

Liberalism Ancient And Modern

This concise and accessible introduction to Strauss's thought provides, for wider audience, a bridge to his more complex theoretical work. Editor Pangle has gathered five of Strauss's previously unpublished lectures and five hard-to-find published writings and has arranged them so as to demonstrate the systematic progression of the major themes that underlay Strauss's mature work. "[These essays] display the incomparable insight and remarkable range of knowledge that set Strauss's works apart from any other twentieth-century philosopher's."—Charles R. Kesler, National Review

The Making of Modern Liberalism is a deep and wide-ranging exploration of the origins and nature of liberalism from the Enlightenment through its triumphs and setbacks in the twentieth century and beyond. The book is the fruit of the more than four decades during which Alan Ryan, one of the world's leading political thinkers, reflected on the past of the liberal tradition—and worried about its future. This is essential reading for anyone interested in political theory or the history of liberalism.

This is a book about modern liberal society and its adversaries. The book rediscovers and rehabilitates much maligned, especially in America, liberalism as the ideal system of liberty in relation to anti-liberalism as one of un-freedom. It rediscovers liberal modernity as a free, equal and just social system and time, thus most compatible with and enhancing of human civilization ushering in the 21st century. It exposes anti-liberal adversaries, especially conservatism, as ideologies and systems most inappropriate with and destructive of civilization. The book rediscovers liberal modernity as the master process and destination of Western civilization, and its anti-liberal adversaries, notably conservatism, as the ghosts of a dead past. The anti-liberal rumors of the 'death' of liberalism are 'greatly exaggerated'.

"Interprets Leo Strauss's political philosophy from a conservative

standpoint and argues that Strauss was a Cold War liberal. Suggests inattention to Christianity is crucial to the Straussian portrayal of Anglo-American democracy as a universal regime whose eternal ideals of liberty and constitutional government accord with the teachings of Plato and Aristotle, rather than the Gospels"--

The Dialectics of Revelation and History

Virtue and the Making of Modern Liberalism

Thoughts on Machiavelli

J.S. Mill's Use of Ancient, Religious, Liberal, and Romantic Moralities

Leo Strauss on Hegel

Leo Strauss and His Legacy

These two volumes collect the author's published work from the period up to 2000. Together they will enable all working in the field of ancient philosophy to reassess the contribution of one of its liveliest and most original minds. Early Modern Liberalism rediscovers an important phase in the development of liberal thought. Despite the fact that 'liberalism' as a term was not applied to political thought or political parties in England until late in the eighteenth century, Annabel Patterson argues that its central ideas were formulated by seventeenth-century English writers in defiance of their society's norms, and then transmitted to the American colonies. The author is particularly concerned with the means and agents of transmission, with those who ensured that the liberal canon would be preserved, expanded, republished and dispersed; for example, the eighteenth-century philanthropist Thomas Hollis, among whose heroes were Milton, Marvell, Locke and Algernon Sidney. Framed by chapters on Hollis and Adams, this book shows what early modern liberals had in common and reopens the transatlantic conversation that began in the seventeenth century.

Modern liberal political philosophy is closely associated with post-1945 secularism. But Eric Nelson contends that the liberal tradition founded by John Rawls is an unwitting outgrowth of ancient theological debates about justice and evil. When we understand this, we can better untangle the knotted strands of liberal political thought.

