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2B2 - JUAREZ ZAYDEN

Scholarly correspondence can be as insightful as scholarly work itself, as it often documents the motivating forces of its writers' intellectual ideas while illuminating their lives more clearly. The more complex the authors' scholarly works and the more troubled the eras in which they lived, the more substantial, and potentially fascinating, their correspondence. This is especially true of the letters between Alfred Schutz (1899–1959) and Eric Voegelin (1901–1985). The scholars lived in incredibly dramatic times and produced profound, complex works that continue to confound academics. The communication between these two giants of the social sciences, as they sent their thoughts to one another, was crucial to the work of both men. A Friendship That Lasted a Lifetime: The Correspondence between Alfred Schutz and Eric Voegelin demonstrates that Schutz and Voegelin shared a remarkable friendship: they first met as students in Vienna in the 1920s and found themselves great

partners in discussion; years later they were pushed out of Europe by Nazi pressure and went to work at separate American universities. For twenty years they wrote each other, developing their respective scientific works in that dialogue. The letters bear witness to their friendship during the years they spent in exile in the United States, and they document the men's tentative attempts at formulating the theories of "lifeworld" and "gnosis" associated with Schutz and Voegelin today. The entire collection of 238 letters was printed in German in 2004, but this edited volume is the first to present their correspondence in English and offers a selection of the most important letters—those that contributed to the thinkers' theoretical discussions and served as background to their most significant thoughts. Editors Gerhard Wagner and Gilbert Weiss do not analyze Schutz's and Voegelin's works in light of the correspondence—rather, they present the collection to create a framework for new interpretations. A Friendship That Lasted a Lifetime takes a unique

look at two major social scientists. This volume is a valuable resource in the study of Voegelin's political philosophy and Alfred Schutz's contribution to American sociology and marks an important addition to the literature on these remarkable men. Showing how scholarly discourse and the dialogue of everyday life can shed light on one another, the book finally presents this correspondence for an American audience and is not to be missed by scholars of philosophy and sociology.

"The 'return of religion' in the public sphere and the emergence of post-secular societies have propelled the discourse of political theology into the centre of contemporary democratic theory. This situation calls forth the question addressed in this book: Is a democratic political theology possible? Carl Schmitt first developed the idea of the Christian theological foundations of modern legal and political concepts in order to criticize the secular basis of liberal democracy. He employed political theology to argue for the continued legitimacy of the absolute sovereignty of the state against the claims raised by pluralist and globalized civil society. This book shows how, after Schmitt, some of the main political theorists of the 20th century, from Jacques Maritain to Jürgen Habermas, sought to establish an affirmative connection between Christian political theology, popular sovereignty and the legitimacy of democratic government. In so doing, the political representation of God in the world was no longer placed in the hands of hierarchical and sovereign lieutenants (Church, Empire, Nation), but in a series of democratic institutions, practices and conceptions like direct representation, constitutionalism, universal human rights, and public reason that reject the primacy of sovereignty"--

The 34th volume of the Collected works of Eric Voegelin consists of Voegelin's autobiographical reflections, reprinted from the 1989 edition with additional annotations; a glossary of terms used in Voegelin's writings, illustrated with examples from throughout the Collected works; a volume index; and a cumulative index.

Annotation This important new work is a major analysis of the foundation of Eric Voegelin's political science. Barry Cooper maintains that the writings Voegelin undertook in the 1940s provide the groundwork for the brilliant book that is one of his best known, *The New Science of Politics*. At the time of that book's publication, however, few were aware of the enormous knowledge and accomplished scholarship that lay behind its illuminating, although sometimes baffling, formulations. By focusing on several of the key chapters in Voegelin's eight-volume *History of Political Ideas*, especially the studies of Bodin, Vico, and Schelling, Cooper shows how those studies provide the basis for Voegelin's thought. Investigating Voegelin's study of Oriental influences on Western political "ideas," especially Mongol constitutional law, and his study of Toynbee, Cooper seeks to demonstrate the vast range of materials Voegelin used. Cooper contends that, as with other great thinkers, political crisis, specifically the world war of 1939-1945, stimulated Voegelin's intellectual and spiritual achievement. He provides an analysis of Voegelin's immediate concern with the course of World War II, his ability to understand those dramatic events in a large context, and his ability to provide an insightful account of the causes, the significance, and the consequences of the spiritual and political disorder that was evident all around him. In *Eric Voegelin and the Foundations of*

Modern Political Science, Cooper makes the connection between Voegelin's political writings of the 1940s and the meditative interpretations that began to appear with the publication of *Anamnesis* and with the later volumes of *Order and History* much more intelligible than does any existing discussion of Voegelin. Scholars in intellectual history and political science will benefit enormously from this valuable new addition to Voegelin studies.

