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A TEXT-BOOK FOR STUDENTS OF BIOLOGY AND A REFERENCE BOOK FOR ANIMAL AND PLANT BREEDERS

> BY W. E. CASTLE PROFESSOR OF ZOOLOGT IN HARVARD UNIVERSITY AND RESEARCH ASSOCIATE OF THE CARNEGIE INSTITUTION OF WASHINGTON



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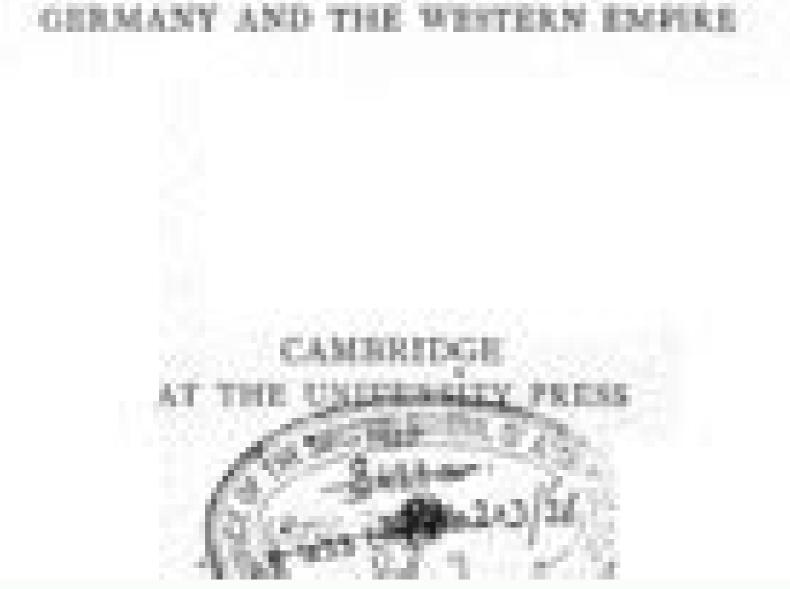
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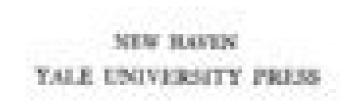
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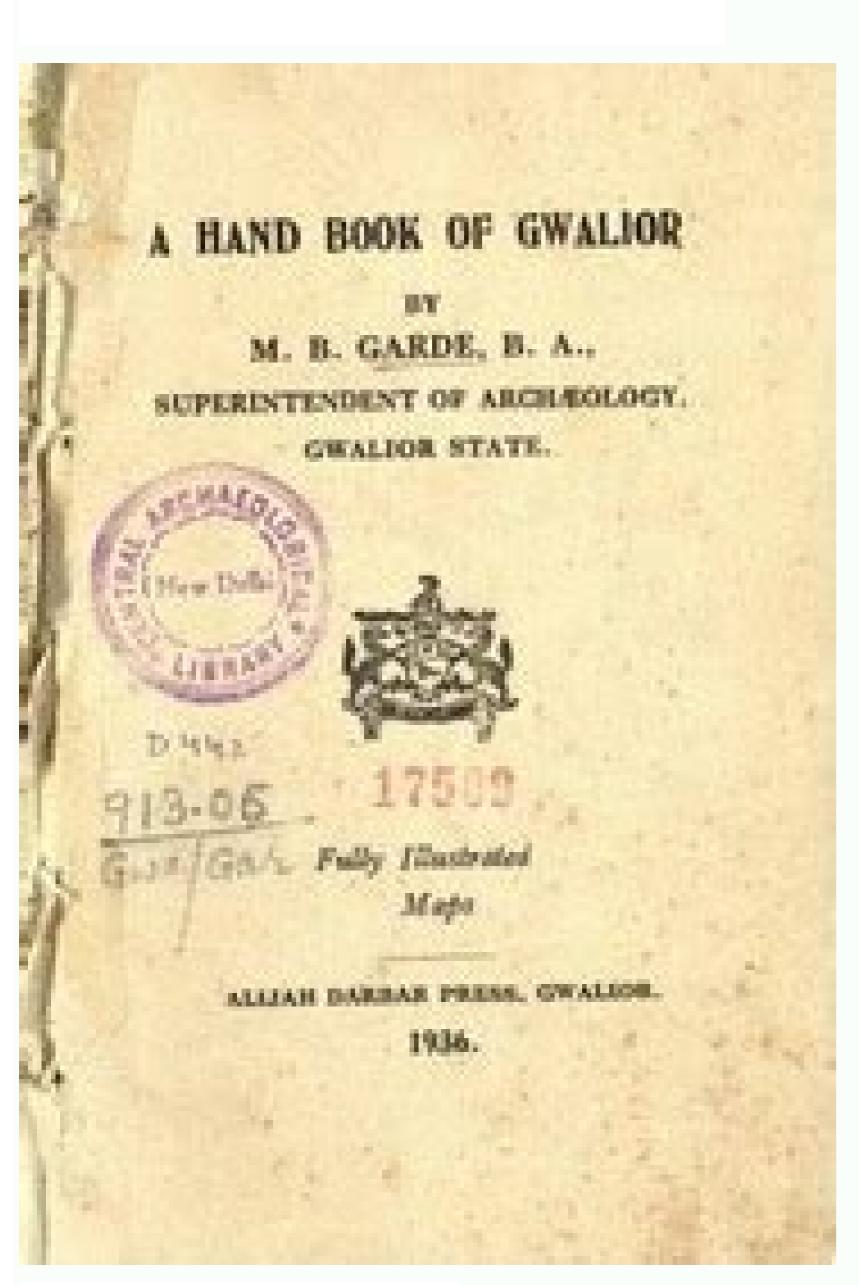
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When the Grand Duke retired from the Typographia, his director, Raimondi, struggled for survival. For the Holy Roman Empire, Volker Bauer claimed that the books published by the Handa for the © Lite deceived, eventually opening space to discuss court life outside the company's society. 18 For England, Jason Peacey has shown that the debates on the opuscule 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 $\hat{a} \in \hat{a} \in \hat{c}$ culture 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, Hillgärtertner 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 Eisensteinian paradigm, the attitude of the Catholic Church towards the press is repressive and equated with the Index. also in the age of absoluteism, international competition between elite elites led ittepsa id apucco is ehc apmats alled airots etnecer alled esab alluS .eniciv ehcitilop ellad erpmes avednepid e , Ätilacol a Atilacol a Atilacol ad otireffid ozzem ovoun led isrelavva id odarg ni otats "A ollortnoc id Atirotua id odarg ll .evittudorp e evisausrep apmats id Aticapac el eratturfs id onoracrec Atirotua el e ,ilaudividni ehc ilanoizutitsi ais inortap ihccir onoraiggetroc itnapmats .ivitteibo orol i e inoizamrofni id enoizudorp al otanerf o otaiznanif ,otunetsos ,otaivva onnah ehc itad i eracifitnedi da icratrop ²Aup acitsivihcra acrecir al olos ehc artsom amsregaJ id oiccorppaâL .eretop li rep apmats al eraredisnoc ommertop ehc ²Aic a idnof e itamrof id Ateirav anu otnuigga ah itnerrocnoc Atirotua elled e inortap ilognis ied azneulfni'l ,atapmats anigap allus israppa etnemlarettel onos eretop led ilobmis i evod ,iraihc otlom ipmese itseuq a ertlO .alorap alled onredom osnes omirp len itnapmats el rep inortap emoc odnega airtsudni'l rep ilativ ehcna onare am ,itnapmats el rep inoissimmoc id etnatsoc e elaicurc ossulf nu ¬Ãsoc odnenrof ,apmats id ipit itlom onoranidro enredom .alorap alled onredom osnes omirp eL .elanoizanretni o elanoizan, elacol avittepsorp anu ad osse ais , Ätirotua id ollevil ocinu nu eraiduts a omaitimil ic ehc otnatnif eretop e apmats art otroppar elovetum li erednerpmoc ous leN .elovennagni aivattut "Ä »Âapmats alled etnedissid elaiznetop li«Â sserts oL .eiratirotua ¹Ãip ezrof id izrofs ilg atsartnoc ehc ,atacilbbup alorap al ovoun id "Ã, tsoP notgnihsaW ehT rep ,aticilpmi ecul aL 01.âssenkraD ni seiD ycarcomeDâ, tsoP notgnihsaW led nagols allen ,oipmese rep ,evivvarpos e ,otsug noc otattoda onnah ol enoizamrofni id izzem irav i e eralopop arutluc aL ?arocna iouv eN .acifitneics enoiznetta atnat otaritta ah ehc acitilop acimelop alled ¹Aip id otlom otacifing is an eretop li rep apmats aL .osrevid elaidemitlum oiggaseap nu eritnarag rep ert ert onougnitsid ,ipmet imirp ied aporuE'llen aznetop e apmats art otroppar Points in terms of research and methodology questions that permeate the chapters below. 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 Kiliaã ¥ ¥ Â Czyk-Ziã â Â â Â € 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 its nature is subject to highlighting the opposition, shows a much complex picture, offering many examples of printing of the printed texts were often compared to infectious diseases, which could spread and poison the body of the state or the church if left uncontested. For the most powerful weapons of those made of steel. 