

Carl Schmitt And Leo Strauss The Hidden Dialogue

Examines influence of Arendt's and Strauss' background in pre-World War II Germany on their perception of American democracy.

This book brings the idea of realism back to the focus of political science. Contrary to current mainstream thought, the author contributes to the recently renewed interest in political realism by suggesting we return to the basics understanding of politics: power and political action.

Carl Schmitt was the most famous and controversial defender of political theology in the twentieth century. But in his best-known work, *The Concept of the Political*, issued in 1927, 1932, and 1933, political considerations led him to conceal the dependence of his political theory on his faith in divine revelation. In 1932 Leo Strauss published a critical review of *Concept* that initiated an extremely subtle exchange between Schmitt and Strauss regarding Schmitt's critique of liberalism. Although Schmitt never answered Strauss publicly, in the third edition of his book he changed a number of passages in response to Strauss's criticisms. Now, in this elegant translation by J. Harvey Lomax, Heinrich Meier shows us what the remarkable dialogue between Schmitt and Strauss reveals about the development of these two seminal thinkers. Meier contends that their exchange only ostensibly revolves around liberalism. At its heart, their "hidden dialogue" explores the fundamental conflict between political theology and political philosophy, between revelation and reason and ultimately, the vital question of how human beings ought to live their lives. "Heinrich Meier's treatment of Schmitt's writings is morally analytical without moralizing, a remarkable feat in view of Schmitt's past. He wishes to understand what Schmitt was after rather than to dismiss him out of hand or bowdlerize his thoughts for contemporary political purposes."—Mark Lilla, *New York Review of Books*

While antiliberal legal theorist Carl Schmitt has long been considered by Europeans to be one of this century's most significant political philosophers, recent challenges to the fundamental values of liberal democracies have made Schmitt's writings an unavoidable subject of debate in North America as well. In an effort to advance our understanding not only of Schmitt but of current problems of liberal democracy, David Dyzenhaus presents translations of classic German essays on Schmitt alongside more recent writings by distinguished political theorists and jurists. Neither a defense of nor an attack on Schmitt, *Law as Politics* offers the first balanced response to his powerful critique of liberalism. One of the major players in the 1920s debates, an outspoken critic of the Versailles Treaty and the Weimar Constitution, and a member of the Nazi party who provided juridical respectability to Hitler's policies, Schmitt contended that people are a polity only to the extent that they share common enemies. He saw the liberal notion of a peaceful world of universal citizens as a sheer impossibility and attributed the problems of Weimar to liberalism and its inability to cope with pluralism and political conflict. In the decade since his death, Schmitt's writings have been taken up by both the right and the left and scholars differ greatly in their evaluation of Schmitt's ideas. *Law as Politics* thematically organizes in one volume the varying engagements and confrontations with Schmitt's work and allows scholars to acknowledge—and therefore be in a better position to negotiate—an important paradox inscribed in the very nature of liberal democracy. *Law as Politics* will interest political philosophers, legal theorists, historians, and anyone interested in Schmitt's relevance to current discussions of liberalism. Contributors: Heiner Bielefeldt, Ronald Beiner, Ernst-Wolfgang Bockenforde, Renato Cristi, David Dyzenhaus, Robert Howse, Ellen Kennedy, Dominique Leydet, Ingeborg Maus, John P. McCormick, Reinhard Mehring, Chantal Mouffe, William E. Scheuerman, Jeffrey Seitzer

Carl Schmitt, Leo Strauss und "Der Begriff des Politischen"

