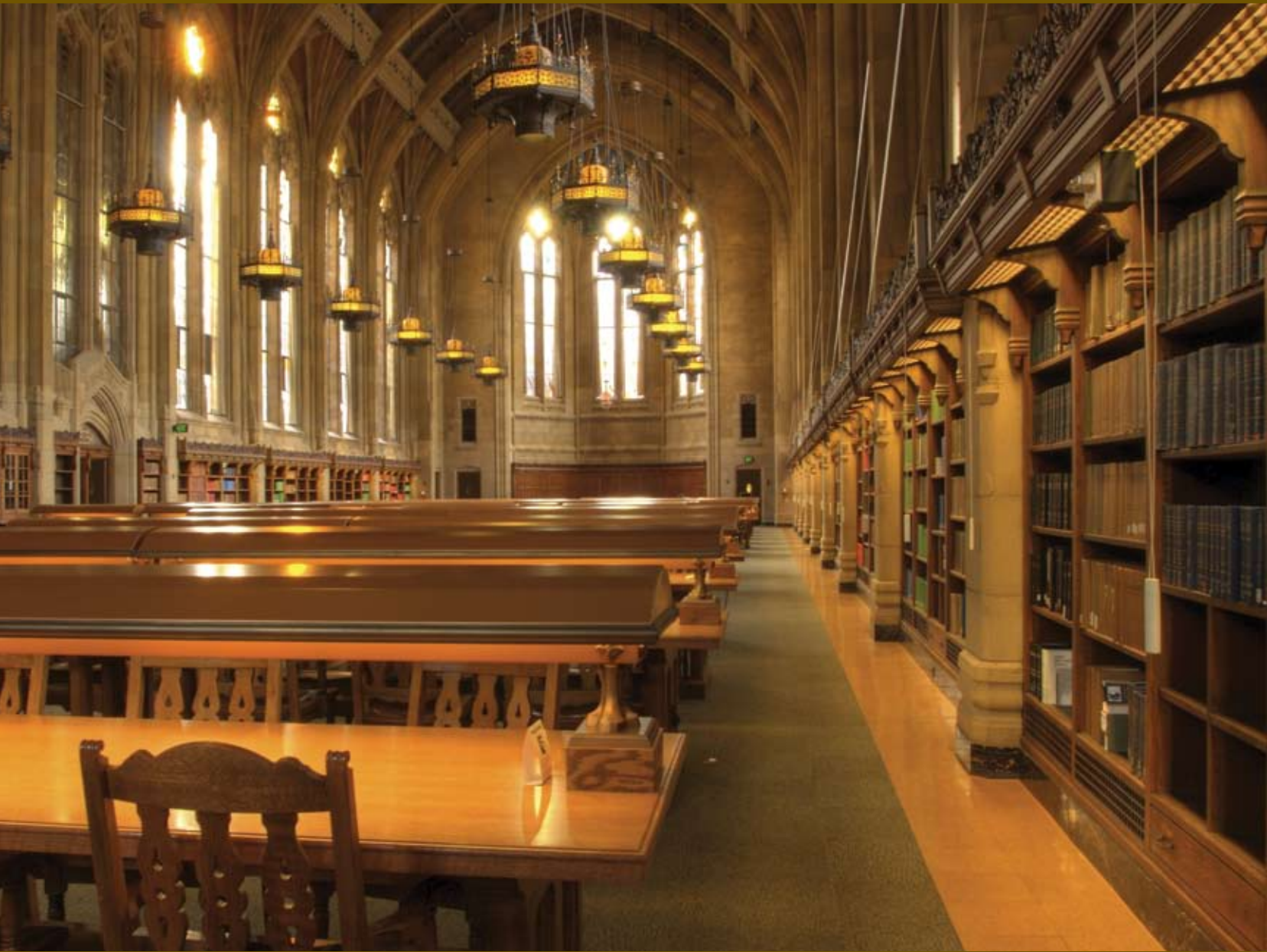


THE CANON

SPRING 2007 · THE INTERCOLLEGIATE STUDIES INSTITUTE'S
MEMBER AND ALUMNI MAGAZINE



Featuring: UNIVERSITY REFORM NEWS

RUSSELL KIRK on the American Mission

A Reflection on Books and the Intellectual Life by JAMES SCHALL S.J.