Provides the first comparison of the thought of these two political philosophers and its influence on contemporary American conservatism.

Using his background in political theory and philosophical anthropology, Barry Cooper is the first political scientist to propose new interpretations of some of the most famous extant Paleolithic art and artifacts in *Paleolithic Politics*. This book is inspired by Eric Voegelin, one of the major political scientists of the last century, who developed an interest in the very early symbolism associated with the caves and rock shelters of the Upper Paleolithic, but never finished his analysis. Cooper, who has written extensively on Voegelin's theories, takes up the enterprise of applying Voegelin's approach to an analysis of portable and cave art. He specifically applies Voegelin's philosophy of consciousness, his concept of the compactness and differentiation of consciousness, his argument regarding the experience and symbolizations of reality, and his notion of the primary experience of the cosmos to images previously regarded as pedestrian. Cooper demonstrates the political significance of the earliest expressions of human existence and is among the first to argue that political life began not with the Greeks, but 25,000 years before

them. Archaeologists, prehistorians, and political scientists will all benefit from this original and provocative work.

While terrorism has been used throughout the ages as a weapon in political struggles, there is an essential difference between groups who use these tactics for more or less rational political goals and those seeking more apocalyptic ends. Cooper argues that today's terrorists have a spiritual perversity that causes them to place greater significance on killing than on exploiting political grievances. He supports his assertion with an analysis of two groups that share the characteristics of a pneumopathological consciousness - Aum Shinrikyo, the terrorist organization that poisoned thousands of Tokyo subway riders in 1995, and Al-Qaeda, the group behind the infamous 9/11 killings.

The rise of Asia in global affairs has forced western thinkers to rethink their assumptions, theories, and conclusions about the region. Eric Voegelin's *Asian Political Thought* brings together a mixture of established and rising scholars from both Asia and the West to reflect upon the political philosopher's thought about China, Japan, Korea, Central Asia, and India. From Voegelin's writings, readers will not only understand how Voegelin's approach can illuminate the fundamental principles and issues about Asia but also what are the challenges and possibilities that Asia offers in the twentieth-first century. For those who want to move past the superficial commentary and clichés about Asia, Eric Voegelin's *Asian Political Thought* is the book for you.

Published Essays, 1966-1985 includes some of the most trenchant and compelling of Eric Voegelin's work and is an indispensable companion to his *Anamne-*

sis and to the fourth and fifth volumes of *Order and History*, which were prepared for publication during the same period, the last two decades of the author's life. These essays are quintessential Voegelin. Voegelin was an essayist at heart, and the pieces gathered here bear on almost every aspect of his philosophy. They range in subject matter and tone from a scalding critique of the German intellectual establishment during the Hitler period and a satire upon contemporary vulgar culture to magisterial analyses of immortality, reason, and consciousness. The essays also embrace Voegelin's elaboration of the theory of equivalent experiences and symbolizations over human history and his meditation upon the lure of extremes in the rebellion of magic against reason in various modernist attacks on culture. The scope of Voegelin's work is magnified by the collection's final essay, a touching and profound deathbed reflection on God. Running through all the material is Voegelin's conviction that the truly scientific or philosophical life is ordered through an Anselmian *fides quaerens intellectum*, a faith in search of understanding. Thus, the assertion that "all men by nature desire to know," which opens Aristotle's *Metaphysics*, is rightly completed by the words the divine Ground of being. It is the search of the Ground by a mystic philosopher-consciously indebted to such great contemplatives as Plato, Anselm, of Canterbury, Jean Bodin, and Henri Bergson—that distinguishes Voegelin's own pilgrimage through time in partnership with God. Nowhere does this come more powerfully and luminously clear than in the pages of *Published Essays, 1966-1985*. *Science, Politics and Gnosticism* comprises two essays by Eric Voegelin (1901-85), arguably one of the most