Politics and Apocalypse

Leo Strauss and the Politics of American Empire

The Demon in Democracy

Leo Strauss and National Socialism

The Anatomy of Antiliberalism

Leo Strauss and his students have long been accused of mendacity, elitism, and militarism, but the Iraq War has prompted unprecedented levels of caustic and inaccurate denunciations. Inappropriate criticisms have issued from artists (Tim Robbins), politicians (Ron Paul), journalists (Joe Klein), and even highly lauded scholars such as Arthur Schlesinger, Jr., Gordon Wood, Douglas Massey, Stephen Holmes, Anne Norton, Shadia Drury, Sheldon Wolin, John Pocock, John Yolton, Nicholas Xenos, and Brian Leiter. In *Straussophobia*, Peter Minowitz provides a methodical and detailed critique of the major offenders, especially of Drury, who maintains that Strauss established a 'covert tyranny' that would keep the Western world 'mired in perpetual war.' In replying to such charges—and to various authors who belittle Strauss's contributions as a scholar—Minowitz highlights the imaginative yet meticulous manner in which Strauss interpreted Thucydides, Plato, Xenophon, Farabi, Machiavelli, Hobbes, Locke, and Carl Schmitt. *Straussophobia* also provides both a comprehensive assessment of Strauss's 1933 letter that commended 'fascist, authoritarian, and imperial' principles, and a compelling account of Strauss's influence, or lack of influence, on neoconservative promoters of the Iraq War (e.g., Paul Wolfowitz, Richard Perle, and Lewis Libby). The book likewise breaks new ground in employing diversity discourse to explain and combat the bigotry and buffoonery that pervade attacks against Strauss and Straussians—and in drawing on Strauss to illuminate the distortions that mar some widely-used arguments for affirmative action.

Ryszard Legutko lived and suffered under communism for decades—and he fought with the Polish anti-communist movement to abolish it. Having lived for two decades under a liberal democracy, however, he has discovered that these two political systems

have a lot more in common than one might think. They both stem from the same historical roots in early modernity, and accept similar presuppositions about history, society, religion, politics, culture, and human nature. In *The Demon in Democracy*, Legutko explores the shared objectives between these two political systems, and explains how liberal democracy has over time lurched towards the same goals as communism, albeit without Soviet style brutality. Both systems, says Legutko, reduce human nature to that of the common man, who is led to believe himself liberated from the obligations of the past. Both the communist man and the liberal democratic man refuse to admit that there exists anything of value outside the political systems to which they pledged their loyalty. And both systems refuse to undertake any critical examination of their ideological prejudices.

In this, his most influential work, legal theorist and political philosopher Carl Schmitt argues that liberalism's basis in individual rights cannot provide a reasonable justification for sacrificing oneself for the state—a critique as cogent today as when it first appeared. George Schwab's introduction to his translation of the 1932 German edition highlights Schmitt's intellectual journey through the turbulent period of German history leading to the Hitlerian one-party state. In addition to analysis by Leo Strauss and a foreword by Tracy B. Strong placing Schmitt's work into contemporary context, this expanded edition also includes a translation of Schmitt's 1929 lecture "The Age of Neutralizations and Depoliticizations," which the author himself added to the 1932 edition of the book. An essential update on a modern classic, *The Concept of the Political, Expanded Edition* belongs on the bookshelf of anyone interested in political theory or philosophy.

This provocative book examines the teachings of political theorist Leo Strauss and the ways in which they have been appropriated, or misappropriated, by senior policymakers.

The Making of a Political Philosopher

Man of Peace

Cloaked in Virtue

Leo Strauss in Northeast Asia

A Constitution in Full

Notes on Carl Schmitt

"An enlarged version of the Page-Barbour lectures ... delivered at the University of Virginia in the spring of 1962."

Apocalypse. To most, the word signifies destruction, death, the end of the world, but the literal definition is "revelation" or "unveiling," the basis from which renowned theologian René Girard builds his own view of Biblical apocalypse. Properly understood, Girard explains, Biblical apocalypse has nothing to do with a wrathful or vengeful God punishing his unworthy children, and everything to do with a foretelling of what future humans are making for themselves now that they have devised the instruments of global self-destruction. In this volume, some of the major thinkers about the interpretation of politics and religion—including Eric Voegelin, Leo Strauss, and Carl Schmitt—are scrutinized by some of today's most qualified scholars, all of whom are thoroughly versed in Girard's groundbreaking work. Including an important new essay by Girard, this volume enters into a philosophical debate that challenges the bona fides of philosophy itself by examining three supremely important philosopher of the twentieth century. It asks how we might think about politics now that the attacks of 9/11 have shifted our intellectual foundations and what the outbreak of rabid religion might signify for international politics.

