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Mysticism"; "4. Esotericism"; "5. Hobbes and Spinoza"; "6. Theory of Power"; "7. Liberalism"; "8. The Project of Government"; "9. The Oath"; "Locke"

"1. The Contract Theory""2. The Theory of Limited Monarchy"; "3. The Relation with Richard Hooker"; "4. The Victorious Puritan"; "5. Locke's Writings on Toleration"; "6. Toleration and the New Pattern of Revolution"; "7. Facets of Toleration in the Seventeenth Century"; "8. The Lord's Dutch Lunch"; "9. God: The Proprietor of Man"; "10. Man: The Proprietor of Himself"; "11. The Civil State-Money and Differentiation of Property"; "12. The Equal Protection of Inequality"; "13. Spiritual Disease-The Revolution- Breeding Element";

"Intermission"

"1. The First Cycle: Order against Spirit""2. The Second Cycle: The Reassertion of Spirit"; "3. Spleen and Skepticism"; "4. Montesquieu"; "5. The Enlargement of the Geographical Horizon: The Biological Diversification of Mankind"; "PART EIGHT LAST ORIENTATION"; "Introductory Remarks"; "Phenomenalism"; "1. Phenomenalism and Science"; "Schelling"; "1. The Realist in an Age of Disintegration"; "2. Elements of Schelling's Position"; "3. Schelling's Speculation"; "4. Historical Existence: The Key to Speculation"; "5. Orgiastic Existence"; "6. Promethean Existence"

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## Sommario/riassunto

In *The New Order and Last Orientation*, Eric Voegelin explores two distinctly different yet equally important aspects of modernity. He begins by offering a vivid account of the political situation in seventeenth-century Europe after the decline of the church and the passing of the empire. Voegelin shows how the intellectual and political disorder of the period was met by such seemingly disparate responses as Grotius's theory of natural right, Hobbes's *Leviathan*, the role of the Fronde in the formation of the French national state, Spinoza's *Tractatus Theologico-Politicus*, and Locke's *Second Treatise*, the blueprint of a modern middle-class society. By putting these responses and the thought of Montesquieu, Hume, and others in the context of the birth pains of the national state and the emergence of a new self-understanding of man, Voegelin achieves a brilliant mixture of political history and profound philosophical analysis. Voegelin's verdict of modernity is pronounced most powerfully in the opening part of "Last Orientation," in the chapter entitled "Phenomenalism." His discussion of the intellectual confusion underlying the modern project of scientific phenomenalism is the most original criticism leveled against modernity to date. It is at the same time the first step toward a recovery of reality through philosophy conceived as a science of substance in the spirit of Giordano Bruno. Voegelin's first example of such an effort at recovering reality is the chapter on Schelling, one of the spiritual realists who has not been affected by the prevailing rationalist or reductionist creeds that are part of the modern disorder. Schelling's indirect yet powerful influence on Schopenhauer, Nietzsche, and Freud more than justifies Voegelin's interest in his philosophy and character, even though Voegelin would later distance himself from some of Schelling's positions. The volume's concluding chapter, "Nietzsche and Pascal," applies the understanding gained from the study of Schelling to the thought of the most powerful critic of the age, Nietzsche. Nietzsche's self-avowed affinity with Pascal provides the key to an analysis of the strengths and weaknesses of his thought and reaffirms the connection that links the beginning of modernity with its most recent crises and the efforts to overcome them.

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