

## ABSTRACTS

MICHELA CATTO, *Monogamy in Polygamy: an Interpretation of Chinese Marriage by the Society of Jesus*

The aim of this paper is to focus on a collection of manuscripts, dated 1636 and conserved in the Roman Jesuit Archives (Archivum Romanum Societatis Iesu), written by several Jesuits and dealing with an extended China that included Cochinchina and Tonkin. In these reports the Jesuits, acting like modern cultural anthropologists, expressed their thoughts on the nature of marriage after collecting information about their customs from local people both male and female, and particularly from converts. The Jesuit reports and descriptions depict countries in which two matrimonial practices coexisted: on the one hand, a monogamous marriage based on indissolubility and the solemnity of rite, on the other, polygamy arising from a decadence of customs but not of morals. Polygamy was in fact a legal compromise that avoided creating social conflicts and was therefore one of China's socio-political pillars. In the distinction between monogamy established by law and *de facto* polygamy the Jesuit position shows how the Enlightenment interpreted Chinese marriage.

PIERLUIGI GIOVANNUCCI, *Martyrdom and its Legal Codification in the History of Christian Canonizations: from the Origins to the Lambertini Paradigm*

After a brief discussion of the theological concept of Christian martyrdom, the article provides a short history of Church approval of martyrdom between Late Antiquity and the Early Modern age. It goes on to focus on the fact that the canonization procedure was definitively formalized only in the seventeenth century, when it was set forth in its entirety in *De servorum Dei beatificatione et beatorum canonizatione*, written by Prospero Lambertini, the future Pope Benedict XIV, who also precisely defined the juridical-historical notion of Catholic martyrdom. The future pope thought that, in general, martyrdom too could be proved through a special kind of legal trial based upon canon law. Thus, the deaths of the martyrs had to be discussed during the canonical trial, even though such situations did not

concern simple matters of fact but rather the inner dispositions of the martyr or of the persecutor. At heart, Lambertini was not deeply interested in the problem of contemporary martyrdom, especially in missionary contexts, and his analysis concentrated on the erudite recapitulation of the stories of ancient martyrs.

ERMINIO FONZO, *Violent Patriotism. Research on the Origins of Nationalist Violence in Italy (1903-1915)*

In Giolitti's Italy the 'different nationalisms' quite frequently used violent means against their opponents, identified in socialists and the symbols of Austria-Hungary. Physical clashes started in 1903 and occurred chiefly in specific situations: diplomatic crises with Austria, the campaign for the Libyan war, the 'red week' and the interventionist campaign of 1914-15. The frequency and intensity of violent actions significantly increased in the period between May 1914 and May 1915. All the currents of nationalism participated in the 'violent patriotism', in particular the irredentists and the imperialist-authoritarian nationalists grouped in the *Associazione nazionalista italiana*; the most involved category was that of university students. The violence of the Giolitti era was different from the actions of the post-war Fascist squads, although there were some common elements. The article reconstructs the origin and development of 'violent patriotism' on the basis of sources from the Central State Archives, the coeval Press and the memoirs of certain protagonists, also employing social theory to analyse the phenomenon.

GAETANO MORESE, *Freedom of Conscience and Religious Tolerance in the Correspondence between Giuseppe De Lorenzo e Luigi Luzzatti (1906-1915)*

The early 20th century was a time of intensive reflection and formulation in the Italian cultural and intellectual world, not only at theoretical level relating to the meshing of religious and legal aspects, but also in practical terms regarding the relations between citizens and institutions. Among the exponents of this exciting time were Luigi Luzzatti and Giuseppe De Lorenzo, whose discussions on issues of tolerance, religious liberty and different doctrines are illustrated by a rich and hitherto unpublished correspondence. This article offers an initial and not exhaustive exploration of their relationship within the more complex and detailed debate on religious questions, comprising interpretations, criticism and divergences, albeit always within the framework of dialogue and personal and collective growth.

GUIDO MONGINI, *The Masses and the élite. Political Theology as a Hermeneutics of Power. An Overlooked Passage by Carl Schmitt*

Set against the background of the crucial issue of Carl Schmitt's political theology, this contribution analyses a passage that has been overlooked in the extensive crit-

ical literature regarding the German jurist. In just a few lines penned in 1950, Schmitt sketched a profile of political theology that appears to diverge profoundly from what he had stated previously and what he declared later. Tacitly taking its cue from the studies of Karl Löwitt, Schmitt saw in the figure of the Calabrian abbot Gioacchino da Fiore and his trinitary concept of history the starting-point of political theology understood in the precise sense of the 'mythicisation of the impulses and ideals of the masses, steered by small groups'. In this way Schmitt developed a concept of political theology as a hermeneutics of power – the power of the elites – over the masses, identifying its central mechanism in the 'mythicisation of the impulses and ideals' of the masses. In the era of secularisation this process of mythicisation was no longer based on theological ideas but on concepts of the philosophy of history.

