

the intellectual history of totalitarian ideology. His central thesis is that modern totalitarianism with its secret police, show trials, public confessions and executions treats dissent in the same way as the Inquisition criminalized thought and punished heresy. Further back still, Versluis indicts the early church for building a power structure on firm doctrines backed by the anti-heresiological rhetoric of Tertullian, Epiphanius and Irenaeus against the gnostics and other mystical currents.

Versluis identifies several eighteenth- and nineteenth-century political philosophers as the linkage between the Inquisition's maintenance of doctrine for social order and the ravages of modern totalitarian regimes. Joseph de Maistre and Juan Donoso Cortés upheld a Catholic theocracy as the best antidote to liberalism, individualism and modernity. The ideas of Georges Sorel and Charles Maurras further trace the transformation of Catholic social order into a closed political religion defined by its enemies: Jews, freemasons and Protestants. The Third Reich jurist Carl Schmitt sought a reunification of the mythic and spiritual with public life in German National Socialism. Significantly for Versluis's thesis, Schmitt saw early modern esotericism (Rosicrucians, illuminates, pietists) as symptoms of fragmentation, while endorsing Tertullian's attack upon the Gnostics. Later chapters consider the terror, criminality and mass murder of communist regimes; Norman Cohn's thesis of the political construction of demonology as a strategy to annihilate the imagined sedition of witches, Jews and freemasons; and the conspiracy theories of late twentieth-century American evangelism.

The practice of totalitarianism, theocracy and 'ideocracy' in various regimes across the Middle East and East Asia certainly challenges Versluis's historical thesis that modern totalitarianism has its origins in Christian dogmatism, let alone a European institution. Nor is it true that the Inquisition acted as an agent of mass slaughter on the scale of Nazism, Stalinism and the Khmer Rouge. But Versluis's work is a study not so much in history as in spirituality, as evidenced by his later sections discussing Berdyaev and Boehme's views on the origins of evil. Versluis seeks to defend the dissident, the gnostic, mystic and theosopher against orthodoxy, while exposing the secular millenarianism and demonology that totalitarianism invokes to mobilize support. Versluis sees orthodoxy imposing its dogmas and staffed by an idea-serving class ('ideocracy') as a denial of spirituality and even transcendence. In this remarkable survey he has laid bare the dualist dynamic of political authority that seeks to suppress all dissent.

University of Exeter

NICHOLAS GOODRICK-CLARKE

Empires, Nations, and Natives. Anthropology and State-Making. Edited by Benoît de l'Estoile, Federico Neilburg and Lygia Sigaud. Duke University Press, 2006. viii + 340pp. £15.95.

Anthropology is an acutely contested discipline. Historically, it was popularly identified with the classification of human groups described by outsiders as in some way 'primitive'. In the 1970s and 1980s it became commonplace to accuse its early to mid-twentieth-century practitioners of having been 'handmaidens of colonialism', serving the interests of colonial administration by building up a fund of knowledge about dependent peoples. In this reading of events, British,

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