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From Christian Transcendence to the Maoist Sublime: Liu Xiaofeng, the Chinese Straussians, and the Conservative Revolt Against Modernity – ERRATUM

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doi:10.1017/S1479244322000063, Published online by Cambridge University Press, 22 March 2022.

The publisher regrets that some author queries were retained in footnotes 3, 5, 6 and 7 of this article in error.

The corrected footnotes are listed below:-

³For a critical rejoinder against Liu’s Straussian turn see Kai Marchal and Carl K. Y. Shaw, eds., *Carl Schmitt and Leo Strauss in the Chinese-Speaking World: Reorienting the Political* (Lanham, 2017); for a defense of Liu’s Straussian position see Xu Jian, ed., *Gujin zhizheng yu wenming zijue* (Quarrels between the Ancients and the Moderns) (Shanghai, 2010); also see Wang Tao, “Leo Strauss in China,” *Claremont Review of Books*, Spring 2012, at <https://claremontreviewofbooks.com/leo-strauss-in-china> (accessed 30 April 2019); Zhang Xu, “Shitelaosi zai zhongguo” (Strauss in China), *Jishou University Journal* 24 (2003); Dongxian Jiang, “Searching for the Chinese Autonomy: Leo Strauss in the Chinese Context” (unpublished master’s thesis, Duke University, Durham, NC, 2014).

⁵Leo Strauss, “Letters to Karl Löwith,” *Constellations* 16/1 (2009), 84.

⁶See Julian Bourg, “Blame It on Paris,” *French Historical Studies* 35/1 (2012), 181.

⁷Confronting the scandal of Heidegger’s Nazi past, Habermas had undertaken to “think with Heidegger against Heidegger,” which separates the ideational significance of existential philosophy from its ideological applications. See Peter Gordon, “A Lion in Winter,” *The Nation*, 13 Sept. 2016; John P. McCormick, *Carl Schmitt’s Critique of Liberalism: Against Politics as Technology* (Cambridge, 1999), 7–8.

Reference

- Tu H** (2022). "From Christian Transcendence to the Maoist Sublime: Liu Xiaofeng, the Chinese Straussians, and the Conservative Revolt against Modernity," *Modern Intellectual History*, Published online 22 March 2022, doi:10.1017/S1479244322000063

Cite this article: Tu H (2023). From Christian Transcendence to the Maoist Sublime: Liu Xiaofeng, the Chinese Straussians, and the Conservative Revolt Against Modernity – ERRATUM. *Modern Intellectual History* 20, 356–357. <https://doi.org/10.1017/S1479244322000166>