Virtue has been rediscovered in the United States as a subject of public debate and of philosophical inquiry. Politicians from both parties, leading intellectuals, and concerned citizens from diverse backgrounds are addressing questions about the content of our character. William Bennett's moral guide for children, *A Book of Virtues*, was a national bestseller. Yet many continue to associate virtue with a prudish, Victorian morality or with crude attempts by government to legislate morals. Peter Berkowitz clarifies the fundamental issues, arguing that a certain ambivalence toward virtue reflects the liberal spirit at its best. Drawing on recent scholarship as well as classical political philosophy, he makes his case with penetrating analyses of four central figures in the making of modern liberalism: Hobbes, Locke, Kant, and Mill. These thinkers are usually understood to have neglected or disparaged virtue. Yet Berkowitz shows that they all believed that government resting on the fundamental premise of liberalism--the natural freedom and equality of all human beings--could not work unless citizens and officeholders possess particular qualities of mind and character. These virtues, which include reflective judgment, sympathetic imagination, self-restraint, the ability to cooperate, and toleration do not arise spontaneously but must be cultivated. Berkowitz explores

the various strategies the thinkers employ as they seek to give virtue its due while respecting individual liberty. Liberals, he argues, must combine energy and forbearance, finding public and private ways to support such nongovernmental institutions as the family and voluntary associations. For these institutions, the liberal tradition powerfully suggests, play an indispensable role not only in forming the virtues on which liberal democracy depends but in overcoming the vices that it tends to engender. Clearly written and vigorously argued, this is a provocative work of political theory that speaks directly to complex issues at the heart of contemporary philosophy and public discussion. New Forum Books makes available to general readers outstanding, original, interdisciplinary scholarship with a special focus on the juncture of culture, law, and politics. New Forum Books is guided by the conviction that law and politics not only reflect culture, but help to shape it. Authors include leading political scientists, sociologists, legal scholars, philosophers, theologians, historians, and economists writing for nonspecialist readers and scholars across a range of fields. Looking at questions such as political equality, the concept of rights, the problem of virtue in liberal politics, crime and punishment, population, poverty, economic development, and the international legal and political order, New Forum Books seeks to explain--not explain away--the difficult issues we face today.

Liberal Modernity and Its Adversaries
The Making of Modern Liberalism

Ishibashi Tanzan and His Teachers, 1905-1960

Three Essays: Imperialism and Finance. The Exploitation of Inferior Races in Ancient and Modern Times. Colonial and Foreign Policy

Liberalism's Crooked Circle

This work is the first comprehensive presentation of liberal thought in Central Europe, especially in Poland, before and after 1989. The book contains a critical analysis of the proto-liberal anti-communist democratic opposition, in particular its ideas of the autonomy of the individual and civil society, and a description of economic liberalism as an alternative liberal orientation. The author's main theme, however, is the dilemma of liberalism in a post-communist society in which it is faced with historically unprecedented challenges. In countries which have no liberal tradition or the social or economic conditions which encouraged the emergence of liberalism in the past, the classic tenets of liberalism are undergoing essential modifications. Liberalism inescapably is becoming "constructivist" and serves primarily as the justification for a remarkable kind of social engineering whose objective is the rapid building

of capitalism. This book is both an important contribution to our knowledge of the post-communist world and a voice in thh discussion on the nature and future of liberalism.

In Reforming Liberalism, Robert Devigne challenges prevailing interpretations of the political and moral thought of John Stuart Mill and the theoretical underpinnings of modern liberal philosophy. He explains how Mill drew from ancient and romantic thought as well as past religious practices to reconcile conflicts and antinomies (liberty and virtue, self-interest and morality, equality and human excellence) that were hobbling traditional liberalism. The book shows that Mill, regarded as a seminal writer in the liberal tradition, critiques liberalism's weaknesses with a forcefulness usually associated with its well-known critics. Devigne explores Mill's writings to demonstrate how his thought has been misconstrued--as well as oversimplified--to the detriment of our understanding of liberalism itself. In the second half of the twentieth

century, American conservatism emerged from the shadow of New Deal liberalism and developed into a movement exerting considerable influence on the formulation and execution of public policy in the United States. During that period, the political philosophers who provided the intellectual foundations for the American conservative movement were John H. Hallowell, Eric Voegelin, Leo Strauss, Richard Weaver, Russell Kirk, Robert Nisbet, John Courtney Murray, Friedrich Hayek, and Willmoore Kendall. By offering a comprehensive analysis of their thoughts and beliefs, *The Dilemmas of American Conservatism* both illuminates the American conservative imagination and reveals its most serious contradictions. The contributing authors question whether a core set of conservative principles can be determined based on the frequently diverging perspectives of these key philosophers.