provocative and influential political philosophers of the last century. In these essays, Voegelin contends that certain modern movements, including positivism, Hegelianism, Marxism, and the "God is dead" school, are variants of the gnostic tradition he identified in his classic work *The New Science of Politics*. Voegelin attempts to resolve the intellectual confusion that has resulted from the dominance of gnostic thought by clarifying the distinction between political gnosticism and the philosophy of politics. Between 1933 & 1938, Eric Voegelin published four books that expressly stated his opposition to the increasingly powerful Hitler regime. As a result, he was forced to leave his homeland in 1938. Twenty years later, he returned to Germany as a professor of political science at Ludwig-Maximilian University. Voegelin's homecoming allowed him the opportunity to voice once again his opinions on the Nazi regime & its aftermath. In 1964 at the University of Munich, Voegelin gave a series of memorable lectures on what he considered "the central German experiential problem" of his time: Adolf Hitler's rise to power, the reasons for it, & its consequences for post-Nazi Germany. For Voegelin, these questions demanded a scrutiny of the mentality of individual Germans & of the order of German society during & after the Nazi period. *Hitler & the Germans*, published here for the first time, offers Voegelin's most extensive & detailed critique of the Hitler era. Voegelin interprets this era in terms of the basic diagnostic tools provided by the philosophy of Plato & Aristotle, Judeo-Christian culture, & contemporary German-language writers like Heimito von Doderer, Karl Kraus, Thomas Mann, & Robert Musil. His inquiry uncovers a historiography that was substantially un-

historic: a German Evangelical Church that misinterpreted the Gospel, a German Catholic Church that denied universal humanity, & a legal process enmeshed in criminal homicide. Hitler & the Germans provides a profound alternative approach to the topic of the individual German's entanglement in the Hitler regime & its continuing implications. This comprehensive reading of the Nazi period has yet to be matched.

Toda la obra de Eric Voegelin, que nació en Alemania en el primer año del siglo XX, estuvo guiada por la necesidad de comprender aquello que identificó como desorden y decadencia intelectual de una Europa en la que vio crecer los monstruos que provocarían la Primera y la Segunda Guerra Mundial, el Holocausto y el Gulag. Radicado en los Estados Unidos en 1938, Voegelin -que cursó en Viena su doctorado bajo la dirección de Hans Kelsen- desarrolló una obra en diálogo, entre otros, con Jacob Taubes, Leo Strauss, Hannah Arendt y Karl Löwith (con quien proyectó escribir una obra sobre Nietzsche), marcada, como la de ellos, por la experiencia del exilio. Voegelin regresa al pensamiento clásico para encontrar en él las fuentes del orden de las civilizaciones, cuya ausencia vivió personalmente en la época de la política de masas de la Europa de principios de siglo. Su obra reúne la filosofía y la religión como fuentes que permitieron representar, mantener o reconstruir las estructuras que hacen posible la vida humana y la convivencia política. De allí que la filosofía, para él, consista en la interpretación y recuperación de las experiencias de la trascendencia, de la relación del hombre con el ser y con la raíz divina de la existencia. Con estudios preparados especialmente para este libro - como todos los que integran esta colección-, se indaga aquí en las lecturas que

Voegelin hace de Platón, Aristóteles, San Agustín, Thomas Hobbes y Giambattista Vico. Para ello, se convocó a algunos de los grandes concedores de la obra del filósofo alemán y de los clásicos con los que dialoga: Bernat Torres, Josep Monserrat, Barry Cooper, Nicoletta Scotti Muth, Thierry Gontier y Harald Bergbauer.

By the time Eric Voegelin fled Hitler's regime and made his way to the United States in 1938, he had already written four books criticizing Nazi racism, establishing what would be the focus of his life's work: to account for the endemic political violence of the twentieth century. One of the most original political philosophers of the period, Voegelin has largely avoided ideological labels or categorizations of his work. Because of this, however, and because no one work or volume of his can do justice to his overall project, his work has been seen as difficult to approach. Drawing from the University of Missouri Press's thirty-four-volume edition of *The Collected Works of Eric Voegelin* (1990-2009), Charles Embry and Glenn Hughes have assembled a selection of representative works of Voegelin, satisfying a longstanding need for a single volume that can serve as a general introduction to Voegelin's philosophy. The collection includes writings that demonstrate the range and creativity of Voegelin's thought as it developed from 1956 until his death in 1985 in his search for the history of order in human society. The Reader begins with excerpts from *Autobiographical Reflections* (1973), which include an orienting mixture of biographical information, philosophical motivations, and the scope of Voegelin's project. It reflects key periods of Voegelin's philosophical development, pivoting on his flight from the Gestapo. The next sec-