Publisher description

Political societies frequently regard philosophers as potential threats to morality and religion, and those who speak for politics often demand a defense of philosophy. This book will address philosophy as a mode of existence put into question.

Recovering the Unwritten Foundation of American Liberty

Carl Schmitt and Leo Strauss in the Chinese-Speaking World

Leo Strauss and the Theopolitics of Culture

Straussophobia

Toward "Natural Right and History"

Leo Strauss on Science

It is now commonly acknowledged that numerous key players in and around the Bush administration's planning of the Iraq invasion were connected through a common background in the political philosophy of Leo Strauss, a German-born University of Chicago professor who died in 1973. These Straussian "neocons" were held responsible for exploiting the September 11th attacks in order to further their own foreign policy agenda. Cloaked in Virtue is the first book to take a critical view of the political ideas of Leo Strauss himself by careful attention to his own writings before and after his emigration to the United States. The result is a critical examination of the political theory of Leo Strauss, lifting the veil of intentional obfuscation, and its influence on the neoconservative foreign policy of the George W. Bush administration. This book will be of interest to students and scholars of politics and international relations.

Carl Schmitt and Leo Strauss in the Chinese-Speaking World: Reorienting the Political examines the reception of Carl Schmitt and Leo Strauss in China and Taiwan. The legacies of both Schmitt, the German legal theorist and thinker who joined the Nazi party, and Strauss, the German-Jewish classicist and political philosopher who became famous after his emigration to the United States, are highly controversial. Since the 1990s, however, these thinkers have had a powerful resonance for Chinese scholars. Today, when Chinese intellectuals debate the Chinese state, the future role of China in the world, the liberal international order, and even the meaning of Confucian civilization, they often employ Schmittian and Straussian concepts like "the political," "friend-enemy," "state of exception," "liberal education," and "natural right." The very possibility of a genuine Chinese political theory is often thought to be tied to the legacy of these two thinkers. This volume explores this complex phenomenon with a cross-cultural and interdisciplinary approach. The twelve essays in this volume are written from a range of perspectives by philosophers, political theorists, historians, and legal scholars from China, Germany, Taiwan, and the United States.

Comparative intellectual history of the political thought of Hannah Arendt and Leo Strauss, two influential and controversial German-Jewish-American political philosophers.

Natural Right and History is widely recognized as Strauss's most influential work. The six lectures, written while Strauss was at the New School, and a full transcript of the 1949 Walgreen Lectures show Strauss working toward the ideas he would present in fully matured form in his landmark work. In them, he explores natural right and the relationship between modern philosophers and the thought of the ancient Greek philosophers, as well as the relation of political philosophy to contemporary political science and to major political and historical events, especially the Holocaust and World War II. Previously unpublished in book form, Strauss's lectures are presented here in a thematic order that mirrors Natural Right and History and with interpretive essays by J. A. Colen, Christopher Lynch, Svetozar Minkov, Daniel Tanguay, Nathan Tarcov, and Michael Zuckert that establish their relation to the work. Rounding out the book are copious annotations and notes to facilitate further study.