JOHN LEHMAN, Former Secretary of the Navy, on the Benefits of ISI Membership

Hillsdale College Senior HANS ZEIGER on “Reagan’s Children”

ISI AT A GLANCE

John Leo, Manhattan Institute fellow and former columnist for U.S. News & World Report, spoke at ISI's Collegiate Network Editor's Conference in Scottsdale, Arizona, in November. Leo encouraged the CN's journalists to consider careers in mainstream newsrooms as a means of transforming them from bastions of liberal group-think to centers of fair and balanced reporting. Read more about the conference on page thirty-two.



Kenneth Cribb II of ISI, left, distributed ISI books and promotional materials to students at the University of Virginia during a recent mentoring visit. ISI program officers visited hundreds of ISI students during the fall semester.



*ISI Campus Representative Philip Carl Smith browsed through a copy of *The Conservative Mind* while sitting at the desk of the book's author, Russell Kirk, during an ISI intellectual retreat at Kirk's home in Mecosta, Michigan, in September. Smith, a student at the University of Notre Dame, leads the campus ISI reading group, the Orestes Brownson Council.*



*Dozens of University of Delaware students lined up to have Matthew Spalding of the Heritage Foundation sign their copies of *Patriot Sage: George Washington and the American Political Tradition*, an ISI Books title which he coedited. Spalding delivered an ISI lecture on Washington as the model of American statesmanship before a standing-room-only audience in September.*



Dr. Anne Paolucci introduced the ISI Henry Paolucci/Walter Bagehot Book Award winner for 2006 at a reception in October, which aired on C-SPAN's BookTV. Read about this year's award recipient on page four.

Cover Photo: Suzzalo Library at the University of Washington in Seattle (iStockPhoto)



THE CANON · SPRING 2007

THE INTERCOLLEGIATE STUDIES INSTITUTE

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REFORM NEWS
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As America's oldest university, Harvard has long been a standard-bearer for our nation's higher education system. Changes in Harvard policy and curriculum routinely cascade through the rest of the Ivy League and then to major universities from coast to coast. But in an age of grade inflation and politicized teaching, where can engaged and curious students turn when they find Harvard's "gold standard" to be inadequate? With thousands of other students and faculty, they turn to the Intercollegiate Studies Institute (ISI).

"I learned a good amount of interesting information, but I hadn't acquired any sort of foundation on which to ground it," explained Jordan Hylden about his experience as an undergraduate at Harvard pursuing a degree in government. The 2006 graduate from Park River, North Dakota, added that "there is a great difference between learning facts and receiving an education, and ISI's Honors Program began to show me what it truly meant to be an educated person. It is possible, and in fact it's likely, that one can go through four years of college without learning anything more than a mishmash of interesting facts. ISI, however, educates the whole person."

ISI's Honors Program, which Hylden completed during the 2004-05 academic year, is one of our most effective means of delivering such an education. This past summer, the program entered its tenth year with two separate weeklong academic conferences in Big Sky, Montana. The conferences, attended by fifty top undergraduates from across the nation, provided a high-powered educational program where students began a year of formal mentorship and guided study with an ISI faculty member.

"Watching professors debate" and "discussing books in seminar" were Nancy de Maria's favorite parts of the "intensely inspiring" program. "The students and professors held nothing back—we discussed and debated until we were exhausted, and I loved it," said the University of North Carolina-Chapel Hill senior. No one should graduate from college in America without having the opportunity to debate, discuss, and "gain an entirely new perspective," as de Maria reported upon leaving the ISI conference at Big Sky.

As you will read in these pages of THE CANON, ISI encourages our nation's colleges and universities to take a fresh look at how they educate students by offering them a genuinely life-changing encounter with the best of the Western tradition, by celebrating the pockets of excellence that still exist in academe, and by recalling our top schools to their highest ideals. Today's students deserve much more than our colleges and universities now offer, and your support for ISI has positioned us to deliver it.