Revered and reviled, Leo Strauss has left a rich legacy of work that continues to spark discussion and controversy. This volume of essays

ranges over critical themes that define Strauss's thought: the tension between reason and revelation in the Western tradition, the philosophical roots of liberal democracy, and especially the conflicting yet complementary relationship between ancient and modern liberalism. For those seeking to become acquainted with this provocative thinker, one need look no further.

Liberalism in Modern Japan

The Theology of Liberalism

Reconsidering American Liberalism

Dilemmas in Modern Jewish Thought

The Crisis of Liberal Democracy

A Straussian Perspective

"All political action has . . . in itself a directedness towards knowledge of the good: of the good life, or of the good society. For the good society is the complete political good. If this directedness becomes explicit, if men make it their explicit goal to acquire knowledge of the good life and of the good society, political philosophy emerges. . . . The theme of political philosophy is mankind's great objectives, freedom and government or empire—objectives which are capable of lifting all men beyond their poor selves. Political philosophy is that branch of philosophy which is closest to political life, to non-philosophic life, to human life."—From "What Is Political Philosophy?" What Is Political Philosophy?—a collection of ten essays and lectures and sixteen book

reviews written between 1943 and 1957—contains some of Leo Strauss's most famous writings and some of his most explicit statements of the themes that made him famous. The title essay records Strauss's sole extended articulation of the meaning of political philosophy itself. Other essays discuss the relation of political philosophy to history, give an account of the political philosophy of the non-Christian Middle Ages and of classic European modernity, and present his theory of esoteric writing. In the winter of 1965, Leo Strauss taught a seminar on Hegel at the University of Chicago. While Strauss neither considered himself a Hegelian nor wrote about Hegel at any length, his writings contain intriguing references to the philosopher, particularly in connection with his studies of Hobbes, in his debate in *On Tyranny* with Alexandre Kojève; and in his account of the “three waves” of modern political philosophy. *Leo Strauss on Hegel* reconstructs Strauss's seminar on Hegel, supplemented by passages from an earlier version of the seminar from which only fragments of a transcript remain. Strauss focused his seminar on the lectures collected in *The Philosophy of History*, which he considered more accessible than Hegel's written works. In his own lectures on Hegel, Strauss continues his project of demonstrating how modern philosophers related to ancient thought and explores the development and weaknesses of modern political theory. Strauss is especially concerned with the relationship in Hegel between empirical history and his philosophy of history, and he argues for the primacy of religion in Hegel's understanding of history and society. In addition to a

relatively complete transcript, Leo Strauss on Hegel also includes annotations, which bring context and clarity to the text.

Highlighting the social tensions that confront the liberal tradition, Pierre Manent draws a portrait of what we, citizens of modern liberal democracies, have become. For Manent, a discussion of liberalism encompasses the foundations of modern society, its secularism, its individualism, and its conception of rights. The frequent incapacity of the morally neutral, democratic state to further social causes, he argues, derives from the liberal stance that political life does not serve a higher purpose. Through quick-moving, highly synthetic essays, he explores the development of liberal thinking in terms of a single theme: the decline of theological politics. The author traces the liberal stance to Machiavelli, who, in seeking to divorce everyday life from the pervasive influence of the Catholic church, separated politics from all notions of a cosmological order. What followed, as Manent demonstrates in his analyses of Locke, Hobbes, Rousseau, Guizot, and Constant, was the evolving concept of an individual with no goals outside the confines of the self and a state with no purpose but to prevent individuals from dominating one another. Weighing both the positive and negative effects of such a political arrangement, Manent raises important questions about the fundamental political issues of the day, among them the possibility of individual rights being reconciled with the necessary demands of political organization, and the desirability of a government system neutral about religion but not about public morals.

