

## English abstracts

**Dennis Schmidt**

### **“Clerical Civil Scholars”. Thoughts on a Social Type, using Inner Austria as an Example**

This paper is based on the concept of “clerical civil scholars” (*geistliche bürgerliche Gelehrte*), as developed by Julia Anna Riedel in 2012. Riedel argues that this group constituted an important social type in the second half of the 18<sup>th</sup> century, one that was perhaps specific to the Habsburg Monarchy. This paper applies the concept to the case of Inner Austria, which in the 1780s incorporated the duchies of Carinthia, Carniola and Styria. The study illustrates the benefits and advantages of this concept. It enables historians to describe and analyze a group that was of great importance for the implementation of the Theresian-Josephine reforms. These “clerical civil scholars” also played a significant role in the formation of civil society in the Habsburg Monarchy. They saw themselves as part of civil society and consciously acted as citizens. More importantly, they disseminated key ideals and norms of civil society among the clergy and wider public.

**Julian Lahner**

### **“Quas patimur multas, Te rogo, pelle Cruces!” Opposition by members of Religious orders to Princely Rule in Josephinist Tyrol**

During the Josephinist reforms of the 1780s, male and female members of religious orders in Tyrol lost their right to exist, unless they dispensed instruction in schools, cared for the sick or undertook pastoral duties after transferring to the diocesan clergy. This stirred aggression and dissatisfaction among the (former) order members, out of which there developed clerical opposition to enlightened rule in the province. Passive resistance to the measures was displayed in different forms, including sermons by monks aimed at communicating hostility to the idea of a state church among the broad masses. Former order members followed a similar course of action in conversations in public houses or through pamphlets and publications. Even the Archduchess Maria Elisabeth, abbess of the Noble Ladies’ Foundation in Innsbruck, got involved in the clerical disobedience. In doing so, she was able to make her point against her own brother, Emperor Joseph II, the princely ruler of Tyrol.

**Mario Taccolini**

### **The Suppression of Monasteries and Convents in Lombardy during the Era of Enlightened Reform: Some historiographical Evidence**

As it is well known, the historiography produced over the last fifteen years on the eighteenth-century Lombard economy has greatly increased interest in the recurring question of reform in the Habsburg Monarchy. In particular, it has enhanced the value of analysing regional economic structures, whether with respect to finance, producing sectors, or measures to assist growth. In this way, new research has contributed to an awareness of the subsequent path of economic development in the nineteenth and twentieth centuries, both in terms of identifying the limits and the positive elements of the regional economy. This article aims to analyse the currently available historical research regarding the question of the suppression of monasteries and convents in eighteenth-century Lombardy. The purpose of the exercise is to undertake a wide-ranging exploration of the scholarly literature in order to ascertain how far historians have reconstructed the process of forfeiture of property belonging to ecclesiastical institutions during this period. In doing so, the intention is to identify possible avenues for future research, which may enable a more profound consideration of specific phenomena that still await proper investigation.

**Maria Pia Paoli**

**“Civic Virtues, sound Morals and Members of the Clergy”. New Impulses in the History of Education in Tuscany under the House of Habsburg-Lorraine and the “dismal” fortunes of the Society of Jesus**

The article offers new impulses for the history of education and teaching in Tuscany under the House of Habsburg-Lorraine during the years of rule by Grand-Duke Pietro Leopoldo (1765–1790). Particular consideration is given to specialist pedagogical literature and other publications (academic lectures, speeches, eulogies), which were already flourishing at the end of the seventeenth century, with particular attention paid to the confrontation between Jesuits and Piarists. The analysis of these sources shows that in Tuscany the publication of systematic works dedicated to projects of educational reform was less widespread than in other states. However, such works were accorded ample space in the legislative measures of Pietro Leopoldo and his ministers. At the same time, an initial analysis of 83 letters sent from Florence by the Jesuit Agostino Calpati to his fellow priest Leonardo Ximenes provides new avenues for research on the suppression of the Society of Jesus in 1773. In the Tuscan capital, too, this event gave rise to further debates on the relationship between public and private schools, and schools entrusted to the laity and/or the clergy. The topic was the subject of two works published in 1775 and 1780 respectively, one by the Piarist Stanislao Canovai and the other by the senator Giovanni Battista Clemente Nelli.

**Katalin Pataki**

**Monastic Prisons in the Eyes of Ecclesiastical and Secular Authorities**

The article traces how monastic prisons became the subject of policy making in the Habsburg hereditary lands and the Hungarian Kingdom and how the preparation, implementation and later modification of the regulations made monastic spaces transparent and accessible for secular authorities. It begins with the policies first introduced in the Duchies of Milan and Mantua in 1769, which served as a starting point for discussions of reform in the hereditary lands. The opinions of the bishops in the lands of the Bohemian crown demonstrate the legal and economic arguments considered. The capacity of secular authorities to control monastic prisons after abolition in the hereditary lands in 1771 and in the Hungarian Kingdom in 1772/73 was probably limited. Two cases arising in the early 1780s triggered a more comprehensive investigation of monasteries, which secular commissioners carried out in 1783. This subsequently led to the issuing of new edicts regulating the treatment of mentally ill monks and nuns.