Totalitarian Temptations in Free Societies

Carl Schmitt e Leo Strauss, per una critica della Teologia politica

Hannah Arendt and Leo Strauss

Defending Leo Strauss and Straussians against Shadia Drury and Other Accusers

Leo Strauss and the Theologico-Political Problem

Leo Strauss Between Weimar and America

Interest in Theodor W. Adorno continues to grow in the English-speaking world as the significance of his contribution to philosophy, social and cultural theory, as well as aesthetics is increasingly recognized. Espen Hammer's lucid book is the first to properly analyze the political implications of his work, paying careful attention to Adorno's work on key thinkers such as Kant, Hegel and Benjamin. Examining Adorno's political experiences and assessing his engagement with Marxist as well as liberal theory, Hammer looks at the development of Adorno's thought as he confronts Fascism and modern mass culture. He then analyzes the political dimension of his philosophical and aesthetic theorizing. By addressing Jürgen Habermas's influential criticisms, he defends Adorno as a theorist of autonomy, responsibility and democratic plurality. He also discusses Adorno's relevance to feminist and ecological thinking. As opposed to those who see Adorno as someone who relinquished the political, Hammer's account shows his reflections to be, on the most fundamental level, politically motivated and deeply engaged. This invigorating exploration of a major political thinker is a useful introduction to his thought as a whole, and will be of interest to scholars and students in the fields of philosophy, sociology, politics and aesthetics.

Born in rural Hesse, Germany, Leo Strauss (1899-1973) became an active Zionist and philosopher during the tumultuous and fractious Weimar Republic. As Eugene R. Sheppard demonstrates in this groundbreaking and engaging book, Strauss gravitated towards such thinkers as Franz Rosenzweig, Martin Heidegger, and Carl Schmitt as he sought to identify and overcome fundamental philosophical, political, and theological crises. The rise of Nazism impelled Strauss as a young Jewish Žmigrž, first in Europe and then in America, to grapple with--and accommodate his thought to--the pressing challenges of exile. In confronting his own state of exile, Strauss enlisted premodern Jewish thinkers such as Moses Maimonides and Baruch Spinoza who earlier addressed the problem of reconciling their competing loyalties as philosophers and Jews. This is the first study to frame Strauss's political philosophy around his critique of liberalism and the problem of exile. Sheppard follows Strauss from Europe to the United States, a journey of a conservative Weimar Jew struggling with modern liberalism and the existential and political contours of exile. Strauss sought to resolve the conflicts of a Jew unwilling to surrender loyalty to his ancestral community and equally unwilling to adhere to the strictures of orthodox observance. Strauss saw truth and wisdom as transcending particular religious and national communities, as well as the modern enlightened humanism in which he himself had been nurtured. In his efforts to navigate between the Jewish and the philosophical, the ancient and the modern, Berlin and New York, Strauss developed a distinctively programmatic way of reading and writing "between the lines." Sheppard recaptures the complexity and intrigue of this project which has been ignored by those who both reject and claim Strauss's legacy.

The German Stranger provides a guide to Leo Strauss that situates his thought in the context of National Socialism; by destroying any middle ground between 'Athens' and 'Jerusalem,' Strauss undermined modernity's secular bulwark against political theology. Once National Socialism is understood as an atheistic religion re-enacted by post-Revelation 'philosophers,' the German avatar of Plato's Athenian Stranger can be recognized as its principal theoretician.

Holmes challenges the philosophical arguments of the high communitarians...and their intellectual forebears. By the time he is finished, the opposing camp has no survivors, ancient or modern. Anybody who feels drawn to the high communitarian cause owes it to himself (though not to society) to read Mr. Holmes's book; everybody else should read it for pleasure.

The Concept of the Political

Political Theology and Early Modern Texts

The Hidden Dialogue

Adorno and the Political

Reorientation: Leo Strauss in the 1930s

The written US Constitution of 1787 has to be understood by the unwritten constitution, which includes the common law heritage, the colonists' practice of self-government, religious pluralism, the colonies as separate and then unified political actors in war, largely democratic emigration patterns, and colonial resistance to and gained independence from an empire that had abused historic common law rights and its own tradition of limited government.

