opponents of the *Estado Novo* regime and Salazar. On 18 January 1934, a revolt of the workers of *Marinha Grande* against the Salazar government took place, whereas on 26 May 1934, the I Congress of the *União Nacional*, the only legally constituted party, was held.

At the end of 1934, the first elections were held after the coup of 1926, with only the *União Nacional* competing, which ended up controlling the 90 deputies of the National Assembly. Meanwhile, the extinction of political parties, “secret societies”, and free trade unions had begun. With the reinforcement of Salazar’s personal power, the authoritarian political system of the *Estado Novo* began taking shape, which rejected popular sovereignty and freedom as notions legitimising the regime. According to Salazar’s doctrine, sovereignty was not based on the individuals who constituted the nation but on the nation itself, representing an organic whole where, despite differences, the interests of all should override individual conventions, with the state and the government being the exclusive interpreters of this national interest.

From a moral perspective, Salazar recovered values and moral concepts derived from the Catholic tradition, electing God, the Fatherland, the Family, Authority, Social Peace, Hierarchy, and Morality as fundamental values, with the principle of authority at the core of his axiological system.

From 1930 onwards, several young people joined Freemasonry with the idea of using it as a legal means of fighting against the dictatorship. There, they intersected with organisations such as the Communist Youth, the Red Aid, the Anti-Fascist Academic Bloc, and the Anti-Clerical and Anti-Fascist Alliance³⁰.

On 19 January 1935, in the newly inaugurated National Assembly, Deputy José Cabral presented a bill prohibiting all Portuguese citizens from being part of secret associations, punishing those who belonged to them. Candidates for public office and public officials in office were required to swear on their honour that they did not belong nor would they ever belong to any secret society³¹.

²⁹Norton de Matos. “Mensagem à grande dieta do grão-mestre da maçonaria portuguesa – 1931” (Message to the Great Diet of the Grand Master of Portuguese Freemasonry –1931), Citing Internet Sources, *Freemason.pt*, <https://gremiolusitano.pt/palacio/>.

³⁰ Ventura, *ibid*, p.742.

³¹This requirement was included in various legal decrees of the time, such as the Statute of Public Officials of 1936 and Decree-Law No. 23,221 of 1939. The aim was to control and suppress the proliferation of secret societies, which were seen by the regime as a potential threat to public order and state security.

The project was clearly directed against Freemasonry. José Cabral served as a deputy between 1934 and 1950, being a monarchist and national-syndicalist. Cabral, during the speech he delivered in the National Assembly on 5 April 1935 to argue in favour of the banning of Freemasonry, stated the following:

I know of states that do not tolerate it. States with characteristics similar to ours: strong, authoritarian states, guided only by the firm notion of the common good, and thus, I know that Freemasonry was exterminated by the fascist state, which declared it incompatible with its own existence. “We have a doctrine and we are a force”, said Salazar, “and from the same boundaries, with the doctrine and force of Freemasonry”³².

Grand Master General Norton de Matos decided to write a letter of protest to the president of the National Assembly, Dr. José Alberto dos Reis, himself a Freemason, inviting the Assembly to disapprove of the project³³. Neither the letter nor the sharp commentary published by the poet Fernando Pessoa in the newspaper *Diário de Lisboa* on 4 February managed to reverse the persecutory tone of the new authorities. The bill, numbered two, received a favourable opinion from the Corporate Chamber on 27 March and was voted favourably and unanimously on 6 April; consequently, the Masonic Order was banned (Law no. 1901 of 21 May 1935).

Freemasonry Moves into Clandestinity

At the beginning of 1935, Decree No. 28 of the General Council of Freemasonry reinforced the policy of triangulation of the Lodges. On 4 April 1935, the Grand Master resigned his powers and transferred them to the Council of the Order and its president, Dr. Maurício Costa. After Costa’s death on 19 May 1937, the leadership of the Grand Oriente was handed over to Dr. Luís Gonçalves Rebordão. Rebordão would lead the Grand Oriente until the end of the dictatorship³⁴. Meanwhile, Dr. José de Oliveira Dinis was appointed Vice-President, Ramón de la Féria as the Grand Secretary of External Relations³⁵, José da Costa Pina as the Grand Secretary-General, and Luís Ernâni Dias Amado as the Grand Secretary for Justice.

