

chiefly on assertion. The question of contemporary relevance of the "classics" is of great importance (and difficulty) for students of politics. Perhaps the ideological material with which he works sets his limits. For the contemporary appeal of the ideas of a defender of a particular time and milieu, both long since dead, may be confined to those whose perspectives on today's politics impel them merely to say "Oh, if only our world were like that."—DAVID W. MINAR, *Northwestern University*.

The Politics of Discretion: Pufendorf and the Acceptance of Natural Law. BY LEONARD KRIEGER, Chicago: The University of Chicago Press, 1965. Pp. i-ix, 311. \$6.50.)

Samuel Pufendorf's numerous scholarly tomes on natural law, history and theology are not exactly prominent items on the standard intellectual bill of fare in our day and age. Perhaps that is the inevitable—even the deserved—fate of most old scholarly books. But no matter; the scholarly resurrection of obscure scholarly works is part of the stock-in-trade of scholars. And so Professor Krieger, Professor of History at the University of Chicago, has dusted off Pufendorf's writings and made them the basis of an essay in intellectual history. His book treats, practically simultaneously: (1) Pufendorf's intellectual development; and (2) the general development of political-moral thought in the latter half of the seventeenth century. His book is clearly organized around these themes: the man, the philosopher, the moralist, the political theorist, the jurist, the historian, and the theologian.

When I first read the title of Krieger's book, I was puzzled: Why should a treatment of Pufendorf be called "The Politics of Discretion"? The answer is that the title reflects a specific and a general thesis about "intellectuals" and their relation to "reality." The specific thesis concerns Pufendorf's mode of "accepting" the natural law of his "age," and is as follows: Pufendorf was a second-rank thinker compared to the illustrious ones of his century: Grotius, Hobbes, Locke, Descartes, Leibniz. However, because he was second-rank, his intellectual development reveals more readily and sharply than does that of a first-rank thinker the general intellectual processes, problems and tendencies of his age. But he is also significant in his own right, because he tried more deliberately than did Hobbes *et al.* to join the new theory of natural law to political, moral and religious reality: "His problem was to validate a doctrine that was essentially universal, egalitarian and anti-authoritarian in a real world that was primarily traditional, hierarchical, and monarchical and that, moreover, he had no intention of reforming." (p. 37). Pufendorf's solution: to "com-

promise"—that is, continuously to adapt the "theory" to the "reality," even to the point of undermining his own "political logic." Pufendorf thus created an "early model for the conjunction of a libertarian rationale with a conservative reality," and this remains his "most relevant bequest to his twentieth century posterity." (p. 38).

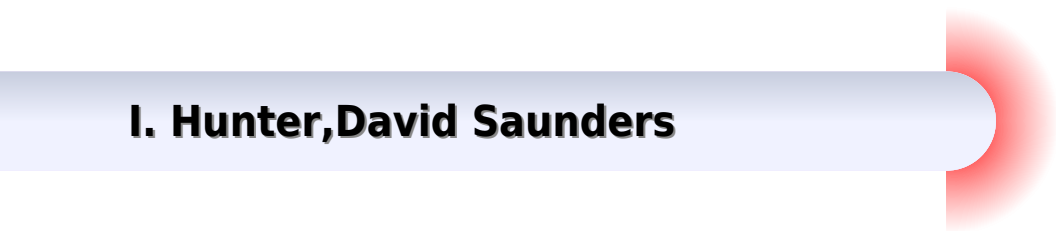
Krieger's more general thesis emerges at this point: Pufendorf is significant less for the content of his thought than for the fact that he "represents the fundamental human type of the mediator," or the "man of discretion," the very model of the "trimmer." He faced, and attempted to resolve, the "tension inherent in man's simultaneous commitment to logical coherence and to a reality that splinters logical coherence." (pp. 3, viii.). Even the fact that Pufendorf's ultimate resolution depended on a return to "Lutheranism," as the foundation of the natural law, is explicable as a mode of "integral compromise." (cf. pp. 243 and pp. 37-38).

The preceding theses give structure to the book and permeate its detailed arguments. But whether it contains an exact historical interpretation of Pufendorf's works remains, for me, an open question. My doubt is based not on any great, independent familiarity with the mass of sources, but on uneasiness about Krieger's general approach to Pufendorf. The approach is that of the "history of ideas"; as such, it seems to require seeing the author through the medium of fairly breath-taking syntheses of enormously complex matters. For example: we are told that "the relationship between the rational and the real" had become, for Pufendorf and his contemporaries, "the problem of the age." (p. 16). For example: in a scant fifteen pages, we are given a summary treatment of "the problem of secularization in the seventeenth century." This includes the contention that "the secularizing intellectuals of the seventeenth century" typically sought to establish the "role of positive religion in anchoring the rational morality that mediated between philosophy and politics." (p. 215). It is hardly surprising, then, to discover that this is precisely what Pufendorf did, along with Hobbes, Spinoza, Locke and others, for was he not also—nay, even pre-eminently—a "man of his age"? In short, I have a feeling—no more—that the detailed exposition of Pufendorf's thought may have been filtered through the screen of the dazzling synthesis. But this caveat does not prevent my concluding that the book is a helpful guide to the scope and nature of Pufendorf's works.—RICHARD H. COX, *State University of New York, Buffalo*.

