

# Abstract

The starting point of work, subject of the first thematic area analyzed covered the study and development of a more general framework of mid-nineteenth century European history, culture and scientific knowledge. In particular, we have investigated the relationship between the institutional history and the history of science. We have tried to reconstruct the great scientific debate and, in many respects, philosophical, passing through the middle centuries of the modern age has brought the work of Charles Darwin, *The Origin of Species* in 1859. This made it possible to reinterpret the role and the role played by science on the formation of a new "European consciousness" between old and new modern age.

The questions, which we tried to give some answers in this work are the following: what are the roles and purposes of science in the modern age? Scientific solutions offered by modern philosophers who lived in the second period, in which stresses have responded? Which report is generated on the moral and institutional relationship between science and the secular and ecclesiastical institutions of the XVII-XIX?

We know how to up the middle centuries of the modern Christian thought had certainly contemplated eternity, but it had assigned an immutable character, whose time land was intended as a short drama linked to sin and redemption and the natural world as the background within which this drama unfolded. The answer to this distressing condition of human philosophers tended to develop, even in the eighteenth century, a scientific answer helpful to mitigate the state of sinful human nature.

Contaminated by original sin, and mortal and suffering, the man needed medical care, attention to the body. But what kind of body, exactly?

Undoubtedly, the focus was on the misery of the human body, generally speaking, but the specific object of medicine is poured on the bodies of noble society, the feudal classes, which were preserved and protected, especially in relation to this whole concept of modern "cetuale society ", ie feudal character, so as to safeguard political institution.

Ultimately, for most of the modern age remained very marginal in the flow of scientific medical practice, attention to social classes placed in the

bottom of the scale of the social order: the common people. Between the eighteenth and early nineteenth centuries of assists, gradually developing a culture of character linked to the Enlightenment and the rise and rise of new political processes, in which one assumes the increasingly dominant middle class, social group from interests that appear converging towards the claim, among other elements, a new prominence and a new function of "citizen" within the political organization.

It is stated, after the French Revolution, a new relationship between a social consciousness (Marx speaks of class consciousness) and the State, under whose auspices it also moves the science and not just medical.

It will then liberalism, understood as a political category and economical at the same time, to affirm the positivist philosophy, in which we find the most complete development of evolution, which will become scientific, and somewhat later, to change the course of history science. No longer confined, as in the eighteenth, only to the halls of academe, but invested with a new function, the science becomes, to some extent, social services, utilities produced by the organization that aims to improve state and all or nearly all, of the deficiencies made man in his subjective being and in his social existence.

The first chapters of the thesis, especially chapters II and III analyze these aspects of moving, as mentioned, the design and use of science in the seventeenth and eighteenth and nineteenth centuries. The historical problem unfolded here is addressing the complex issue of ownership and use of science. This issue touches, inevitably, the traditional role, unquestionably moral, scientific influenced by the work played by the Catholic Church in society that is evolving from the old to the new modern age. Scientific reflection of Darwin on biological evolution, in particular, have helped transform the idea that man has of himself and the place it occupies in nature. With Darwin there is another significant object analyzed here: the biological substrate of man as an indispensable part of his being: the origin and nature of thought, the origin and nature of man and the origin and nature of life.

It is located in highlighting the contribution to the debate on the use and social function of science by the new boundaries identified by the first mechanism and vitalism, which was compared in biology to take shape as part of a more general comparison of theoretical and ideal, and from biogenetic at a later time and that thanks to its developments helped make science more accessible to the masses.

However, the development and enjoyment of science during the nineteenth and twentieth century led to an internal problem of no small importance. The problem with the institutional use of science, which clashes with the tradition of the Catholic Church. As part historical reference, XVII-XIX centuries, there is still a monopoly of the Roman Church on science. The explosion, at the end of the nineteenth century, the crisis of modernism within the Church of Rome and, more generally, in the European cultural context is an interesting analysis of the time. It was not only retrieve bibliographic and documentary material relating to the reference period, but we tried to highlight how the "problem modernism" has led to an opening of science towards the Roman Church, but also to society understood in its wider political and institutional complex.

The final part of the thesis responds to another topic, no doubt linked to the previous analysis and interpretation on the recovery of new documentary material, preserved in the Archives of the Congregation for the Doctrine of the Faith concerning the case of the Jesuit priest and French paleontologist Pierre Teilhard de Chardin, who was accused, in the early twentieth century, of heresy for his views about the origin of man, original sin and still be considered tied to environments steeped in modernism. The chapters in question showed some unpublished biographical aspects of the Jesuit, his entry in the order of St. Ignatius, its cultural background and, finally, his scientific thought.

From the research clearly shows that:

1. We are in the presence of an inquisitorial process
2. We in modern times
3. We are facing the issues of formation of a renewed relationship between human consciousness and public consciousness, where the roles of state and church seem like two different actors in the development of a story about a new crisis of a new European consciousness

The focal point of research has shed light on the beginnings of the new human consciousness, which in Western Europe is changing in relation to broader historical changes of the period. Moreover, the writings of de Chardin and the relative, as yet unpublished inquisitorial process, well engage the purposes of doctoral research on the origins of the crisis of the nation state, whose origins also lie in the very beginnings of modern history: that the second age modern.