As a consequence of Law No. 1901, the decree of 21 January 1937 formally dissolved the *Grémio Lusitano* (the secular association supporting the Grande Oriente), and Law No. 1950 transferred the assets of the *Grémio Lusitano* to the Portuguese Legion. Many insignias, collection objects, and documents of the *Grémio* were deposited with the PIDE. According to the historian Oliveira Marques, a significant portion of the Masonic archives were kept safe and were reinstalled after the 1974 Revolution in the *Grémio Lusitano* premises.

During the period of clandestinity resulting from the illegalisation of the GOL and the dissolution of the *Grémio Lusitano*, many lodges disappeared, although some continued to exist in the colonies of Angola and Mozambique, benefiting from their distance from the metropole³⁶. There were lodges in Beira in 1967 and two in Lourenço Marques. In Angola, the lodges *Patria Integral* and *Independência Nacional* (Luanda) continued to meet. In the early 1970s, a lodge *Renovação* was founded and was still active in 1974.

In the 1960s, Freemasonry experienced significant weakening due to the aging of its members, the death of others, the start of the colonial war, and the preference of many Freemasons for political struggle in opposition to the regime. During clandestinity, contacts were developed with the Grand Lodge of New York and the United Grand Lodge of England. The objective of the GOL was recognition by the UGLE, but the response from the English Grand Lodge was delayed and imposed a condition that was impossible to fulfil.

³²Journal of Sessions of the National Assembly. Session No. 43, April 5, 1935, pp. 894–900.

³³Ventura, *ibid*, p. 744.

³⁴Initiated into Freemasonry in 1921 at the Lodge *Revolta* in Coimbra, he ascended to Worshipful Master in 1922 and, in 1925, reached the 7th Degree of the French Rite. He also served as Worshipful Master at the Lodge *Rebeldia* in Lisbon in 1929. He was president of the Council of the Order from 1937 to 1957, a period coinciding with his role as Grand Master.

³⁵Imprisoned numerous times for activities against the regime (1940, 1952), he joined Freemasonry in 1973. Between 1990 and 1993, he served as Grand Master of the *Grande Oriente Lusitano*.

³⁶ Ventura, *ibid*, pp. 772–778.

On the eve of 25 April 1974 (the Carnation Revolution), few lodges were active, specifically the lodges *Liberdade*, *Simpatia e União*, *José Estevão* in Lisbon, and *A Revolta* in Coimbra³⁷. On the initiative of Adão e Silva and Dias Amado, pentagons were created to clandestinely disseminate Masonic ideas.

Freemasonry as a group did not join the various movements opposing the regime, and only individual Freemasons participated. In the *Movimento de Unidade Democrática* (MUD), Freemasons such as Manuel Mendes, Ramón de la Féria, Adão e Silva, Helder Ribeiro, José Costa, António Macedo, José Magalhães Godinho, Teófilo Carvalho dos Santos³⁸, Nuno Rodrigues dos Santos, and others were involved. Some of these individuals would later participate in creating the *Acção Socialista Portuguesa* in 1964, which would evolve into the *Partido Socialista* (Socialist Party) in 1973. Among the founders of the Socialist Party were Freemasons such as António Macedo, José Magalhães Godinho³⁹, Gustavo Soromenho, Raul Rego⁴⁰, Teófilo Carvalho dos Santos⁴¹, Vasco da Gama Fernandes⁴², Fernando Vale, Mário Cal Brandão, Abílio Mendes, and Sebastião Dantas Baracho. Other Freemasons were associated with the founding of the *Partido Popular Democrático* (Democratic Popular Party, centre-right) in 1974, such as Nuno Rodrigues dos Santos⁴³, Olívio França, and Artur Santos Silva⁴⁴.

Freemasonry after the Carnation Revolution in Portugal

Along with other institutions of the Portuguese democratic order, Portuguese Freemasonry suspended its legal activities until 25 April 1974. The Carnation Revolution, led by captains and other military officers, overthrew the *Estado Novo* regime, exiled Prime Minister Marcello Caetano, and dissolved the repressive institutions of the dictatorship such as the secret police (PIDE), the Portuguese Legion, thus restoring democratic order and freedoms suppressed since May 1926.