Together, we are capable of transforming the lives of hundreds of thousands of talented young people while preserving the integrity of America's free institutions.

Sincerely,

T. Kenneth Cribb Jr.
President

ISI IN ACTION

FORMER CIA SENIOR OFFICER HONORED WITH ISI BOOK AWARD

William J. Daugherty, author of *Executive Secrets: Covert Action and the Presidency*, was awarded ISI's 2006 Henry Paolucci/Walter Bagehot Book Award on October 5 at the Greenville Country Club in Wilmington, Delaware. A retired senior officer of the Central Intelligence Agency, Daugherty is now an associate professor of government at Armstrong Atlantic State University in Savannah, Georgia. C-SPAN's Book TV televised the awards program, which included opening remarks from Mark Bowden, the author of *Black Hawk Down*, who wrote the foreword of *Executive Secrets*. ISI Senior Vice President



Author Mark Bowden (center) and Dr. Anne Paolucci spoke at the awards ceremony along with William Daugherty (left), winner of the 2006 Henry Paolucci/Walter Bagehot Book Award.

Jeff Cain presented Daugherty with the \$5,000 award, which annually recognizes and advances the scholarly and journalistic achievements of Paolucci and Bagehot. For more information on the Henry Paolucci/Walter Bagehot Book Award, visit www.isi.org.

ISI EXPLORES ORDERED LIBERTY IN BOSTON

Over 100 students, professors, and local educators attended a daylong ISI seminar on "America

and the Idea of Ordered Liberty" at Tufts University in October. "I have been waiting for this conference for months," noted one student from Boston College. Over fifteen other colleges and universities were represented at the event, which was cosponsored by the Tufts Republicans and the Tufts University political science department. The conference included lectures on the English roots of the American republic, the deliberative intent implicit in the U.S. Constitution's design, and the role of America as a steward of ordered liberty in the world today.



ISI Faculty Associate Claes Ryn of Catholic University of America delivered a lecture at the Tufts seminar on "The Ideology of American Empire." After his talk, Ryn fielded questions from the audience for more than an hour.

For information on upcoming conferences, visit www.isi.org or contact ISI Membership Director Francisco Gonzalez at (800) 526-7022.



STUDENT JOURNALIST WINS ISI'S LYN NOFZIGER JOURNALISM FELLOWSHIP

Victoria Shapiro, a 2005 graduate of the University of Michigan, has been named the ISI Lyn Nofziger Fellow in Journalistic Excellence for 2006–07. Established in memory of the former Reagan press secretary and advisor, the Lyn Nofziger Fellowship provides a recent college graduate one year of pro-

fessional training and reporting experience under the tutelage of a leading journalist at an important media outlet.

Shapiro—who while in college served as a contributor, content editor, and foreign correspondent to the Collegiate Network independent student newspaper *The Michigan Review*—is now working in the editorial department of *USA TODAY* as a yearlong fellow under mentors John Siniff, executive forum editor, and Glen Nishimura, op-ed page editor. “This has been a great learning experience and afforded me wonderful access to all sorts of interesting people,” said Shapiro. “It’s grand to be training in a line of work that’s synonymous with respecting, guarding, and acting upon freedom of speech and information.”

To make a tax-deductible endowment contribution to the Lyn Nofziger Fellowship in Journalistic Excellence, please contact Erica Ford at (800) 526-7022 ext. 146 or eford@isi.org.

SOLZHENITSYNS REFLECT ON ISI'S SOLZHENITSYN READER

Two sons of Aleksandr Solzhenitsyn—the great Russian novelist who won the 1970 Nobel Prize for Literature—were honored guests at the ISI Books reception celebrating the publication of *The Solzhenitsyn Reader: New and Essential Writings, 1947–2005*, at the Union League in Philadelphia. Ignat, of Philadelphia, and Stephan, of Moscow, spoke along with the book’s editors, Edward Ericson Jr., professor emeritus of English at Calvin College, and Daniel Mahoney, professor of politics at Assumption College. The event later aired on C-SPAN’s Book TV.