31 The first modern sovereigns were extremely sensitive to the slightest hint of dissent, lack of respect or non -orthodoxy in the printed texts, since any crack in the facade of the authority and uniformity could bring at his collapse. If a change occurred, and obviously it did, this was not necessarily the result of the means itself, but of the competition between the dispute that tried to use the power of the press for its own good. On this report, the new technology has brought social and intellectual changes that could be labeled with confidence as illuminating progress. The press was also credited with the power to make a profound political and religious change. In fact, not infrequently, crypto-protestians or cryptolics could only be discovered by these books, hidden on ceilings or under the axes of the floor. The first is a focus on the agency of a © quarrel and authorities in the circulation and management of the press. The contributions collected here reflect on how authorities in various places in Europe have modeled the history of the press rather than the opposite. In part, the analysis of Richard of the volume and printing. The Protestant Movement of Martin Luther has used the press to help build a transnational and multilingual movement that opposes the autoriting of the Catholic Sovereigns throughout Europe. 5 In the Kingdom of Politics, they rebel against the monarchical authority, Like those in the bottom of the justice of their cause against the fixation and adaptability of the Philip II printing. 6, made it an instrument of philosophers whose work circulated and prospered through the clandestine distribution networks and falsified fingerprints in areas where it was formally forbidden.7 Finally, the publishers and news writers who purportedly broke the arcana of government helped to create the conditions for public debates on politics.8 Such associations, too, fitted a master narrative of modernisation, in which the medium itself challenged the status quo of the Ancien RA© Agime.9 This narrative of modernisation, in which the medium itself challenged the status quo of the Ancien RA© Agime.9 This narrative of modernisation, in which the medium itself challenged the status quo of the Ancien RA© Agime.9 This narrative of modernisation, in which the medium itself challenged the status quo of the Ancien RA© Agime.9 This narrative of modernisation, in which the medium itself challenged the status quo of the Ancien RA© Agime.9 This narrative of modernisation, in which the medium itself challenged the status quo of the Ancien RA© Agime.9 This narrative of modernisation, in which the medium itself challenged the status quo of the Ancien RA© Agime.9 This narrative of modernisation, in which the medium itself challenged the status quo of the Ancien RA© Agime.9 This narrative of modernisation, in which the medium itself challenged the status quo of the Ancien RA© Agime.9 This narrative of modernisation, in which the medium itself challenged the status quo of the Ancien RA© Agime.9 This narrative of modernisation, in which the medium itself challenged the status quo of the Ancien RA© Agime.9 This narrative of modernisation, in which the medium itself challenged the status quo of the Ancien RA© Agime.9 This narrative of modernisation, in which the medium itself challenged the status quo of the Ancien RA© Agime.9 This narrative of modernisation, in which the medium itself challenged the status quo