Following the military coup of 25 April 1974, contacts were initiated to recover the Masonic palace confiscated in 1937. This effort was realised through one of the members of the *Junta de Salvação Nacional*, Captain of the Navy Pinheiro de Azevedo, followed by a meeting with Captain Rosa Coutinho. On 7 May 1974, the *Junta de Salvação Nacional* issued a declaration recognising that the confiscated palace belonged to the Grande Oriente Lusitano, and on that day, the Grande Oriente took possession of the building. One of the most distinguished Freemasons of the GOL, Adelino da Palma Carlos, was invited by General António Spínola to lead the first provisional government, a position he held from 16 May to 18 July 1974.

In 1974, the leadership bodies of Freemasonry were composed of Adelino da Palma Carlos, Grand Master, and Luis Gonçalves Rebordão, Deputy Grand Master. Moreover, the Order's Council was chaired by Dias Amado with Adão e Silva as Secretary-General and Joaquim Araújo e Sá as Deputy Secretary-General. The Supreme Council of the 33rd Degree had Luis Gonçalves Rebordão as Sovereign Grand Commander and Luis Ernâni Dias Amado as Grand Lieutenant Commander. In December 1977, Dias Amado was elected as Grand Master with Jacinto Simões as Deputy Grand Master. Further, Adelino Palma Carlos occupied the position of Sovereign Grand Commander, while Simões Coimbra served as President of the Order's Council until 1979⁴⁵.

In July 1977, the Grand Master participated in the meeting of European Grand Masters held in Vichy, France, and visits of Freemasons to foreign obedience were encouraged. Recognition treaties were signed with the Grand Lodge in the Spanish Language of New York, the Grand Lodge of the Republic of Venezuela, and the Grand Lodge of France.

³⁷ Ventura, *ibid*, pp. 786–787.

³⁸ President of the *Assembleia da República* (Portuguese Parliament) from 1978 to 1980.

³⁹ Vice-President of the *Tribunal Constitucional* (Constitutional High Court) from 1983 to 1989.

⁴⁰ Founder of the newspaper *República*, which was important in the opposition struggle against the *Estado Novo*. He was Grand Master of the *Grande Oriente Lusitano* from 1988 to 1990.

⁴¹ President of the *Assembleia da República* from 1978 to 1980.

⁴² First President of the *Assembleia da República* from 1976 to 1978.

⁴³ Initiated in 1935 at the *Magalhães Lima* Lodge in Lisbon, he was a member of the Lodge *Liberdade* in Lisbon during the period of clandestinity. He was a deputy to the Constituent Assembly in 1975 and later was elected as a member of the parliament to the *Assembleia da República* by the political party PPD in 1976, 1979, 1980, and 1983. “Nuno Rodrigues dos Santos”. Citing Internet Sources, PSD, <https://www.psd.pt/pt/nuno-rodrigues-dos-santos>

⁴⁴ Initiated in 1928 at the Lodge *Revolta* in Coimbra, he moved in 1930 to the Lodge *Rebeldia* in Lisbon.

⁴⁵ Ventura, *ibid*, pp. 830–835.

The GOL celebrated treaties of recognition with the Grand Orient of France and the Grand Lodge of France. More over, new lodges were created, namely, *O Futuro* (Lisbon), *Companheiros da Paz* (Ponta Delgada), *Vitória* (Porto), *Fraternidade* (Lisbon), *Tolerância* (Lisbon), and *Obreiros do Trabalho* (Lisbon).

Contacts for larger international recognition continued, and the Grand Master travelled to Switzerland to attend a convention of the Swiss Grand Lodge Alpina. An internal inquiry was conducted regarding whether to maintain the current irregular Masonic status or to adhere to regularity, which would require abandoning recognition treaties with Masonic powers that the United Grand Lodge of England considered irregular, such as the Grand Orient of France.

In the June 1984 elections, a new Grand Master, *Comandante* Simões Coimbra, was elected, with historian Oliveira Marques as Deputy Grand Master. On 22 August 1984, a new constitution of the GOL was approved. On 8 March 1985, the GOL was admitted to CLIPSAS, an organisation of liberal Masonic organisations that signed the Strasbourg Appeal on 22 January 1961. The GOL also became a member of the *Alliance Maçonnique Européenne*⁴⁶ and the *Union Maçonnique de la Méditerranée*⁴⁷.