tion focuses on Voegelin's understanding of the contemporary need to re-ground political science in a non-positivistic, post-Weberian outlook and method. It begins with Voegelin's historical survey of science and scientism, followed by his explanation of what political science now requires in his introduction to *The New Science of Politics*. Also included are two essays that exemplify the practice of this "new science." Voegelin started his academic career as a political scientist, and these early essays indicate his wide philosophical vision. Voegelin recognized that a fully responsible "new science of politics" would require the development of a philosophy of history. This led to the writing of his magnum opus, the five-volume *Order and History* (1956-1985). This section of the Reader includes his introductions to volumes 1, 2 and 4 and his most essential accounts of the theoretical requirements and historical scope of a philosophy of history adequate to present-day scholarship and historical discoveries. In the course of his career, Voegelin came to understand that political science, political philosophy, and philosophy of history must have as their theoretical nucleus a sound philosophical anthropology based on an accurate philosophy of human consciousness. The next set of writings consists of one late lecture and four late essays that exemplify how Voegelin recovers the wisdom of classical philosophy and the Western religious tradition while criticizing modern misrepresentations of consciousness. The result is Voegelin's contemporary accounts of the nature of reason, the challenge of truly rational discussion, and the search for divine origins and the life of the human spirit. During his philosophical journey, Voegelin addressed the historical situatedness of human existence, explicating the historicity of human cons-

sciousness in a manner that gave full due to the challenges of acknowledging both human immersion in the story of history and the ability of consciousness to arrive at philosophically valid truths about existence that are transhistorical. The essays in this final section present the culmination of his philosophical meditation on history, consciousness, and reality.

"Consciousness and Politics begins with an analysis of the problem of the historicity of truth as it was formulated shortly before Voegelin abandoned his eight-volume *History of Political Ideas*. The analysis then follows a more or less chronological path, discussing the arguments developed in *The New Science of Politics*, Voegelin's most famous book, the differentiation of consciousness and the problems of myth and nature as presented in the early volumes of *Order and History*. Starting in the 1960s, Voegelin began a lengthy argument in several volumes that resumed his concern with the philosophy of consciousness, which he had outlined in his early writings, and its connection to what we conventionally call philosophy of history. Voegelin's late and often difficult essays, lectures, and the final volume of *Order and History*, many scholars have noticed, emphasize the meditative origins of his political science and, more broadly, of philosophy. The concluding chapters analyze this subject-matter and a perennial question that so many of Voegelin's readers have raised: what is the relation of his political science or philosophy to Christianity?"--

In Part II Voegelin deals with race ideas, which he distinguishes from race theories. Race ideas, like other political ideas, form a part of political reality itself, contributing to the formation of social groups and societies. Voegelin shows that the modern race idea is just one "body idea" among others, such as

the tribal state and the Kingdom of Christ, each offering a different symbolic image of community.

Over the past half-century, Eric Voegelin has produced a demanding body of writing on the philosophy of history and the history of political theory since antiquity. This is the first full-scale treatment of his inquiry into the reality of man's political existence. It includes close readings of the texts, with Voegelin's own comments on them interspersed, offering a thorough explication of the philosopher's quest. Incorporating an "Autobiographical Memoir" prepared in collaboration with Voegelin especially for the volume, Ellis Sandoz interweaves the events of this great thinker's life with the philosophical inquiry to which that life has been devoted. Among the uniquely engaging biographical subjects covered are Voegelin's reminiscences of his involvement with such seminal minds as Max Weber, and with Karl Kraus, Hans Kelsen, and other lights of Vienna's intellectual community of the 1920s and 1930s; a full discussion of his early responses to national socialism and his escape from the Anschluss in 1938; and a summary of his early years in America, with particular attention to the years at Louisiana State University with Cleanth Brooks, Robert Penn Warren, and Robert Heilman. Carefully analyzing Voegelin's contribution to our understanding of ourselves, Sandoz convincingly argues that Voegelin's achievement is revolutionary. He emphasizes the common sense running through Voegelin's thought, and reveals how Voegelin reached a new analysis of reality and provides us with a new science of human affairs. Sandoz does not reveal the "truth to end the quest for truth," but shows how such "stop history" answers are defective. Exploring the meaning of that "first truth" as it has

been intellectually and spiritually unraveled by one of our century's leading thinkers, Voegelinian Revolution shows anyone interested in politics and human affairs how to follow Voegelin's path. This book will be of interest to historians, political theorists, students of philosophy and religion, and educated readers concerned about the plight of American/Western civilization and looking for a new view on our current "crisis." Ellis Sandoz, the Hermann Moyse, Jr. Distinguished Professor of Political Science at Louisiana State University and a former chairman of the department, is director of the Eric Voegelin Institute for American Renaissance Studies.