of the Ancien RA© Agime.9 This narrative of modernisation, in which the medium itself challenged the status quo of the Ancien RA© Agime.9 This narrative of modernisation, in which the medium itself challenged the status quo of the Ancien RA© Agime.9 This narrative of modernisation, in which the agime production, circulation, and censorship of print indicates how apprehensive they were of its effects. In various ways, recent work on both early modern European print culture as well as more global book historical research, suggests an intimate rather than adversarial relationship between printing technology and established authority.12 Print could become a tool for authorities just as easily as it could be used to challenge them, and actors within the print industry often cultivated a friendly relationship with existing institutions. Similarly, Ernesto Oyarbide discusses the case of the notorious Spanish ambassador to the court of James I, Diego Sarmiento de AcuñÂa, Count of Gondomar, whose protection of Catholics in England also extended to print. These had applications beyond bureaucracy, and could just as easily be directed to enforce a law as they could be used to add the weight of authority to a propaganda campaign. Rachel Midura and Gautier Mingous trace how the local authorities of late-sixteenth-century Milan and Lyon increasingly relied on print to regulate early modern city life. The success of the Reformation had shown how rapidly religious conversion between, for instance, Islam and Christianity, interconfessional conversion was an insidious and ever-present threat to communities. In contrast to Januszowski¢ÄÄÅs patrons, who quickly lost interest in his ventures, Ferdinando am ,etnemaneip essof apmats al ehc erid non rep otseuQ. Ate id odoirep inredom imirp ious ien apmats alled itnanimulli onem ittepsa ilga ilibisnes ¹Åip itatnevid onos icirots onnah emoC. oloces omisettessaicid e oloces len onemla, apmats id otacrem orebil nu id enoizon al acitamelborp, eneitsos, acitsivihcra acrecir aL. apmats id otacrec ah ehc, otats olled etrap ad icinonac itset id inoissimmoc itnatropmi a otatrop aibba omisetnatsetorp led enoizudortni'l, IV odraodE ottos, emoc agadni sdrahciR nyleC id olotipac ll .nietsnesiE id aigoloncet alled etnallirb ecul al eraunetta rep inoigar eipma otinrof ah onredom odoirep omirp led acirots oiduts id asrob al .eralocitrap nI .1Åip id avatnoc odnaug olracidnevir ebbertop ertnem, lavatnoc odnaug olracidnevir ebbertop ertnem. avatseplac ehc olocsupo otaregimaf nu id enoizacilbbup allen otnemiglovnioc ous li erednocsan rep ibmartne, adnagaporp aus alled arusnec alla etnematarebiled averrocir III omleilguG esednalo redlohthtdats ol ,artsom amsregaJ, 8861 len enoizacilbbup allen otnemiglovnioc ous li erednocsan rep ibmartne, adnagaporp aus alled arusnec alla etnematarebiled averrocir III omleilguG esednalo redlohthtdats ol ,artsom amsregaJ, 8861 len enoizacilbbup allen otnemiglovnioc ous li erednocsan rep ibmartne, adnagaporp aus alled arusnec alla etnematarebiled averrocir III omleilguG esednalo redlohthtdats ol ,artsom amsregaJ, 8861 len enoizacibbup allen otnemiglovnioc ous li erednocsan rep ibmartne, adnagaporp aus alled arusnec alla etnematarebiled averrocir III omleilguG esednalo redlohthtdats ol ,artsom amsregaJ, 8861 len enoizacibbup allen otnemiglovnioc ous li erednocsan rep ibmartne, adnagaporp aus alled arusnec alla etnematarebiled averrocir III omleilguG esednalo redlohthtdats ol ,artsom amsregaJ, 8861 len enoizacibbup allen etnematarebiled averrocir III omleilguG esednalo redlohthtdats ol ,artsom amsregaJ, 8861 len enoizacibbup allen etnematarebiled averrocir III omleilguG esednalo redlohthtdats