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— Volume 11 —

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gradually developing European society and political order founded on a set of historical and ultimately divine institutions that had guaranteed Europe's unique freedom, moderation, diversity, and progress since the fall of the Roman Empire. These counter-revolutionary Europeanists drew on the cosmopolitan Enlightenment and simultaneously criticized its alleged revolutionary legacy. Throughout the nineteenth and twentieth centuries, these ideas of European history and civilisation were rediscovered and adapted to new political contexts, shaping in manifold ways our contested idea of European history and memory until today. *Catalog* United States Armed Forces Institute, 1971 **Machiavellis Revivus** Nevio

Cristante, 2011-05-25 From an intensive academic study based primarily on Machiavelli's works, critical arguments arise in this text that undermine not only the current day political mind set, framework, and practices but also the views established academically up to the point where the body politic formed by the Western classical tradition is dissipated and dispersed. Comprised in a contrary, unconventional manner similar to Machiavelli, the basic, essential factors of history, religion, power, and authority were formulated as the four main chapters in this work by Nevio Cristante. From it, one can readily see the flaws today in the false praise, nostalgic historical hubris, the forgetting of a brand of religion that is essential for healthy politics, the overlooking of coercive forces that reduce politics to power, and the loss of true authority. In this book, Cristante comprises Machiavelli as a virtuous, unprecedented extreme humanist in stark contrast to the common, incessant interpretations of him being a teacher of evil, a diabolical, soulless political advisor. A subversive, satirical interpretation of *The Prince* has been formed herein, extending from the generated knowledge of history and the history of Machiavelli's own experience. From the vivacious and unraveling Italian Renaissance, a cogent force prompted Machiavelli to create his literary works in order to form an educational cure for the deteriorating human condition of his time and any time. There is in Machiavelli a differing sense of newness from that which is commonly known today, which circumvents its worth in this distinct educative interpretation. Machiavelli goes back in time in order to produce lessons applicable to correct the shortages in his and every present day. With a divergent view of the works of art and literature outlined in this analysis, Machiavelli's education becomes revived today in creating a virtuous political, spiritual, and cultural dynamism as a battle cry to repel the ignorance and great misfortunes in our human condition.

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