This archive-based study of the philosophy of Leo Strauss provides in-depth interpretations of key texts and their larger theoretical contexts. 2020 CHOICE Outstanding Academic Title In this book, Philipp von Wussow argues that the philosophical project of Leo Strauss must be located in the intersection of culture, religion, and the political. Based on archival research on the philosophy of Strauss, von Wussow provides in-depth interpretations of key texts and their larger theoretical contexts. Presenting the necessary background in German-Jewish philosophy of the interwar period, von Wussow then offers detailed accounts and comprehensive interpretations of Strauss's early masterwork, *Philosophy and Law*, his wartime lecture "German Nihilism," the sources and the scope of Strauss's critique of modern "relativism," and a close commentary on the late text "Jerusalem and Athens." With its rare blend of close reading and larger perspectives, this book is valuable for students of political philosophy, continental thought, and twentieth-century Jewish philosophy alike. It is indispensable as a guide to Strauss's philosophical project, as well as to some of the most intricate details of his writings. Philipp von Wussow is Senior Researcher at Goethe University Frankfurt, Germany.

In recent years, the rise of fundamentalism and a related turn to religion in the humanities have led to a powerful resurgence of interest in the problem of political theology. In a critique of this contemporary fascination with the theological underpinnings of modern politics, Victoria Kahn proposes a return to secularism—whose origins she locates in the art, literature, and political theory of the early modern period—and argues in defense of literature and art as a force for secular liberal culture. Kahn draws on theorists such as Carl Schmitt, Leo Strauss, Walter Benjamin, and Hannah Arendt and their readings of Shakespeare, Hobbes, Machiavelli, and Spinoza to illustrate that the dialogue between these modern and early modern figures can help us rethink the contemporary problem of political theology. Twentieth-century critics, she shows, saw the early modern period as a break from the older form of political theology that entailed the theological legitimization of the state. Rather, the period signaled a new emphasis on a secular notion of human agency and a new preoccupation with the ways art and fiction intersected the terrain of religion.

European history of the past century is full of examples of philosophers, writers, and scholars who supported or excused the worst tyrannies of the age. How was this possible? How could intellectuals whose work depends on freedom defend those who would deny it? In profiles of six leading twentieth-century thinkers—Martin Heidegger, Carl Schmitt, Walter Benjamin, Alexandre Kojève, Michel Foucault, and Jacques Derrida—Mark Lilla explores the psychology of political commitment. As continental Europe gave birth to two great ideological systems in the twentieth century, communism and fascism, it also gave birth to a new social type, the philotyrannical intellectual. Lilla shows how these thinkers were not only grappling with enduring philosophical questions, they were also writing out of their own experiences and passions. These profiles demonstrate how intellectuals can be driven into a political sphere they scarcely understand, with

momentous results. In a new afterword, Lilla traces how the intellectual world has changed since the end of the cold war. The ideological passions of the past have been replaced in the West, he argues, by a dogma of individual autonomy and freedom that both obscures the historical forces at work in the present and sanctions ignorance about them, leaving us ill-equipped to understand those who are inflamed by the new global ideologies of our time.

Perennial Challenges to the Philosophic Life

Political Realism and Wisdom

Carl Schmitt's Critique of Liberalism

Persecution and the Art of Writing

German Émigrés and American Political Thought After World War II

Leo Strauss and the Politics of Exile

This book analyzes Leo Strauss's writings on political violence, considering also what he taught in the classroom on this subject.

This book, by one of the most prominent interpreters of Leo Strauss's thought, was the first to address the problem that Leo Strauss himself said was the theme of his studies: the theologico-political problem or the confrontation with the theological and the political alternative to philosophy as a way of life. In his theologico-political treatise, which comprises four parts and an appendix, Heinrich Meier clarifies the distinction between political theology and political philosophy and reappraises the unifying center of Strauss's philosophical enterprise. The book is the culmination of Meier's work on the theologico-political problem. It will interest anyone who seeks to understand both the problem caused by revelation for philosophy and the challenge posed by political-religious radicalism. The appendix makes available for the first time two lectures by Strauss that are immediately relevant to the subject of this book and that will open the way for future research and debate on the legacy of Strauss.