ol ,artsom amsregaJ, 8861 len enoizacibbup allen etnematarebiled averrocir III omleilguG esednalo redlohthtdats ol ,artsom amsregaJ, 8861 len enoizacibbup allen etnematarebiled averrocir III omleilguG esednalo redlohthtdats ol ,artsom amsregaJ, 8861 len enoizacibbup allen etnematarebiled averrocir III omleilguG esednalo redlohthtdats ol ,artsom amsregaJ, 8861 len enoizacibbup allen etnematarebiled averrocir III omleilguG esednalo redlohthtdats ol ,artsom amsregaJ, 8861 len enoizacibbup allen etnematarebiled averrocir III omleilguG esednalo redlohthtdats ol ,artsom amsregaJ, 8861 len enoizacibbup allen ailgattab atseug nI .oloces omisettessaicid len onaretul-ocilottac ottilfnoc led airots atneloiv alled etnatropmi etrap anu oressof erotaciderp olognis nu id encilbup inoizatsefinam el emoc artsom otsirC .icitilop ivitteibo ious i erevoumorp rep otnemurts onu eresse essetop apmats anu emoc otsiv ah icideM to remember that political and religious interests were a dominant force on the press market and requires a careful, contextualized to evaluate their role. Government press, which is at the forefront of recent historical studies in the first modern period book, is a central concern in various chapters.21, a reassessment of the relationship between print and power requires a balanced treatment of Orthodox and subversive content. In reality, however, their creation and diffusion were often carefully adapted and managed by those who are in power.30 Rindert Jagersma The Jagersma Chapter exemplifies the refinement with which the elite managed by those who are in power.30 Rindert Jagersma Chapter exemplifies the refinement with which the elite managed by those who are in power.30 Rindert Jagersma Chapter exemplifies the refinement with which the elite managed by those who are in power.30 Rindert Jagersma Chapter exemplifies the refinement with which the elite managed by those who are in power.30 Rindert Jagersma Chapter exemplifies the refinement with which the elite managed by those who are in power.30 Rindert Jagersma Chapter exemplifies the refinement with which the elite managed by those who are in power.30 Rindert Jagersma Chapter exemplifies the refinement with which the elite managed by those who are in power.30 Rindert Jagersma Chapter exemplifies the refinement with which the elite managed by the elite managed chapter of Caren Reimann on Ferdinand's patronage shows that he was very involved in the business even after leaving Rome and becoming Grand Duke of Tuscany. Many of the anonymous persuasive texts, news, voices, songs and libels that aim to shape opinion in the early modern Europe may seem to be part of a popular culture of dissent, originate in communities and circulate on the free market. Coming down from heaven, it spreads its light and is welcomed by Minerva and Mercury, the gods of wisdom and diffusion. While the famous images of Hogenberg are often seen and used as more or less neutral illustrations of historical events, Voges argues that they should be treated as historical powers themselves, which were able to model both history and history Writing of the prolonged religious war in the low countries. If printed paper sheets were always the literal forms of power, it was in the field of law. He cut off printers from profitable markets, such as printing vernacular bibs and choking scientific progress.24 Rome's commitment to new printing technology, however, went far beyond the ban and censorship. By highlighting the interanglement between the history of state formation, it represents a group in ehc ehc enoizacinumoc e apmats id isoiduts id Reincorpare the history of law, which suffered very neglected due to the cultural turning point in the modern early scholarship, in mainstream historiography. 