These twelve essays, together with the editor's introduction, examine the relationship of ideology to philosophy and politics. Part one deals with theoretical underpinnings of ideology: definitions are posited, and the relationship of ideology to thought itself, to use and abuse of theory, to social theory, to the epistemology of politics, to technology, and to political culture are discussed. Part two treats ideology in its historical context, dealing with the word as introduced by Destutt de Tracy in 1798 and looking both forward and backward at such enquirers in the field as Aristotle, Bacon, Locke, Rousseau, Marx, Karl Mannheim, and Leo Strauss. The volume presents original and provocative insights into the meanings and uses of ideology, as well as into specific "ideologies." The essays will be of importance to students of philosophy and sociology of knowledge, political scientists, and historians.

Liberalism, Ancient and Modern

Leo Strauss and Anglo-American Democracy

Reforming Liberalism

Ideology, Philosophy and Politics

Liberalism and the Empire

Spinoza, Liberalism, and the Question of Jewish Identity

Baruch de Spinoza (1632-1677)--often recognized as the first modern Jewish thinker--was also a founder of modern liberal political philosophy. This book is the first to connect systematically these two aspects of Spinoza's legacy. Steven B. Smith shows that Spinoza was a politically engaged theorist who both advocated and

embodied a new conception of the emancipated individual, a thinker who decisively influenced such diverse movements as the Enlightenment, liberalism, and political Zionism. Focusing on Spinoza's Theologico-Political Treatise, Smith argues that Spinoza was the first thinker of note to make the civil status of Jews and Judaism (what later became known as the Jewish Question) an essential ingredient of modern political thought. Before Marx or Freud, Smith notes, Spinoza recast Judaism to include the liberal values of autonomy and emancipation from tradition. Smith examines the circumstances of Spinoza's excommunication from the Jewish community of Amsterdam, his skeptical assault on the authority of Scripture, his transformation of Mosaic prophecy into a progressive philosophy of history, his use of the language of natural right and the social contract to defend democratic political institutions, and his comprehensive comparison of the ancient Hebrew commonwealth and the modern commercial republic. According to Smith, Spinoza's Treatise represents a classic defense of religious toleration and intellectual freedom, showing them to be necessary foundations for political stability and liberal regimes. In this study Smith examines Spinoza's solution to the Jewish Question and asks whether a Judaism,

so conceived, can long survive.

Compelling account of Strauss's mature Maimonidean writings. Leo Strauss (1899–1973), one of the preeminent political philosophers of the twentieth century, was an astute interpreter of Maimonides's medieval masterpiece, *The Guide of the Perplexed*. In *Progressive Minds, Conservative Politics*, Aryeh Tepper overturns the conventional view of Strauss's interpretation and of Strauss's own mature thought. According to the scholarly consensus, Strauss traced the well-known contradictions in the *Guide* to the fundamental tension in Maimonides's mind between reason and revelation, going so far as to suggest that while the Jewish philosopher's overt position was religiously pious (i.e., on the side of "Jerusalem"), secretly he was on the side of reason, or "Athens." In Tepper's analysis, Strauss's judgments emerge as much more complex than this and also more open to revision. In his later writings, Tepper shows, Strauss pointed to contradictions in Maimonides's thought not only between but also within both "Jerusalem" and "Athens." Moreover, Strauss identified, and identified himself with, an esoteric Maimonidean teaching on progress: progress within the Bible, beyond the Bible, and even beyond the rabbinic sages. Politically a conservative thinker, Strauss, like

Maimonides, located man's deepest satisfaction in progressing in the discernment of the truth. In the fullness of his career, Strauss thus pointed to a third way beyond the modern alternatives of conservatism and progressivism

Liberal democratic thought in the twentieth century is composed of two strands: the classical, which emphasizes human excellence, and the modern, which emphasizes individual freedom and social equality. In this collection of essays, Strauss examines the ambiguous relationship between these tendencies, seeking to illuminate the democratic discourse.

