II

POLITICAL THINKERS AND IDEAS
PENSEURS ET IDÉES POLITIQUES


William Harvey’s best-selling Coin’s Financial School [Harvard U.P., 1894] made the bimetalist case for free coinage of silver through a fictitious debate in which leading bankers, politicians, and economists were humiliated by a young bimetallist. One of Harvey’s targets, J. Laurence Laughlin, challenged Harvey to a real debate, in which populist critique of established authority was confronted with an emphatic defense of monetary orthodoxy and academic expertise by an economist who, though founder of the University of Chicago’s economics department and of the Journal of Political Economy, had a problematic claim to speak for the economics discipline as a whole. [R]

68.5935 ARRINGTON, Lauren — The blindness of hindsight: Irish and British poets look back on early fascist Italy. Irish Political Studies 33(2), June 2018: 246-258.

In the interwar period, the promise of good weather, the hope of good company, the hope of good future, the potential for poetic collaboration drew to Rapallo, Italy, a number of poets who were influential in shaping 20th-c. poetry. However, Ezra Pound’s virulent fascism and the Pact of Friendship and Alliance between Germany and Italy (1939) meant that writers were loathe to recognize the degree to which Rapallo was instrumental to late modernist networks. For the most part, biographers have followed suit. This essay attends to memoirs written by Nancy Cunard, H. D., Richard Aldington, and Thomas MacGrevey to post-war aversions to acknowledging the importance of Rapallo and to demonstrate how writers negotiated their relationship to Pound in constructing their own literary biographies in the shadow of the Second World War. [R, abr.]

[See Abstr. 68.5961]


This article examines the autobiographical works of Sir Douglas Savory, M.P., an Ulster unionist politician in the pre-Troubles period, primarily from the 1940s through the 1960s. Savory used these writings to disseminate a unionist perspective on Northern Irish history and to construct from the 1960s a number of poets who were influential in shaping 20th-c. poetry. However, Ezra Pound’s virulent fascism and the Pact of Friendship and Alliance between Germany and Italy (1939) meant that writers were loathe to recognize the degree to which Rapallo was instrumental to late modernist networks. For the most part, biographers have followed suit. This essay attends to memoirs written by Nancy Cunard, H. D., Richard Aldington, and Thomas MacGrevey to post-war aversions to acknowledging the importance of Rapallo and to demonstrate how writers negotiated their relationship to Pound in constructing their own literary biographies in the shadow of the Second World War. [R, abr.]

[See Abstr. 68.5961]


David Miller’s methodological approach to theorizing about justice, articulated most explicitly in Principles of Social Justice [Harvard U.P., 1999], but informing his work up to and including the recent Strangers in Our Midst [Harvard U.P., 2016], takes people’s existing beliefs and sentiments — “what the people think” — to play a fundamental constitutive role in the development of normative principles of justice. In this critical exchange, the authors subject differing aspects of this methodology to critique, before Miller responds. [R]


This paper deals with Zuckert’s book Machiavelli’s Politics [U. of Chicago Press, 2017]. It takes as its point of departure Zuckert’s remark that Machiavelli is “surprisingly like Socrates.” The paper begins with a brief discussion of what makes a Socratic philosopher and then charts out the many similarities between Socrates and Machiavelli. Responses are offered to some of the key reservations against terming Machiavelli a Socratic. In particular, the paper points to a less activist and more meditative mode in Machiavelli’s writings that allows one to make a more convincing case for a Socratic Machiavelli. [R] [See Abstr. 68.5946]


In “The Moral Education Theory of Punishment”. [Philosophy & Public Affairs 13(3), Summer 1984: 208-236] Jean Hampton argues that the practice of inflicting painful criminal punishments is justified only if punishment is morally educative. Hampton’s suggestion forms the point of departure for this article on Dostoevsky’s Crime and Punishment [1866]. I show that Dostoevsky agrees with Hampton that punishment should aim at moral reform; however, Dostoevsky presents no evidence that self-punishment or legal punishment reliably cultivates respect for law, legal authority, oneself, or others as moral agents. Instead, Dostoevsky’s post-Siberian writings are highly critical of Russian criminal justice, and emphasize that moral education comes through dialogue, reflection, and criticism. This highly individualized treatment may be experienced as painful, but it does not have to result from, and it may even be imposed by, legal “hard treatment.” [R]


There is growing enthusiasm for transparency in public affairs. Discourses idealizing the value of transparency are part of the rhetoric of advocates of “good governance”. However, there is little discussion of the justifications for transparency. The view that transparency underpins legitimacy is similar to that of the advocates for “publicity” in the initial era of representative government, when transparency (or publicity) became a crucial issue in political debates. This article identifies the intellectual roots of claims for transparency through a retrospective examination of the initial pleas in its favor. It concentrates on J. Bentham. We conclude that the virtuous effects of transparency are today qualified by criticisms in scholarly work, which emphasize the possible costs and perverse effects of the search for transparency or demonstrate that it may fail to deliver the expected benefits. [R]


Kingship and tyranny are the two instances of a monarchy that fit well into Aristotle’s classical siflod model of regimes. If one looks closer at some defining aspects of kingship and tyranny, then in many respects they seem to be understood in a unique way when compared to the other regimes. An inquiry into the constitutional status, the kind of rule and the relative valuation shows that monarchies can be set apart from the other regimes from the siflod model. This indicates in its entirety the problematic position of one-man rule in Aristotle’s political thought. [R]


Freedom in democratic Athens is often understood as consisting of positive freedom in the public sphere in the form of political participation and negative freedom in the private sphere in the form of citizens doing “whatever they wish”. The original meaning of positive freedom, though, is more akin to self-mastery than political participation. By looking at phrases describing Athenian’s ability to do “whatever they wish” from Herodotus to Aristotle, this article argues that the phrases instead express individual positive freedom in both private and public spheres. The democratic citizen is free because he is the author of his own actions. Individual autonomy stands in contrast to Spartan and Persian definitions of freedom, which focus on the external, negative freedom of the state. [R, abr.]