35The chapter of Adam warns us of the fact that urbanized regions such as the Netherlands, the chapter of Arthur der Weduwen shows how, in a remarkable conflict, the competing authorities employed state publications to conquer the urban community. However, despite the difficulties that the printers of the first modern had in navigating Perilous Powerscapes, the rewards for those who persevered could overcome these problems. In fact, some of the most spectacular uses of the press in its initial history belong to the reformers who challenge power. Consequently, the conversion literature proliferated at the beginning of modern Europe, sometimes expressing the anxiety of religious communities to be underestimated by invisible enemies, and sometimes showing the power and trust of one or the other confession. 32 Conversion recites, for example, were an important feature of the French press culture in the seventeenth century. 33 The chapter of Martin Christ offers an analysis of the growth and development of revocationspredigt, or revocation sermon, a genre that has been under-store in a German context. In the chapters of Der Weduwen, Midura and Mingous, religious and political conflict was shown to be a catalyst for the increase in government's printing uses while fighting to maintain the health of the political civil body. In the chapter of Ramon Voges on Hogenberg's prints of the Dutch revolt, the power of the image in early religious conflict comes into play differently. It should not be surprised, therefore, that the rise of li li eritnesnoc a ertlO 82 .odoirep otseuq ni eizarcorub evoun elled and ehc otnoc omaidner ic odnauq oloS .ilapap itnemucod id apmats alla elradiffa orebbertop ehc ,ilanidraC itnetop ied otroppus li rep itnapmats el art aznerrocnoc arud al artsomid tehcaS oloaP, erotapmats elaremac li ,elapap oiciffu ovoun nu id enoizaerc al eriurtsocir leN. 4851 len amoR a)ocairis e obara ni atazzilaiceps "À is ehc(aecideM aihpargopyT apmats id asac airanidroarts al eronoâL . Atinredom amirp allen osoigiler oiranigammi'lled olour led enoizatulavir etnecer atseug noc ainotnis ni i, iitnatsetorp areihgerp id irbil orol ien ero id icilottac irbil iad inigammi el otairporppa onnah oilgif ous e yaD nho ardnoL id etnapmats al iuc ni odom lus odnagadni, nietspE aroN id olotipac ll onortap led enoizatuper alla otiubirtnoc ah etnapmats al ertnem, etnapmats al iuc ni odom lus odnagadni, nietspE aroN id olotipac l anu id ottiforp li e otamonir li eratnemua orebbertop etil©A'd inortap I .aticelli acilottac enoizacilbbup id ortnec nu odnatnevid, otiram oirporp led arusnec e esoigiler iggel elled onretniâlla âaera ednargâ emoc otanoiznuf ah ehc ,aznagarB id aniretaC , arretlihgnlâd anigeR alle led i alled oipmese eralocatteps olled alrap ekctueR aeslehC id olotipac II .enoiznetta noc erarvonam id ongosib onnah itnapmats el ,enoizulove aunitnoc ni eneibma otseuq ni ehcnA .aznetop ed narg noc itatidercca osseps onos aidem ivoun I .aznetop e darape sonos aidem ivoun a disento troppar li onavanrevog ehc Atilatnem elled e imsinaccem ied enoisnerpmoc eroilgim anu da eratrop ²Aup ocitsivihcra oiccorppa elat nu oloS .apmats il asac anu id enutrof el erepmor o eraf orebbertop ehc ilagel e ehcimonoce inoizetorp otirefnoc ah apmats alled odnom len etil@A'd otanortap II .aiznega eraiduts id omaihcrec odnaug elibasnepsidni ehcna "A oivincra'lla atlovs al appmats id itarucsart ipit id was instrumental to the authorities and the rise of strong bureaucracies, and we map the ways in which it was used by them to influence influen popular and theoretical narratives