One of the outstanding thinkers of our time offers in this book his final words to posterity. Studies in Platonic Political Philosophy was well underway at the time of Leo Strauss's death in 1973. Having chosen the title for the book, he selected the most important writings of his later years and arranged them to clarify the issues in political philosophy that occupied his attention throughout his life. As his choice of title indicates, the heart of Strauss's work is Platonism—a Platonism that is altogether unorthodox and highly controversial. These essays consider, among others, Heidegger, Husserl, Nietzsche, Marx, Moses Maimonides, Machiavelli, and of course Plato himself to test the Platonic understanding of the conflict

between philosophy and political society. Strauss argues that an awesome spiritual impoverishment has engulfed modernity because of our dimming awareness of that conflict. Thomas Pangle's Introduction places the work within the context of the entire Straussian corpus and focuses especially on Strauss's late Socratic writings as a key to his mature thought. For those already familiar with Strauss, Pangle's essay will provoke thought and debate; for beginning readers of Strauss, it provides a fine introduction. A complete bibliography of Strauss's writings if included.

Letters to Adam Michnik

A Bibliography

Freedom, Liberalism and Anti-Liberalism in the 21st Century

The Morals of Modernity

Studies in Platonic Political Philosophy

An Intellectual History of Liberalism

On Tyranny is Leo Strauss's classic reading of Xenophon's dialogue, Hiero or Tyrannicus, in which the tyrant Hiero and the poet Simonides discuss the advantages and disadvantages of exercising tyranny. This edition includes a translation of the dialogue, a critique of the commentary by the French philosopher Alexandre Kojève, Strauss's restatement of his position in light of Kojève's comments, and finally, the complete Strauss-

Kojève correspondence. "Through [Strauss's] interpretation Xenophon appears to us as no longer the somewhat dull and flat author we know, but as a brilliant and subtle writer, an original and profound thinker. What is more, in interpreting this forgotten dialogue, Strauss lays bare great moral and political problems that are still ours."

—Alexandre Kojève, Critique "On Tyranny is a complex and stimulating book with its 'parallel dialogue' made all the more striking since both participants take such unusual, highly provocative positions, and so force readers to face substantial problems in what are often wholly unfamiliar, even shocking ways." —Robert Pippin, History and Theory "Every political scientist who tries to disentangle himself from the contemporary confusion over the problems of tyranny will be much indebted to this study and inevitably use it as a starting point."—Eric Voegelin, The Review of Politics

Leo Strauss (1899-1973) was the Robert Maynard Hutchins Distinguished Service Professor of Political Science at the University of Chicago. In 1980, Ronald Reagan was elected President of the United States for his first term and the conservative revolution that was slowly developing in the United States finally emerged in full-throated roar. Who provoked the conservative revolution? In this work, Shadia Drury provides an answer to the question as she looks at the work of Leo Strauss, a

seemingly reclusive German-Jewish emigrant and scholar, who was one of the most influential individuals in the conservative movement, a man widely seen as the godfather of the Republican party's failed Contract With America.

"Michael Morgan has served up an intellectual treat. These subtle and carefully reasoned essays explore the dilemmas of the post-modern Jew who would take history seriously without losing the commanding presence Israel heard at Sinai.... It is a pleasure to be nourished by a fresh mind exploring the tension between reason and revelation, history and faith." -- Rabbi Samuel Karff

"This is without doubt one of the most significant works in modern Jewish thought and a must for a thoughtful student of contemporary Jewish philosophy." -- Rabbie Sheldon Zimmerman

"This may well mark the next stage in the long history of Jewish self-understanding." -- Ethics "... rigorous history of modern Jewish thought..." --

Choice Is Judaism a timeless, universal set of beliefs or, rather, is it historical and contingent in its relation to different times and places? Morgan clarifies the tensions and dilemmas that characterize modern thinking about the nature of Judaism and clears the way for Jews to appreciate their historical situation, yet locate enduring values and principles in a post-Holocaust world.

