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Youth Urged To Get Vaccinated

Yet another CDC case study, in Colorado, found that the breakthrough infection rate in one county, Mesa, was significantly higher than the rest of the state, at 7 per cent versus about 5 per cent.

The articles in this volume of ARCHIMEDES examine particular cases of 'reception' in ways that emphasize pressing historiographical and methodological issues. Such issues arise in any consideration of the transmission and appropriation of scientific concepts and practices that originated in the several 'centers' of European learning, subsequently to appear (often in considerably altered guise) in regions at the European periphery. They discuss the transfer of new scientific ideas, the mechanisms of their introduction, and the processes of their appropriation at the periphery. The themes that frame the discussions of the complex relationship between the origination of ideas and their reception include the ways in which the ideas of the Scientific Revolution were introduced, the particularities of their expression in each place, the specific forms of resistance encountered by these new ideas, the extent to which such expression and resistance displays national characteristics, the procedures through which new ways of dealing with nature were made legitimate, and the commonalities and differences between the methods developed by scholars for handling scientific issues.

Giovannino Guareschi (1908-1968) was an Italian journalist, humorist, and cartoonist best known for his short stories based on the fictional Catholic priest Don Camillo. In this study, Alan R. Perry explores the Don Camillo stories from the perspective of Christian hermeneutics, a unique approach and the best critical key to unlocking the richness of both the author and his tales. The stories of Don Camillo, the cantankerous but beloved priest, and his sidekick, Communist mayor Peppone, continue to entertain viewers and readers. Their Cold War adventures, mishaps, arguments, and reconciliations have a timeless quality, and their actions reflect endearing values that prevail even today. The stories delight, to be sure, but the best of them also force us to stop and think about how Guareschi so powerfully conveyed the Christian message of faith, hope, and love. To appreciate the true genius of Guareschi, Perry argues that we must delve deeper into the latent spiritual meaning that many of his stories contain. In reflecting popular understandings of the faith, the Don Camillo tales allow us to appreciate a sacred awareness of the world, an understanding communicated through objects, gestures, expressions, and actual religious rites. The first full-length scholarly examination of the Don Camillo stories to appear, this book offers a solid appreciation of Italian cultural values and discusses the ways in which those values were contested in the first decades of the Cold War.

Dealing with the issue of ecclesiastical censorship and control over reading and readers, this study challenges the traditional view that during the eighteenth century the Catholic Church in Italy underwent an inexorable decline. It reconstructs the strategies used by the ecclesiastical leadership to regulate the press and culture during a century characterized by important changes, from the spread of the Enlightenment to the creation of a state censorship apparatus. Based on the archival records of the Roman Inquisition and the Congregation of the Index of Forbidden Books preserved in the Vatican, it provides a comprehensive analysis of the Catholic Church ' s endeavour to keep literature and reading in check by means of censorship and the promotion of a "good" press. The crisis of the Inquisition system did not imply a general diminution of the Church ' s involvement in controlling the press. Rather than being effective instruments of repression, the Inquisition and the Index combined to create an ideological apparatus to resist new ideas and to direct public opinion. This was a network mainly inspired by Counter-Enlightenment principles which would go on to influence the Church ' s action well

beyond the eighteenth century. This book is an English translation of *Il governo della lettura: Chiesa e libri nell' Italia del Settecento* (Bologna: Il Mulino, 2007).

A reassessment of the Jesuit contributions to the emergence of the scientific worldview.

This is the only scholarly work in the English language on the city of Rome in the Age of the Enlightenment, and the only book in any language to treat this fascinating city in all its multifarious aspects. Professor Gross combines extensive archival research with the latest findings of other scholars to produce a uniquely rounded portrait of the papal capital, elegantly illustrated with contemporary engravings by Piranesi and others. The book is divided into two sections, in the first of which Professor Gross discusses the material and institutional structures of the city, including its demography, economy, food supply, and judicial systems. The second section considers aspects of intellectual, cultural, and artistic life. Professor Gross contends not only that ancien-regime Rome witnessed a decline in Counter-Reformation fervour, but that this decay resulted in a marked dissonance in the political, social, and cultural life of the city.

Between 1650 and 1750, four Catholic churches were the best solar observatories in the world. Built to fix an unquestionable date for Easter, they also housed instruments that threw light on the disputed geometry of the solar system, and so, within sight of the altar, subverted Church doctrine about the order of the universe. A tale of politically canny astronomers and cardinals with a taste for mathematics, "The Sun in the Church" tells how these observatories came to be, how they worked, and what they accomplished. It describes Galileo's political overreaching, his subsequent trial for heresy, and his slow and steady rehabilitation in the eyes of the Catholic Church. And it offers an enlightening perspective on astronomy, Church history, and religious architecture, as well as an analysis of measurements testing the limits of attainable accuracy, undertaken with rudimentary means and extraordinary zeal. Above all, the book illuminates the niches protected and financed by the Catholic Church in which science and mathematics thrived. Superbly written, "The Sun in the Church" provides a magnificent corrective to long-standing oversimplified accounts of the hostility between science and religion.

In this book, Brendan Dooley examines Italian scientific communications in early modern history. He demonstrates that Italian science between the age of Galileo and the age of Galvani and Volta underwent two revolutions. While the methodological innovations of the time have received copious attention, Dooley is concerned with the revolution in published communications, which has hardly been studied at all. What his innovative research shows, in sum, is that the accomplishments of Galvani and Volta were not based upon a cultural void, but rather a century and a half of fervid activity aiming to consolidate the accomplishments of Galileo, reinforce scientific institutions, establish observation and experiment as the dominant methodology, and improve science's public relations. This process challenged traditional institutional hierarchies of specialized knowledge and had far-reaching, interdisciplinary implications for the development of universities, the profession of university science researcher, the academies, and even state government.

[Italiano]: Il presente lavoro costituisce una biografia intellettuale di Jacques-André Naigeon (1735-1810), importante figura del secolo dei Lumi francese. Biografo e primo editore di Diderot, Naigeon fu testimone privilegiato delle innumerevoli vicende politiche, sociali e culturali che sconvolsero la società francese. Ateo convinto, editore infaticabile, fine conoscitore della letteratura clandestina, il giovane Naigeon fece in tempo a collaborare agli ultimi volumi dell' *Encyclopédie* e a partecipare, con il barone d' *Holbach*, alla propagazione di numerosi scritti eterodossi, materialisti e ferocemente anti-clericali; dopo la Rivoluzione – la quale lo spinse alla riflessione ma non ad un' *attività politica propriamente detta* – fu integrato dalla cultura "ufficiale" tramite l' *elezione presso l' Institut de France*: ma nonostante alcuni lavori editoriali di grande pregio, Naigeon resterà esclusivamente la testimonianza vivente di una stagione culturale ormai irripetibile ./[English]:This work aims at being an intellectual biography of Jacques-André Naigeon (1735-1810), an important figure of French Enlightenment. Not only was he very close to Diderot - of whom he was biographer and editor - but he was also a privileged witness of the countless political, social and cultural events that led to the French Revolution. Besides being a convinced atheist, a tireless publisher, a fine connoisseur of Clandestine literature, Naigeon had the opportunity to collaborate in writing the last volumes of the *Encyclopédie* and to participate in the propagation of heterodox, materialistic and fiercely anti-clerical writings. After the Revolution - at the beginning of which he tried in vain to make himself heard by the *Assemblée Nationale* - he was then integrated into the "official" culture through the election at the *Institut de France*: however, even if he is the author of some prestigious works, Naigeon remains exclusively the living testimony of a now unrepeatable cultural season.

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