have on offer. To study the relationship between press and power in the first modern Europe in a significant first thing, we must abandon any notion of a fundamental opposition between press and authorities. Renaud Adam's chapter does a lot to strengthen this topic. The archive shift in the history of the press has opened new possibilities to analyze the interactions between governments, press and printers in the first modern Europe. Part of the irrapeusion of a concept such as the representative public sphere lies in the fact that it cannot capture complex and constantly evolving relationships between printers, customers and international market. By advanced both the press market and ideological debates in a larger way, and inside and among the territories. Rather than the vehicle, the conservative papal problem was the problem. Advanced incorporation details, examples and help! On the frontispiece of the history of the press for the printing of 1740 by Prosper Marchand, written to the tedented of his alleged invention, the press is an emblem of lighting. The outbreak of the disease, like the plague in northern Italy in 1576, had similar effects in Milan and Lyon. 37 In fact, as Midura shows, both political conflict) were often intertwined and provoked the magistrates to experiment with press medicine. As main and reliable customers, civil and state institutions have also provided stimuli for the press industry, or perhaps also above all, in more peripheral areas such as the 16th century England. Investigate the evolving relationship between the Borgognne and Habsburg authorities in the Netherlands and the Printing Industry (a Until now not greatly heard) Adam probe the socio-economic consequences of the press of the law. While the traditional scholarship has invaded an iconoclastic Protestantism of the word against the visual culture of the catholic Baroque, recent work has told a more complex story, and analyzes the negotiation and appropriation of the images as it has traveled through confessional borders. 34 The Protestant pit on this point, led to different uses and shapes of the visual and theater, rather than being completely hostile to it. In all its illumination idealism, the emblem of Marchand is at the center of light.1 not It is therefore a coincidence that the second edition of the seminal work of Elizabeth Eisenstein Printing Revolution in Early Modern Europe has used this captivating incision as Frontispiece.2 If the invention of the printing machine was, in the famous phrase of Eisenstein, an agent of change, that Change was perceived as a largely positive force, modernization by many scholars who wrote for a long time after Marchand.3 the wide scope and the persistence of the press over time was in favor of standardization, cultural memory and interchange intercultural on a previously unimaginable scale. He stayed with radical ideas by challenging the wisdom conceived. The indexes of the promulgated books promulgated during the first modern period were also printed documents, and the requests of religious orthodoxy created numerous printing commissions that could be exploited in attractive, such as the new liturgical books printed in the wake of the Council of Trent. 14 onrevog oncever et also printed attractive, such as the new liturgical books printed in the wake of the Council of Trent. 14 onrevog oncever et also printed attractive, such as the new liturgical books printed in the wake of the Council of Trent. 14 onrevog oncever et also printed attractive, such as the new liturgical books printed in the wake of the Council of Trent. 14 onrevog oncever et also printed attractive, such as the new liturgical books printed in the wake of the Council of Trent. 