Explores Strauss's teaching on natural right and the

tradition of political philosophy and how his perspectives have influenced European and American liberal theory.

The Troubled Odyssey Of The Liberal Idea

An Introduction to the Thought of Leo Strauss

The Liberty of Ancients Compared with that of Moderns

Persecution and the Art of Writing

Political Philosophy and the Justice of God

Liberalism Ancient and Modern

Leo Strauss and his alleged political influence regarding the Iraq War have in recent years been the subject of significant media attention, including stories in the Wall Street Journal and New York Times. Time magazine even called him “one of the most influential men in American politics.” With The Truth about Leo Strauss, Michael and Catherine Zuckert challenged the many claims and speculations about this notoriously complex thinker. Now, with Leo Strauss and the Problem of Political Philosophy, they turn their attention to a searching and more comprehensive interpretation of Strauss’s thought as a whole, using the many manifestations of the “problem of political philosophy” as their touchstone. For Strauss, political philosophy presented a “problem” to which there have been a variety of solutions proposed over the course of Western history. Strauss’s work, they show, revolved around recovering—and restoring—political philosophy to its original Socratic form. Since positivism and historicism represented two intellectual currents that undermined the possibility of a Socratic political

philosophy, the first part of the book is devoted to Strauss's critique of these two positions. Then, the authors explore Strauss's interpretation of the history of philosophy and both ancient and modern canonical political philosophers, including Plato, Aristotle, Machiavelli, and Locke. Strauss's often-unconventional readings of these philosophers, they argue, pointed to solutions to the problem of political philosophy. Finally, the authors examine Strauss's thought in the context of the twentieth century, when his chief interlocutors were Schmitt, Husserl, Heidegger, and Nietzsche. The most penetrating and capacious treatment of the political philosophy of this complex and often misunderstood thinker, from his early years to his last works, Leo Strauss and the Problem of Political Philosophy reveals Strauss's writings as an attempt to show that the distinctive characteristics of ancient and modern thought derive from different modes of solving the problem of political philosophy and reveal why he considered the ancient solution both philosophically and politically superior.

The changing face of the liberal creed from the ancient world to today The Lost History of Liberalism challenges our most basic assumptions about a political creed that has become a rallying cry—and a term of derision—in today's increasingly divided public square. Taking readers from ancient Rome to today, Helena Rosenblatt traces the evolution of the words "liberal" and "liberalism," revealing the heated debates that have taken place over their meaning. She debunks the popular myth of liberalism as a uniquely Anglo-American tradition, and shows how it was only during the Cold War that it was refashioned

into an American ideology focused on individual freedoms. This timely and provocative book sets the record straight on a core tenet of today's political conversation, laying the foundations for a more constructive discussion about the future of liberal democracy.

"One of the most important political books of 2018."—Rod Dreher, American Conservative Of the three dominant ideologies of the twentieth century—fascism, communism, and liberalism—only the last remains. This has created a peculiar situation in which liberalism's proponents tend to forget that it is an ideology and not the natural end-state of human political evolution. As Patrick Deneen argues in this provocative book, liberalism is built on a foundation of contradictions: it trumpets equal rights while fostering incomparable material inequality; its legitimacy rests on consent, yet it discourages civic commitments in favor of privatism; and in its pursuit of individual autonomy, it has given rise to the most far-reaching, comprehensive state system in human history. Here, Deneen offers an astringent warning that the centripetal forces now at work on our political culture are not superficial flaws but inherent features of a system whose success is generating its own failure.