"Must be considered one of the most enlightening essays on the character of European politics that has appeared in half a century... powerful and vivid."—Times Literary Supplement "Thirty-five years ago few could have predicted that *The New Science of Politics* would be a best-seller by political theory standards. Compressed within the Draconian economy of the six Walgreen lectures is a complete theory of man, society, and history, presented at the most profound and intellectual level...Voegelin's [work] stands out in bold relief from much of what has passed under the name of political science in recent decades...The *New Science* is aptly titled, for Voegelin makes clear at the outset that a 'return to the specific content' of premodern political theory is out of the question...The subtitle of the book, *An Introduction*, clearly indicates that *The New Science of Politics* is an invitation to join the search for the recovery of our full humanity."—From the new foreword by Dante Germino "One of the most distinguished interpreters to Americans of the non-liberal streams of European thought...bril-

liant insights."—American Political Science Review

"Examines an analysis of the legal and political writing of Eric Voegelin during the 1920s and the 1930s. Cooper discusses Voegelin's first systematic effort to bring together the principles of philosophical anthropology with his understanding of comparative social science and examines Voegelin's *The Authoritarian State and The New Science of Politics*"--Provided by publisher.

Once again available in paperback, *Plato* is the first half of Eric Voegelin's *Plato and Aristotle*, the third volume of his five-volume *Order and History*, which has been hailed throughout the Western world as a monumental accomplishment of modern scholarship.

"Analyzes the development of Voegelin's thought regarding the origins of Christianity in the person of Jesus, the development of the church in the works of Paul, and the relationship between an immanent institutional order symbolizing the divine presence and the struggle for social and political order"--Provided by publisher.

Eric Voegelin is famous as a philosopher of history and as one of the most eminent political scientists of the 20th century. His most fundamental work on political theory, the *"New Science of Politics"*, is nowadays considered a classic in its field. While the *"New Science"* has always been a very controversial book, its critics have hardly ever taken the pain to pinpoint the weaknesses they condemned Voegelin's book for. There is, however, one exception: Only shortly after the appearance of Voegelin's *"New Science"* in 1954, Hans Kelsen has written a most detailed reply to this book of his former student. This reply, which was known to Voegelin and is mentioned in

his autobiography, is now being published by the Ontos Verlag. Being a distinguished philosopher himself of an erudition and breadth of knowledge that matches that of Eric Voegelin, Hans Kelsen is able to support the critical stance he takes on Voegelin's *"New Science"* by clear and well-founded argument. This critical reply to Voegelin's *"New Science"* is not only an important contribution to the dispute about the foundations of political order in modern society, but will also prove valuable to readers generally interested in Voegelin's life and work.

Because Voegelin's basic theoretical position shifted dramatically over the course of his career and because his analysis of ideology and its source was never given full and final expression in a single work, Franz's comprehensive study is especially valuable. The author provides the first sustained examination of Voegelin's contentions that the various and diverse ideologies of the modern age are rooted in a common pattern of consciousness; that Christianity was an important force in the origination of medieval and modern patterns of disordered consciousness; and that an essential equivalence exists among patterns of disordered consciousness across historical eras. He also includes the first analysis of Voegelin's search for forms of individual and social therapy that could serve as counterparts to his diagnoses of spiritual and political disorders.

This volume brings together critical review papers, many specially commissioned, on key themes and questions in the work of the political scientist, philosopher and religious thinker Eric Voegelin (1901-1985). Areas covered include: (1) Political science: 'Political Religions': manifestations in Nazi Germany and in contemporary European and North Ameri-

can nationalism; (2) International relations: the 'Cold War' in critical perspective; (3) Philosophy: Plato and Aristotle in the reading of Eric Voegelin: contemporary assessments; (4) Sociology: Correspondence of Voegelin and Alfred Schütz; (5) New Testament studies and Christology: questions and developments for Voegelin's interpretations; (6) Old Testament studies: questions and developments from Voegelin's Israel and Revelation; (7) Historical sociology: Revelation and order in axial-age societies; (8) Philosophy of history: Voegelin and Toynbee in contrast; (9) Literary studies: Voegelin in contrast with contemporary literary theory; critical readings of Milton, Greek tragedy.