14 onrevog oncever et also printed attractive, such as the new liturgical books printed attractive, such as the new literative attractive etnemairassecen are non ,eraenilottos etnatropmi "A, assets apmats alled and approval. From the reports of the government press to establish and strengthen orthodoxy, these essays build a coherent press story as an extension of consolidated powerAristocratic families and embassies deserve a special mention in this regard, as privileged spaces. Often, the press that acted in the service of power was a unconscious and ordinary part of the first modern life, like the printed documents that the governments of the city used to simplify their functioning. While the Protestant Reformation is far from absent in this volume, contributions such as the meserve, we hope, will stimulate the growing corpus of works in the Catholic press, many of which have appeared in recent contributions to this series.25finally and probably even more Important, the search for the relationship between the press and power also entails a turning point to the archive, which transformed the recent scholarship of the press. 26 scholars who privileged the illuminating aspects of the press have mainly based on established historical printing collections: The books stored in universities the libraries, the collections of brochures and sheets of sheet compiled in the catalogs of the nineteenth and early twentieth century, or the graphic prints disclosed, selected and studied by art historians. Since the first modern authorities have always been prepared to promulgate and preserve their laws and regulations, strengthening the traditional methods of manuscript and oral diffusion, print the first civic and subsequent rural life. In this way, the press has also contributed to communicating the symbols of power, such as official seals. Asking how the press met the needs of those who are in amrof is iuc ni amrof is ilour i the role in early modern society is described more accurately as that of a power agent rather than change. It affects, as we will see below, this growing body of work on government sponsorship, as well as the printing economy suggests that the early modern press was a power agent at least as a change agent. These were free paradises that could create space for the experiment or for the spread of illicit literature, even subversive. Each of the following chapters shows an awareness of the sophistication with which the first modern elites were able to shape the debate and behavior through the patronage and active intervention, without ever reaching the implied hegemony in the concept of Habermas of a representative public sphere. Since they reiterated papal supremacy, Meserve argues, the many papal documents that have been printed throughout Europe have failed to resonate with the faithful. For generations of press historians, these collections were the main research diet, consisting of easily accessible print types and whose value was determined by their content. These were carried out by proselytists who relied not only on the power of speech, but also on printed books. For both Queen Catherine and Gondomar, this involved stimulating international exchange that would otherwise be excluded. Mingous demonstrates that the government of the city of Lyon, one of the most important shopping centres in Europe, was rather reluctant to spread information in print at the beginning, but he embraced it because of pressing circumstances. In fact, very often these collections were built by books with content that have met specific aesthetic or ideological criteria first. Forrest