More than one-quarter of the material in *The Solzhenitsyn Reader* has never before appeared in English and the Solzhenitsyn sons prepared many of the new translations themselves. The volume—which recently was recognized as one of the top ten books of 2006 by *Books & Culture*—includes excerpts from Solzhenitsyn’s great novels, memoirs, books of political analysis and historical scholarship, poetry, and the lit-



Ignat Solzhenitsyn, music director of the Chamber Orchestra of Philadelphia, recited some of his father’s poetry at the reception for *The Solzhenitsyn Reader*.

erary and historical masterpieces *The Gulag Archipelago* and *The Red Wheel*.

To order *The Solzhenitsyn Reader*, call (800) 621-2736 or visit www.isibooks.org.

COLLEGIATE NETWORK SWELLS TO 100 INDEPENDENT STUDENT NEWSPAPERS

The Right World View at Manhattanville College in New York and *The Florida Frontier* at the University of Florida recently became the 99th and 100th Collegiate Network (CN) student newspapers.

Since 1979, the Collegiate Network has provided financial and technical support for student-run conservative newspapers on campuses across the nation. CN newspapers focus public awareness on the politicization of American college and university classrooms, curricula, and student life—and the resulting decline of educational standards. With the CN’s help, over 1,000 aspiring journalists at these 100 independent college newspapers will distribute more than two million conservative papers this year. For more information, visit www.collegiatenetwork.org.



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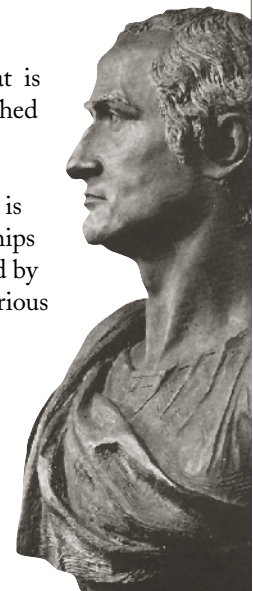
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ISI ON CAMPUS • Spring 2007 Events

February 26 • University of Indiana
The Thought of Solzhenitsyn • Daniel Mahoney, Assumption College

February 26 • Villanova University
Tocqueville on Liberty, Self-Interest, Love, and Pride • Peter Lawler, Berry College

March 3 • George Fox University • Daylong ISI Regional Conference
Religion in the American Founding • Featuring lectures by
Barry Shain, Colgate University and Gary Smith, Grove City College

March 3 • George Fox University
Cicero's Podium Debate: *Did America Have a Religious Founding?* • Barry Shain,
Colgate University and Mark Hall, George Fox University vs. Steven Green, Willamette
University College of Law and Derek Davis, Baylor University

March 8 • ISI F. M. Kirby Campus • Wilmington, Delaware
Russell Kirk, Northern Agrarian • Allan Carlson, Howard Center

March 14 • University of Virginia
Cicero's Podium Debate: *Should Women's Studies Departments be Abolished in Higher Education?*
Jennifer Roback Morse, Acton Institute vs. Amy Richards, Founder, Third Wave Foundation

March 27 • University of San Francisco
Cicero's Podium Debate: *Drugs in a Free Society: Prohibition or Legalization?*
James Q. Wilson, Pepperdine University vs. Ethan A. Nadelmann, Drug Policy Alliance

March 30 • Application Deadline for ISI's 2007–08 Honors Program

April 1 • James Madison University
The Enemy at Home • Dinesh D'Souza, Hoover Institution

April 9 • Kenyon College
Montaigne and Leo Strauss • David Schaefer, College of the Holy Cross

April 10 • Ohio State University
Cicero's Podium Debate: *Should Tenure be Abolished in Higher Education?* • Speakers TBD

April 14 • Columbia Club • Indianapolis, Indiana
Russell Kirk and the Prospects for American Conservatism
Daylong ISI National Leadership Conference