"Readers intimidated or puzzled by Voegelin's often daunting prose will find Federici's volume, the fourth entry in ISI's Library of Modern Thinkers series, an invaluable guide to one of the twentieth century's most imposing - and most impressive - philosophical minds."--- BOOK JACKET.

Please note: This is a companion version & not the original book. Sample Book Insights: #1 Political science is suffering from a difficulty that stems from its very nature as a science of man in historical existence. For man does not wait for science to explain to him what his life is about, and when the theorist approaches social reality, he finds it pre-empted by society's self-interpretation. #2 When a theorist reflects on his own theoretical situation, he finds himself faced with two sets of symbols: the language symbols produced as an integral part of the social cosmion in the process of its self-illumination, and the language symbols of political science. #3 The task of defining and clarifying the symbols of a political party is not simple if the inquiry is conducted

according to critical standards. The criteria used in the process of clarification must be well defined, and the cognitive value of the resulting concepts must be tested by placing them in larger theoretical contexts. #4 A political society is a cosmion illuminated from within. It can dissolve not only through the disintegration of the beliefs that make it an acting unit in history, but also through the dispersion of its members in such a manner that communication between them becomes physically impossible.

"Science, Politics and Gnosticism comprises two essays by Eric Voegelin (1901-85), arguably one of the most provocative and influential political philosophers of the last century. In these essays, Voegelin contends that certain modern movements, including positivism, Hegelianism, Marxism, and the "God is dead" school, are variants of the gnostic tradition he identified in his classic work *The New Science of Politics*. Voegelin attempts to resolve the intellectual confusion that has resulted from the dominance of gnostic thought by clarifying the distinction between political gnosticism and the philosophy of politics."--- BOOK JACKET.

By the middle of the eighteenth century the effort of philosophy was to place man, with his variety of physical manifestations throughout the world, within a systemic order of nature. Voegelin perceives the problem of race as the epitome of the difficulties presented by this new theoretical approach.

Published together for the first time in one volume are Eric Voegelin's *Political Religions*, *The New Science of Politics*, and *Science, Politics, and Gnosticism*. *Political Religions* was first published in 1938 in Vienna, the year of Voegelin's forced emigration from Austria to the United States. *The New Science of*

Politics was written in 1952 and established Voegelin's reputation as a political philosopher in America. Science, Politics, and Gnosticism was Voegelin's Inaugural Lecture at the University of Munich in 1958 and introduced him to the West German intellectual public. Although these books were written during remarkably different historical circumstances of Voegelin's life, all three present an analysis of modern Western civilization that has lost its spiritual foundations and is challenged by various ideological persuasions. Voegelin critiques in these texts a "modernity without restraint." It is a modernity with Hegelian, Marxian, Nietzschean, Heideggerian, positivist, Fascist, and other predominantly German characteristics. The author confronts this modernity with Western meaning as it emerged in ancient Greece, Rome, Israel, and Christianity and became transformed in the European Middle Ages, the Italian Renaissance, and the Anglo-American political formation. This three-in-one volume delves into the intellectual and spiritual complications of modernity, tracing its evolution from the ancient civilizations to the twentieth century. In his substantial new introduction, Manfred Henningsen explores the experiential background that motivated Voegelin's theoretical analyses and the new relevance that his work has gained in recent years with the unexpected collapse of state socialism in East Germany, Eastern Europe, and the Soviet Union. *Modernity without Restraint* will be a valuable addition to intellectual history and Voegelin studies.

