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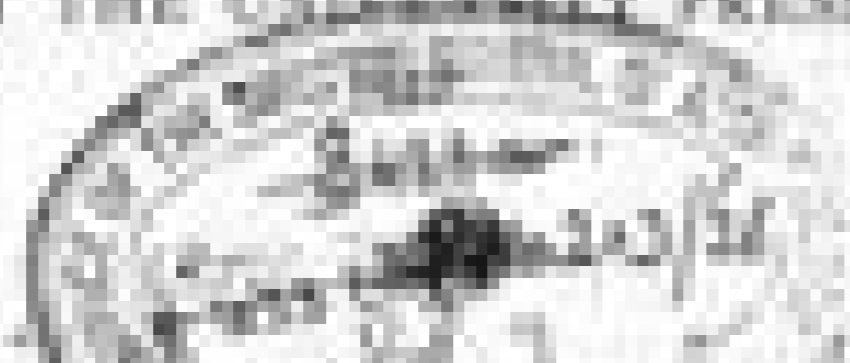
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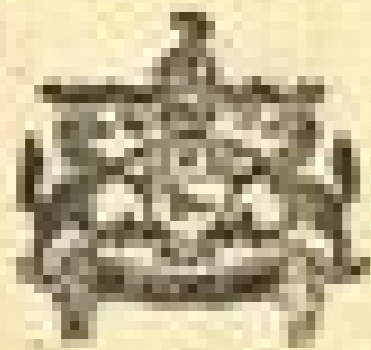
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When the Grand Duke retired from the Typographia, his director, Raimondi, struggled for survival. For the Holy Roman Empire, Volker Bauer claimed that the books published by the Handa for the © Lite deceived, eventually opening space to discuss court life outside the company's society. 18 For England, Jason Peacey has shown that the debates on the opuscula in the civil wars of the met century (previously perceived as an expression of the public debate on the alleged free press market) were, to a considerable extent, the result of the activities of politicians e of their employees. 19 recently made similar arguments against the alleged à € à œCulture of the discussions of the Dutch Republic, which was more susceptible to the control of what has often been taken. 20 Many of the debates on the alleged free press market, then, were battles between conflicting authorities who ceased as soon as their conflict had been resolved. Since this is that it is perhaps the most prominent symbol of the ascent of the public sphere, the printed newspaper, Hillgärtner shows that in the seventeenth century Sacred Roman Empire some newspapers were definitely tools of power, whose existence was based on approval, the patronage and also the initiative of local rulers. The subsequent considerable historical success of the Protestant press uses, for example during revolt in the Netherlands or in the Trentia years old the war involves the risk of underlining the importance of the culture of the Protestant press at the expense of the Catholic press, especially in the 'Southern and eastern Europe. 22 Catholic propaganda could also be virulent, and has started to receive its right part of the scholarship in recent decades, especially in the context of French religion wars. 23Nel Eisenstein paradigm, the attitude of the Catholic Church towards the press is repressive and equated with the Index. also in the age of absolutism, international competition between elite elites led itepsa id apucco is ehc apmats alled airots etnecer alled esab alluS eniciv ehitlop ellad erpmes eyednepid e. 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In a patchworking Europe in which power was divided between numerous institutions, the interactions between printing and power were many and different. In her chapter on the Polish-Lithuanian printer Jan Januszowski in Krakow, Justyna Kiliaá ¥ ¥ Á Czik-Ziã à Á à Á C Ba shows the importance of the patronage of the Church and the Government for this important typical of the 16th century. The chapter of her shows the risks, difficulties and anxieties that derived from a prestigious but unreliable patronage, and the constant and humiliating network the 16th century. This was a rare company for a first modern printer, and had been possible only through her incessant efforts to please the powers that are with the prestigious projects of her. Prestigious was one of the main currencies that connected the kingdoms of the press and power. It is for this reason that this volume, following the recent historical research of the book, dedicates a lot of attention to the Catholic world of the press. While it could be tempting to adopt an antagonistic model in which the authorities represent control and the press market represents the liberty of expression, the research has complicated this model beyond repair. While dissent and conflict for their nature command historical attention, it is also essential to analyze how the press met the needs of orthodoxy and status quo, which was probably its most common role. The recent historiography of the censorship, for example, which by

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