"John Colman has presented us with a profound and scrupulously detailed inquiry into how Lucretius understood the tensions between the philosophic life and the requirements and characteristics of the life of political action—tensions with which Lucretius had to deal in his endeavor to bring philosophy into Rome." - James H. Nichols, Jr., Professor of Government, Claremont McKenna College, USA

"Lucretius has been drawing renewed attention for both the depth of his message and the beauty of his poem. Nevertheless, only a few commentators are attentive to the paradox of a philosophic teaching that reduces everything to matter in motion in the form of a beautiful poem. John Colman represents the even more rare case of someone who sees this paradox and explains it intelligently. He is able to show the way Lucretius addresses those interested in beauty and those interested in politics in a work that appears to reject both." - Christopher Kelly, Professor of Political Science, Boston College, USA "A careful study of Lucretius by a notable young scholar showing, not just assuming, that he had a politics. The result is to reveal how his politics compares with that in the Socratic tradition and how he was distorted by his modern students and interpreters." - Harvey C. Mansfield, Professor of Government at Harvard; Senior Fellow at the Hoover Institution, Stanford, USA

Lucretius as Theorist of Political Life is an interpretation of Lucretius' poem On the Nature of Things as a defense of philosophy given the irremediable tension between the competing claims of the philosophic and political life. The central issue is the need for, and attempt by, philosophy to justify and defend its way of life to the political community. This work uncovers how Lucretius' conception of the philosophic life, and the reaction to the human, religious, and political implications of the discovery of nature, distinguish his intention from the anti-theological animus that drives the politically and scientifically ambitious project of his modern appropriators.

The Rebirth of Classical Political Rationalism

Liberalism After Communism

From Ancient Rome to the Twenty-First Century

Progressive Minds, Conservative Politics

Leo Strauss and the Problem of Political Philosophy

The Lost History of Liberalism

The esteemed philosopher's assessment of good, evil, and the value of Machiavelli. Leo Strauss argued that the most visible fact about Machiavelli's doctrine is also the most useful one: Machiavelli seems to be a teacher of wickedness. Strauss sought to incorporate this idea in his interpretation without permitting it to overwhelm or exhaust his exegesis of *The Prince* and *Discourses on the First Ten Books of Livy*. "We are in sympathy," he writes, "with the simple opinion about Machiavelli [namely, the wickedness of his teaching], not only because it is wholesome, but above all because a failure to take that opinion seriously prevents one from doing justice to what is truly admirable in Machiavelli: the intrepidity of his thought, the grandeur of his vision, and the graceful subtlety of his speech." This critique of the founder of modern political philosophy by this prominent twentieth-century scholar is an essential text for students of both authors.

Arguing against recent attempts to return to the virtue-centered perspective of ancient Greek ethics, these essays explore the problem of the relation between moral philosophy and modernity by studying the differences between ancient and modern ethics.

"The Liberty of Ancients Compared with that of Moderns" by Benjamin Constant. Published by Good Press. Good Press publishes a wide range of titles that encompasses every genre. From well-known classics & literary fiction and non-fiction to forgotten—or yet undiscovered gems—of world literature, we issue the books that need to be read. Each Good Press edition has been meticulously edited and formatted to boost readability for all e-readers and devices. Our goal is to produce eBooks that are user-friendly and accessible to everyone in a high-quality digital format.

Liberalism Ancient and Modern University of Chicago Press

On Tyranny

Leo Strauss and the American Right

Disturbing Revelation: Leo Strauss, Eric Voegelin, and the Bible

Lucretius as Theorist of Political Life

Why Liberalism Failed

Leo Strauss's Later Writings on Maimonides

This book is a profoundly moving and analytically incisive attempt to shift the terms of discussion in American politics. It speaks to the intellectual and political weaknesses within the liberal tradition that have put the United States at the mercy of libertarian, authoritarian populist, nakedly racist, and traditionalist elitist versions of the right-wing; and it seeks to identify resources that can move the left away from

