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Nota di contenuto	Introduction : heresy -- Heresy and the inquisition -- Czeslaw Milosz and the captive mind -- The archetypal inquisition -- Joseph de Maistre and the Inquisition -- Juan Donoso Cortes and the "sickness" of the liberal state -- Georges Sorel and Charles Maurras : the emergence of secular state corporatism -- Maurice Barres and Charles Maurras : the nationalist substitute for Catholicism -- The secularization of heresiophobia -- Carl Schmitt, the Inquisition, and totalitarianism -- Carl Schmitt and early modern Western esotericism -- Carl Schmitt and gnosticism -- Communism and the heresy of religion -- Eric Voegelin, anti-gnosticism, and the totalitarian emphasis on order -- The rhetoric of anti-gnosticism -- Voegelinian inquisitors -- Norman Cohn and the pursuit of heretics -- The inner demons of Europe once again -- Theodor Adorno and the "occult" -- Another long, strange trip -- That old bugaboo, "gnosticism," yet again -- An epidemic of evil! -- Digital revolution -- High weirdness in the American hinterlands -- The satanic panic of late-twentieth-century America -- Illuminatiphobia -- The Christian illuminati -- The American state of exception -- Rendering to the secular arm -- Berdyaev's insight -- Dostoevsky revisited -- Berdyaev on inquisitional psychopathology -- Totalitarianism of the left and of the right -- The betrayal of humanity -- It can happen here -- Conclusion : disorder as order -- Bohme's metaphysics of evil -- Ideocracy's consequences -- Heresy and history -- The ubiquity of ideopathology -- Mysticism and Plato's cave.