The first comprehensive effort to examine Strauss's astonishingly wide-ranging writings of the 1930s (some of which have only recently been made available to English-speaking readers, including several herein) with a view to their unifying theme of recovering classical political philosophy.

Leo Strauss was a central figure in the twentieth century renaissance of political philosophy. The essays of *The Cambridge Companion to Leo Strauss* provide a comprehensive and non-partisan survey of the major themes and problems that constituted Strauss's work. These include his revival of the great 'quarrel between the ancients and the moderns,' his examination of tension between Jerusalem and Athens, and most controversially his recovery of the tradition of esoteric writing. The volume also examines Strauss's complex relation to a range of contemporary political movements and thinkers, including Edmund Husserl, Martin Heidegger, Max Weber, Carl Schmitt, and Gershom Scholem, as well as the creation of a distinctive school of 'Straussian' political philosophy.

Law as Politics

The Future of Illusion

Leo Strauss

Lectures and Essays by Leo Strauss, 1937-1946

Revised Edition

The City and Man

Heinrich Meiers Dialog unter Abwesenden hat wie kein anderes Buch der letzten Jahrzehnte die internationale Debatte über Carl Schmitt und die Politische Theologie verändert. 1988 erschienen, bestimmte es zum ersten Mal das Zentrum und den Zusammenhang von Schmitts Werk als Politische Theologie. Die 3. Auflage enthält neben dem Epilog von 1988, der sich mit Derridas Politik der Freundschaft auseinandersetzt, ein neues Nachwort.

***Carl Schmitt and Leo Strauss* *The Hidden Dialogue* University of Chicago Press**

Heinrich Meier's work on Carl Schmitt has dramatically reoriented the international debate about Schmitt and his significance for twentieth-century political thought. In *The Lesson of Carl Schmitt*, Meier identifies the core of Schmitt's thought as political theology—that is, political theorizing that claims to have its ultimate ground in the revelation of a mysterious or suprarational God. This radical, but half-hidden, theological foundation underlies the whole of Schmitt's often difficult and complex oeuvre, rich in historical turns and political convolutions, intentional deceptions and unintentional obfuscations. In four chapters on morality, politics, revelation, and history, Meier clarifies the difference between political philosophy and Schmitt's political theology and relates the religious dimension of his thought to his support for National Socialism and his continuing anti-Semitism. New to this edition are two essays that address the recently published correspondences of Schmitt—particularly with Hans Blumberg—and the light it sheds on his conception of political theology.

This is the first book-length examination of the impact Leo Strauss' immigration to the United States had on his thinking. Adi Armon weaves together a close reading of unpublished seminars Strauss taught at the University of Chicago in the 1950s and 1960s with an interpretation of his later works, all of which were of course written against the backdrop of the Cold War. First, the book describes the intellectual environment that shaped the young Strauss' worldview in the Weimar Republic, tracing those aspects of his thought that changed and others that remained consistent up until his immigration to America. Armon then goes on to explore the centrality of Karl Marx to Strauss's intellectual biography. By analyzing an unpublished seminar Strauss taught with Joseph Cropsey at the University of Chicago in 1960, Armon shows how Strauss' fragmentary, partial engagement with Marx in writing obscured the important role that Marxism actually played as an intellectual challenge to his later political thinking. Finally, the book explores the manifestations of Straussian doctrine in postwar America through reading Strauss' *The City and Man* (1964) as a representative of his political teaching.

Carl Schmitt and Leo Strauss

Zu einem Dialog unter Abwesenden

An Introduction to His Thought and Intellectual Legacy

Political Philosophy Cross-Examined

The Cambridge Companion to Leo Strauss

Unveiling Leo Strauss and the Rhetoric of American Foreign Policy

This book, by one of the most prominent interpreters of Leo Strauss's thought, is the first to examine the theme that Leo Strauss considered to be key to his entire intellectual enterprise. The theologico-political problem refers to the confrontation between the theological and the political alternative to philosophy as a way of life. In this study, Heinrich

Meier clarifies the distinction between political theology and political philosophy and sheds new light on the unifying center of Strauss' philosophical work. The book is the culmination of his work on the general topic of the theologico-political problem.