In 1984, a group of Freemasons advocating for reorientation of the Masonic order with the principles of the United Grand Lodge of England began distancing themselves from the GOL leadership. They were suspended by the Grand Master “for acts of rebellion and indiscipline against the Grande Oriente Lusitano”. Among them were António Cardoso Alves, Antero da Palma Carlos, Eduardo Beltrão Loureiro, Fernando Pais Teixeira, Pisani Burnay, José Manuel dos Santos Moreira, Manuel van Hoof Ribeiro, and Vitor Manuel Marques, some of whom would be instrumental in founding the first regular masonic obedience in Portugal, the *Grande Loja de Portugal*. The suspension of this group of Freemasons would turn into exclusion by the decision of the *Grande Tribunal Maçónico* on 8 March 1986.

A District of the *Grand Loge Nationale Française* (DP-GLNF) was created in Portugal integrating several GOL members expelled in 1984. The district originated from the *Fernando Pessoa* Lodge consecrated in *Bretanha* with the trip to France of nine Freemasons, including Fernando Teixeira, José Eduardo Pisani Burnay, and José Carlos Nogueira.

A new Masonic entity, *Grande Loja Regular de Portugal*, was constituted as an association of Portuguese civil law on 15 July 1991, before the Public Notary of the Third Notary Office of Lisbon⁴⁸. Fernando Teixeira was installed as the first Grand Master of the new Masonic organisation.

Dr. Teixeira’s role as the inaugural Grand Master was pivotal in laying the foundation for the GLRP’s operations, promoting its recognition by major international Masonic bodies such as the United Grand Lodge of England and other Anglo-Saxon grand lodges. The GLRP was recognised by the United Grand Lodge of England in 1992⁴⁹. Dr. Teixeira’s leadership helped navigate the early years of the GLRP, establishing its principles and practices and keeping them in line with traditional, deist, and ritualistic Masonic obedience.

In 1996, Luís Nandin de Carvalho was elected the second Grand Master of the GLRP, who would face internal opposition from a group of masons. The obedience would split into two groups. The opponents of Grand Master Nandin de Carvalho, organised around the rector of the *Universidade Moderna*⁵⁰, then took control of the civil association named “Grande Loja Regular de Portugal”, the profane association that supports the Grand Lodge.

⁴⁶*Alliance Maçonnique Européenne*. Citing Internet Sources, <https://www.ame-ema.eu/fr/qui-sommes-nous/obediencias-membres>.

⁴⁷*Union Maçonnique de la Méditerranée*. Citing Internet Sources, <http://www.unimasmed.eu>.

⁴⁸Citing Internet Sources, GLLP, <https://gllp.pt>.

⁴⁹ Anes, José Manuel, *Maçonaria Regular. Maçonaria Universal*, (Regular Freemasonry. Universal Freemasonry), Lisbon: Hugin, 2003, p. 33.

⁵⁰ José Júlio Gonçalves was the founder and rector of the Universidade Moderna. He played an important role in the creation of this private educational institution. Júlio Gonçalves was tried in the corruption scandal and other crimes involving the *Universidade Moderna* but was ultimately acquitted by the Lisbon Court of Appeal. “Morreu o antigo reitor da Universidade Moderna José Júlio Gonçalves. Tinha 94 anos”. Citing Internet Sources, *Observador* <https://observador.pt/2023/01/23/morreu-o-antigo-reitor-da-universidade-moderna-jose-julio-goncalves-tinha-94-anos/>.

The obedience would be known in Masonic circles as the *Casa do Sino*. The term “*Casa do Sino*” literally translated to “House of the Bell” and was a reference to the group’s first headquarters.

Unable to maintain the original denomination, the Grand Master Nandin de Carvalho created a new civil association, designated *Grande Loja Legal de Portugal/GLRP*, or GLLP/GLRP, regrouping the Masonic lodges that did not follow the secessionists and promoting recognition by international Regular Masonic Obedience⁵¹. Luis Nandin de Carvalho was succeeded by the Grand Masters José Manuel Anes (2001–2004)⁵², Alberto Trovão do Rosário (2004–2007)⁵³, Mário Martim Guia (2007–2010) and José Francisco Moreno (2010–2014). All these Freemasons were former members of the *Grande Oriente Lusitano*.