Twentieth-century political philosopher Eric Voegelin is best known as a severe critic of modernity. Much of his work argues that modernity is a Gnostic revolt against the fundamental structure of reality. For Voegelin, "Gnosticism" is the be-

lief that human beings can transform the nature of reality through secret knowledge and social action, and he considered it the crux of the crisis of modernity. As Voegelin struggled with this crisis throughout his career, he never wavered in his judgment that philosophers of the modern continental tradition were complicit in the Gnostic revolt of modernity. But while Voegelin's analysis of those philosophers is at times scathing, his work also bears marks of their influence, and Voegelin has much more in common with the theorists of the modern continental tradition than is usually recognized. *Eric Voegelin and the Continental Tradition: Explorations in Modern Political Thought* evaluates this political philosopher—one of the most original and influential thinkers of our time—by examining his relationship to the modern continental tradition in philosophy, from Kant to Derrida. In a compelling introduction, editors Lee Trepanier and Steven F. McGuire present a review of the trajectories of Voegelin's thought and outline what often is portrayed as his derisive critique of modernity. Soon, however, they begin to unravel the similarities between Voegelin's thought and the work of other thinkers in the continental tradition. The subsequent chapters explore these possible connections by examining Voegelin's intellectual relationship to individual thinkers, including Hegel, Schelling, Kierkegaard, Heidegger, and Gadamer. The essays in this volume go beyond Voegelin's own reading of the modern philosophers to offer a reevaluation of his relationship to those thinkers. In *Eric Voegelin and the Continental Tradition*, Voegelin's attempt to grapple with the crisis of modernity becomes clearer, and his contribution to the modern continental tradition is illuminated. The book features the work of both established and

emerging Voegelin scholars, and the essays were chosen to present thoughtful and balanced assessments of both Voegelin's thought and the ideas of the other thinkers considered. As the first volume to examine the relationship—and surprising commonalities—between Voegelin's philosophy and the continental tradition as a whole, this text will be of interest not only to Voegelin disciples but to philosophers engaged by continental modernism and all disciplines of political philosophy.

Eric Voegelin's *Political Readings* fills a critical void by providing an original approach to studying the work of Eric Voegelin, one of the major political philosophers of the twenty-first century. Across six chapters, experts guide the reader from classical to modern times presenting six political philosophers who have had an impact on the life and philosophical production of Eric Voegelin. Philosophers examined include Plato, Aristotle, Saint Augustine, Hobbes, Weber and Kelsen. Through this innovative structure, the chapters collectively illustrate how Voegelin was an exceptional thinker through his engagement with political philosophers both modern and antique. The plurality of unique, academic perspectives and voices enriches our understanding of Voegelin's own thought while also encouraging a re-think of ancient and modern thinkers, and the transformation and continuity between these. Designed for students and scholars alike, Eric Voegelin's *Political Readings* will appeal to all those with an interest in Voegelin as well as readers familiar with classical and modern political philosophers.

Volume 6 of *The Collected Works of Eric Voegelin* offers the first translation of the full German text of *Anamnesis* published in 1966. The previous English edition,

translated by Gerhart Niemeyer, focused largely on the sections of *Anamnesis* dealing directly with Voegelin's philosophy of consciousness. It omitted some of the extensive historical studies on which the philosophy of consciousness was based. To properly understand Voegelin's work, however, it is essential to give equal weight to the empirical as well as the philosophical aspects. This complete version of *Anamnesis* captures the full integrity of his vision. It is at once scientific, in the sense of fidelity to the demands of historiographic scholarship, and philosophical, in exploring the significance of the texts for the meaning of human existence in society and history. *Anamnesis* is a pivotal work within Voegelin's intellectual odyssey. Alone among Voegelin's books, it reveals an author looking back and taking stock of his growth rather than customarily forging ahead into new regions and new problems. This critical work is both a recollection of Voegelin's own development, reaching back even to his infant memories, and a demonstration of the anamnestic method as applied to a wide range of historically remembered materials. Written as more than just a collection of essays, *Anamnesis* is the volume in which Voegelin works out for himself the reconceptualization of what Order and History, and by definition his central philosophical approach, is going to be. By revisiting his previous work—a departure from Voegelin's usual scholarly habits—he found at last the literary form for the kind of empirical philosophical meditation that had long absorbed his labors. Parts I and III contain biographical and meditative reflections written by Voegelin in 1943 and 1965, respectively. The first part details the breakthrough by which Voegelin recovered consciousness from the current theories of cons-

consciousness. Part III begins as a rethinking of the Aristotelian exegesis of consciousness, and then expands into new areas of awareness that had not come within the knowledge of classic philosophy. Between these two meditative selections

are eight studies that demonstrate how the historical phenomena of order gave rise to the type of analysis which culminates in the meditative exploration of consciousness.