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reversion to civil religion); 11. Spinoza's interpretation of the Commonwealth of the Hebrews, and why civil religion is a continuing presence in his version of liberalism; 12. John Locke: the liberal paradigm; 13. 'The gods of the philosophers' I: Locke and John Toland; 14. Bayle's republic of atheists; 15. Montesquieu's pluralized civil religion; 16. The Straussian rejection of the enlightenment as applied to Bayle and Montesquieu; 17. 'The gods of the philosophers' II: Rousseau and Kant; 18. Hume as a successor to Bayle; 19. Adam Smith's sequal to Hume (and Hobbes); 20. Christianity as civil religion: Tocqueville's response to Rousseau; 21. John Stuart Mill's project to turn atheism into a religion; 22. Mill's critics; 23. John Rawls's genealogy of liberalism; 24. Prosaic liberalism: Montesquieu versus Machiavelli, Rousseau, Nietzsche; Part III. Theocratic Responses to Liberalism: 25. Joseph de Maistre: the theocratic paradigm; 26. Maistrean politics; 27. Maistre and Rousseau: theocracy versus civil religion; 28. Carl Schmitt's 'theocratic' critique of Hobbes; Part IV. Post-Modern 'Theism': Nietzsche and Heidegger's Continuing Revolt Against Liberalism: 29. Nietzsche, Weber, Freud: the twentieth century confronts the death of God; 30. Nietzsche's civil religion; 31. Heidegger's sequel to Nietzsche: the longing for new gods; 32. Conclusion.

| Sommario/riassunto | Civil Religion offers philosophical commentaries on more than twenty thinkers stretching from the sixteenth to the twentieth century. It examines four important traditions within the history of modern political philosophy. The civil religion tradition, principally defined by Machiavelli, Hobbes and Rousseau, seeks to domesticate religion by putting it solidly in the service of politics. The liberal tradition pursues an alternative strategy of domestication by seeking to put as much distance as possible between religion and politics. Modern theocracy is a militant reaction against liberalism, reversing the relationship of subordination asserted by civil religion. Finally, a fourth tradition is defined by Nietzsche and Heidegger. Aspects of their thought are not just modern, but hyper-modern, yet they manifest an often-hysterical reaction against liberalism that is fundamentally shared with the theocratic tradition. Together, these four traditions compose a vital dialogue that carries us to the heart of political philosophy itself. |