The former GLRP would remain active until 2010 when Francisco Moreno was installed as Grand Master of the GLLP/GLRP. In 2011, the process of reintegration of GLRP members began. On 17 December 2011, a reconciliation ceremony took place between the GLRP and the GLLP, constituting a single Masonic body representative of Regular Freemasonry in Portugal, the GLLP/GLRP. This grand-lodge is recognised by the United Grand Lodge of England what entitles members of both Masonic bodies to visit lodges under the jurisdiction of one and other Grand Lodge⁵⁴.

The GLLP was also recognised by the Grand Lodges of Ireland and Scotland, as well as other Anglo-Saxon grand lodges. Some English lodges are also present in Portugal, operating under the direct supervision of the UGLE⁵⁵.

Other Masonic groups active in Portugal are the Portuguese Federation of *Le Droit Humain*, which was founded in 1923 but faded away after the 1926 *coup d’état*. A new grand lodge opened in 1980, marking a new era for this mixed (i.e., including both men and women) Masonic order in Portugal. The *Grande Loja Feminina de Portugal* was established in 1997 by the *Grande Loge Féminine de France*. Other Masonic groups have emerged in recent years such as the *Grande Loja Unida de Portugal*⁵⁶, the *Grande Loja Simbólica de Portugal*, the *Grande Loja Nacional Portuguesa*, the *Grande Loja Simbólica da Lusitânia*, The *Grande Loja Soberana de Portugal* and the *Grande Oriente Maçónico de Portugal*.

Conclusion

The evolution of Portuguese Freemasonry over the two last centuries reveals distinct characteristics that do not find parallels in other fraternities, particularly in the Anglo-Saxon world. In this world, Freemasonry emerged in a social context sympathetic to creating fraternities and strengthening interclass sociability ties, thus reflecting cultures of tolerance, strong representative government, and the rule of law. The Portuguese case reflects an hostile climate for pursuing ideas of liberalism and republicanism, resulting from the fall of many absolute monarchies in Europe. Furthermore, it echoes the triumph of an authoritarian movement inspired by the Italian fascism of Benito Mussolini and the Spanish fascism of General Franco. Salazar’s dictatorship would last for almost 50 years, imposing a single-party philosophy and blind obedience to the leader, silencing the pluralism of ideas and the organisation of civil society.

⁵¹ “Portugal and Spain”, Citing Internet Sources, *Quatuor Coronati: 1723 Constitutions*, <https://www.1723constitutions.com/europe/portugal-and-spain>.

⁵² José Manuel Anes is a Portuguese chemist and criminologist known for his contributions to both scientific and academic fields in Portugal and has taught at various universities in Portugal, focusing on subjects related to chemistry, criminology, and forensic science. He is the author of books on esotericism, mysticism, and cultural studies, such as “Os Jardins Iniciáticos da Quinta da Regaleira”, “Fernando Pessoa e os Mundos Esotéricos” and “Re-criações Herméticas”.

⁵³ Trovão do Rosário is a distinguished Portuguese academic and public servant born in Lisbon in 1938. He studied Physics and Chemistry and later earned a degree in Physical Education from the *Instituto Nacional de Educação Física*. He completed his doctorate at the Faculty of Human Kinetics, Technical University of Lisbon. He is the author of “À Procura dos Deuses” (In search of the Gods), Lisbon: Edições Colibri, 2022.

⁵⁴ “Foreign Grand Lodges Recognised by the United Grand Lodge of England”. Citing Internet Sources, UGLE, <https://www.ugle.org.uk/about-us/foreign-grand-lodges>.

⁵⁵ “New head of English Freemasons in Portugal”. Citing Internet Sources, *Portugal Resident*, <https://www.portugalresident.com/new-head-of-english-freemasons-in-portugal/>.

⁵⁶ GLUP has a treaty of recognition with the *Alliance Maçonnique Française*, a scission of the *Grande Loge Nationale Française*. Citing Internet Sources, <https://alliance.fr>.

The *coup d'état* perpetrated by officers of the Portuguese army against the *Estado Novo* regime on 25 April 1974 permitted the restoration of democracy and the elimination of the straitjacket of the dictatorship.

Freemasonry, which had been outlawed under Salazar, was restored to all its rights and initiated a process of attracting new members and creating new lodges. The 1980s saw Freemasonry splitting into two branches: a liberal branch aligned with the *Grand Orient de France* and a traditional and deist branch ranged to the United Grand Lodge of England. In terms of number of lodges and members, the specific weight of the two Masonic groups is roughly similar.