The Problem of Social-Scientific Knowledge. BY WILLIAM P. McEWEN. (Totowa, New Jersey: The Bedminster Press, 1963. Pp. 590. \$12.50.)

Politics Of Discretion Pufendorf And The Acceptance Of Natural Law

I. Hunter, David Saunders



Politics Of Discretion Pufendorf And The Acceptance Of Natural Law:

Embracing the Track of Appearance: An Mental Symphony within **Politics Of Discretion Pufendorf And The Acceptance Of Natural Law**

In a global taken by displays and the ceaseless chatter of quick conversation, the melodic splendor and psychological symphony developed by the published word frequently disappear in to the back ground, eclipsed by the persistent sound and disruptions that permeate our lives. Nevertheless, set within the pages of **Politics Of Discretion Pufendorf And The Acceptance Of Natural Law** an enchanting fictional prize filled with fresh emotions, lies an immersive symphony waiting to be embraced. Crafted by a masterful composer of language, that fascinating masterpiece conducts viewers on a psychological journey, well unraveling the hidden tunes and profound influence resonating within each cautiously constructed phrase. Within the depths of this poignant assessment, we shall discover the book is key harmonies, analyze their enthralling publishing fashion, and surrender ourselves to the profound resonance that echoes in the depths of readers souls.

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Table of Contents Politics Of Discretion Pufendorf And The Acceptance Of Natural Law

1. Understanding the eBook Politics Of Discretion Pufendorf And The Acceptance Of Natural Law
 - The Rise of Digital Reading Politics Of Discretion Pufendorf And The Acceptance Of Natural Law
 - Advantages of eBooks Over Traditional Books
2. Identifying Politics Of Discretion Pufendorf And The Acceptance Of Natural Law
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Politics Of Discretion Pufendorf And The Acceptance Of Natural Law
 - User-Friendly Interface

4. Exploring eBook Recommendations from Politics Of Discretion Pufendorf And The Acceptance Of Natural Law
 - Personalized Recommendations
 - Politics Of Discretion Pufendorf And The Acceptance Of Natural Law User Reviews and Ratings
 - Politics Of Discretion Pufendorf And The Acceptance Of Natural Law and Bestseller Lists
5. Accessing Politics Of Discretion Pufendorf And The Acceptance Of Natural Law Free and Paid eBooks
 - Politics Of Discretion Pufendorf And The Acceptance Of Natural Law Public Domain eBooks
 - Politics Of Discretion Pufendorf And The Acceptance Of Natural Law eBook Subscription Services
 - Politics Of Discretion Pufendorf And The Acceptance Of Natural Law Budget-Friendly Options
6. Navigating Politics Of Discretion Pufendorf And The Acceptance Of Natural Law eBook Formats
 - ePub, PDF, MOBI, and More
 - Politics Of Discretion Pufendorf And The Acceptance Of Natural Law Compatibility with Devices
 - Politics Of Discretion Pufendorf And The Acceptance Of Natural Law Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Politics Of Discretion Pufendorf And The Acceptance Of Natural Law
 - Highlighting and Note-Taking Politics Of Discretion Pufendorf And The Acceptance Of Natural Law
 - Interactive Elements Politics Of Discretion Pufendorf And The Acceptance Of Natural Law
8. Staying Engaged with Politics Of Discretion Pufendorf And The Acceptance Of Natural Law
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Politics Of Discretion Pufendorf And The Acceptance Of Natural Law
9. Balancing eBooks and Physical Books Politics Of Discretion Pufendorf And The Acceptance Of Natural Law
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Politics Of Discretion Pufendorf And The Acceptance Of Natural Law
10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
11. Cultivating a Reading Routine Politics Of Discretion Pufendorf And The Acceptance Of Natural Law
 - Setting Reading Goals Politics Of Discretion Pufendorf And The Acceptance Of Natural Law
 - Carving Out Dedicated Reading Time

12. Sourcing Reliable Information of Politics Of Discretion Pufendorf And The Acceptance Of Natural Law
 - Fact-Checking eBook Content of Politics Of Discretion Pufendorf And The Acceptance Of Natural Law
 - Distinguishing Credible Sources
13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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