This book analyzes the reception of Leo Strauss and his political philosophy in Northeast Asia. By juxtaposing the central idea of Strauss's political philosophy with the question of modernity, the contributors explore the eclectic adaptations of Strauss in Northeast Asian countries as a philosophical appropriation across cultures. Examining how Strauss's philosophy was first introduced in Northeast Asia, the book sheds light on the similarities and differences in experiences, challenging the dominant approach which attributes various receptions of Strauss in Northeast Asia solely to sociopolitical circumstances. This book also seeks to move beyond a China-centric approach to investigate the possible transcultural appeals of Strauss's political philosophy by exploring the cases of Japan and South Korea. Appealing to a wide network of scholars and practitioners in East Asia engaged in rethinking cultural particularities, this volume will be attractive to upper-level undergraduate students, graduate students, and advanced researchers in political philosophy, political theory, and Asian politics.

The essays collected in *Persecution and the Art of Writing* all deal with one problem—the relation between philosophy and politics. Here, Strauss sets forth the thesis that many philosophers, especially political philosophers, have reacted to the threat of persecution by disguising their most controversial and heterodox ideas.

Is Leo Strauss truly an intellectual forebear of neoconservatism and a powerful force in shaping Bush administration foreign policy? *The Truth about Leo Strauss* puts this question to rest, revealing for the first time how the popular media came to perpetuate such an oversimplified view of such a complex and wide-ranging philosopher. More important, it corrects our perception of Strauss, providing the best general introduction available to the political thought of this misunderstood figure. Catherine and Michael Zuckert—both former students of Strauss—guide readers here to a nuanced understanding of how Strauss's political thought fits into his broader philosophy. Challenging the ideas that Strauss was an inflexible conservative who followed in the footsteps of Nietzsche, Heidegger, and Carl Schmitt, the Zuckerts contend that Strauss's signature idea was the need for a return to the ancients. This idea, they show, stemmed from Strauss's belief that modern thought, with its relativism and nihilism, undermines healthy politics and even the possibility of real philosophy. Identifying this view as one of Strauss's three core propositions—America is modern, modernity is bad, and America is good—they conclude that Strauss was a sober defender of liberal democracy, aware of both its strengths and its weaknesses. The Zuckerts finish, appropriately, by examining the varied work of Strauss's numerous students and followers, revealing the origins—rooted in the tensions within his own thought—of their split into opposing camps. Balanced and accessible, *The Truth about Leo Strauss* is a must-read for anyone who wants to more fully comprehend this enigmatic philosopher and his much-disputed legacy.

Thoughts on the Relation between Natural Science and Political Philosophy

The Reckless Mind: Intellectuals in Politics

The German Stranger

Four Chapters on the Distinction between Political Theology and Political Philosophy, Expanded Edition

The Lesson of Carl Schmitt

Expanded Edition

The first study of Strauss's confrontation with modern science and its methods. Drawing upon a wealth of previously unpublished archival material, *Leo Strauss on Science* brings to light the thoughts of Leo Strauss on the problem of science. Introducing us to Strauss's reflections on the meaning and perplexities of the scientific adventure, Svetozar Y. Minkov explores questions such as: Is there a human wisdom independent of science? What is the relation between poetry and mathematics, or between self-knowledge and theoretical physics? And how necessary is it for the human species to exist immutably in order for the classical analysis of human life to be correct? In pursuing these questions, Minkov aims to change the conversation about Strauss, one of the great thinkers of the past century. Svetozar Y. Minkov is Associate Professor of Philosophy at Roosevelt University and the author of *Francis Bacon's "Inquiry Touching Human Nature": Virtue, Philosophy, and the Relief of Man's Estate.*

The Truth about Leo Strauss

The Crisis of German Historicism

Reorienting the Political

Political Philosophy and American Democracy