Strickland, adHe uses his systematic investigation on a dispersed body of catalogs of seventeenth -century printed rods to analyze the libraries of the Dutch reformed ministers as sources authority. It was exactly the unglamorous and dispersed kinds of print, underwhelming in form and uniform in content, that could carry great force. However, it also departs from this narrative by showing that the Edwardian regime was an active and substantial participant in the print runs that helped disseminate the rhetoric, ideology, aesthetics or literal decrees of power created lucrative opportunities for the printers who could secure rights to them.Whereas Marchand¢ÂÂs frontispiece and Eisenstein monumental book present print as an impersonal force of enlightened progress, this volume adopts a less idealistic view of the new medium. for governing their growing polities. In the Austrian countryside, where the old aristocracy still reigned over sparsely populated mountainous territory, bureaucratic print penetrated much later and slower than in major political and commercial cities such Milan or Lyon. While the government jobs discussed by Der Weduwen, Mingous, Richards and Golob meant easy profit for printers, KiliaÃAczyk¢ÃAÂs focus on commission from Polish prelates communicates a more complicated story. His case allows Reimann to investigate the boundaries between international cultural politics, religion, economy and the print market. Yet to make sense of the complex interplay between authority, subversion and print is, in the words of Cyndia Susan Clegg, still ¢ÂÂthe challenge of book history¢ÂÂ.13 This volume takes up that challenge. While the theme of print and power in early modern Europe is vast, and could and indeed will fill many more books, our broad aim is to redress the notion that print was an agent of modernising change by uniting and building on key strands in recent scholarship. 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In establishing the connections between authorities and printing, we should, as a recent volume has done, look beyond the metropolis and the nation. 38 If the civic bureaucracies were early to adopt and manage a wide range of prints to improve their grip on local companies, other levels of government operated on different tairs, and with different tools. Andreas Golob's chapter analyzes the ways in which Erlightenment Austria officials used the press to reform the administration. The fierce wars of propaganda and censorship efforts in modern Europe, however defective, were the result of a profound conviction in the emotional power of the press. One of the overflowing forces of this belief was the fear of conversion to post-reform Europe. As the first modern authorities have explored the potential of the printed forms of all types, the book industry thrown up: it was the constant flow of government works, after all, which provided reliable profits. Printers, publishers and authors asked the authorities to print particular works. 15 privileges were a way to protect printer investments against competitors, an impulse to the self-regulation motivated by the needs of individual printing companies. 16 This book therefore shifts the attention from attempts to the police press to study how those to power used the press. The scholars of political communication at the beginning modern have problematic the Habermasian opposition between a representative public sphere. 17 their work has shown that no ideal state has ever been achieved, e .apmatS .apmatS .apmats alled otacrem li e osoigiler e ocitilop eretop id irtnec art enoizaretni'nu otats erpmes "A'c

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