the stunned intellectual incoherence with which it has met the death of Bolshevism. In Ira Katznelson's view, Americans are squandering a tremendous ethical and political opportunity to redefine and reorient the liberal tradition. In an opening essay and two remarkable letters addressed to Adam Michnik, who is arguably East Europe's emblematic democratic intellectual, Katznelson seeks to recover this possibility. By examining issues that once occupied Michnik's fellow dissidents in the Warsaw group known as the Crooked Circle, Katznelson brings a fresh realism to old ideals and posits a liberalism that "stares hard" at cruelty, suffering, coercion, and tyrannical abuses of state power. Like the members of Michnik's club, he recognizes that the circumference of liberalism's circle never runs smooth and that tolerance requires extremely difficult judgments. Katznelson's first letter explores how the virtues of socialism, including its moral stand on social justice, can be related to liberalism while overcoming debilitating aspects of the socialist inheritance. The second asks whether liberalism can recognize, appreciate, and manage human difference. Situated in the lineage of efforts by Richard Hofstadter, C. Wright Mills, and Lionel Trilling to "thicken" liberalism, these letters also draw on personal experience in the radical politics of the 1960s and in the dissident culture of East and Central Europe in the

years immediately preceding communism's demise. Liberalism's Crooked Circle could help foster a substantive debate in the American elections of 1996 and determine the contents of that desperately needed discussion.

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.

Forty years ago Louis Hartz surveyed American political thought in his classic *The Liberal Tradition in America*. He concluded that American politics was based on a broad liberal consensus made possible by a unique American historical experience, a thesis that seemed to minimize the role of political conflict. Today, with conflict on the rise and with much of liberalism in disarray, James P. Young revisits these questions to reevaluate Hartz's interpretation of American politics. Young's treatment of key movements in our history, especially Puritanism and republicanism's early contribution to the Revolution and the Constitution, demonstrates in the spirit of Dewey and others that the liberal tradition is richer and more complex than Hartz and most contemporary theorists have allowed. The breadth of Young's account is unrivaled. *Reconsidering American*

Liberalism gives voice not just to Locke, Jefferson, Hamilton, Madison, Lincoln, and Dewey but also to Rawls, Shklar, Kateb, Wolin, and Walzer. In addition to broad discussions of all the major figures in over 300 years of political thought?with Lincoln looming particularly large?Young touches upon modern feminism and conservatism, multiculturalism, postmodernism, rights-based liberalism, and social democracy. Out of these contemporary materials Young synthesizes a new position, a smarter and tougher liberalism not just forged from historical materials but reshaped in the rough and tumble of contemporary thought and politics. This exceptionally timely study is both a powerful survey of the whole of U.S. political thought and a trenchant critique of contemporary political debates. At a time of acrimony and confusion in our national politics, Young enables us to see that salvaging a viable future depends upon our understanding how we have reached this point. Never without his own opinions, Young is scrupulously fair to the widest range of thinkers and marvelously clear in getting to the heart of their ideas. Although his book is a substantial contribution to political theory and the history of ideas, it is always accessible and lively enough for the informed general reader. It is essential reading for anyone who cares about the future of U.S. political thought or, indeed, about the future of the country itself.

With close to 15,000 entries, this bibliography is the most comprehensive guide to published writing in the tradition of Leo Strauss, who lived from 1899 to 1973 and was one of the most influential political philosophers of the twentieth century. John A. Murley provides Strauss's own complete bibliography and identifies the work of hundreds of Strauss's students and their students' students. *Leo Strauss and His Legacy* charts the path of influence of a beloved teacher and mentor, a deep and lasting heritage that permeates the classroom of the twenty-first century. Each new generation of students of political philosophy will find this bibliography an indispensable resource.

What is Political Philosophy? And Other Studies

Explorations in Ancient and Modern Philosophy
A Conservative Critique
The Dilemmas of American Conservatism
Early Modern Liberalism