April 18 • University of Kentucky
Cicero's Podium Debate: *Is Global Warming a Threat to America?* • Speakers TBD

For more information on ISI events, visit www.isi.org or call (800) 526-7022

CICERO'S PODIUM: ISI DEBATES RETURN CIVILITY AND CIVICS TO CAMPUS

When Marcus Tullius Cicero took to the floor of the Roman Senate in 62 B.C. to denounce the traitorous scheming of Lucius Catilina, his rhetoric changed the minds of an entire country. Looking to Cicero's orations as a model of civil discourse in the search of truth, ISI has brought formal debates to some of the very best colleges and universities across America over the last three years.

Cicero's Podium: A Great Issues Debate Series aims to elevate and exemplify civil discussion, promote genuine intellectual diversity on college campuses, and encourage and inspire college students and the general public to become actively engaged with the books and ideas that have shaped the American experiment in ordered liberty.

Through this program, thousands of students, faculty, and community members have watched leading scholars and public intellectuals spar over the foundations of liberty and the free society, and thousands more have downloaded the debates from ISI's online lecture library.

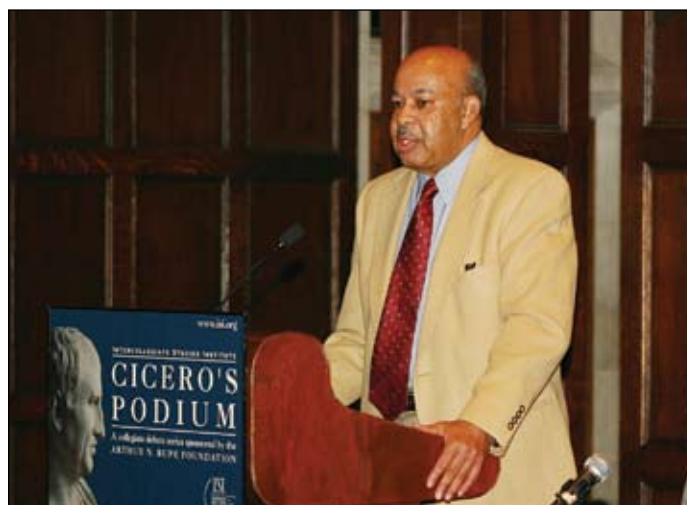
During the 2006–07 academic year, ISI is presenting debates at twelve different schools on topics ranging from affirmative action, abortion, free trade, and immigration to the legalization of drugs, the war in Iraq, multiculturalism, and gender discrimination.

ISI kicked off the series this fall at Bucknell University, where a standing-room-only crowd of over 375 listened to an exchange on the topic "Is Free Trade Good for America?" Following the debate, one Bucknell student said: "I almost didn't come to the debate tonight, but I can't tell you how glad I am that I did. I have never seen such a fair and equal presentation of a topic here. No one does this sort of thing on campus. ISI should be congratulated."

Next, ISI traveled to Dartmouth College, where a packed crowd revisited the controversial campus topic "Is Multiculturalism Good for Higher Education?" In December, the series featured a spirited debate on affirmative action at the University of Pennsylvania, featuring Ward Connerly and Tim Wise, with audience

members saying that it was the first "true" exchange on the topic at the university... ever!

This exemplifies the precise reason why ISI partnered with the Arthur N. Rupe Foundation three years ago to begin the Cicero's Podium series: to enrich the intellectual life on America's college campuses by exam-



*In December, Ward Connerly (above), chairman of the American Civil Rights Institute, debated Tim Wise, author of *White Like Me*, at the University of Pennsylvania. The topic of the debate was "Is Affirmative Action Good for America?"*

ining in an intellectually honest and rigorous way the perennial topics that inform and shape our free society.

Each Cicero's Podium debate is available for download on ISI's online lecture library at www.isi.org, where you can also find the schedule for a debate near you. For more specific information about the series, please contact Chad Kifer at (800) 526-7022.

I HAVE NEVER SEEN SUCH A FAIR AND
EQUAL PRESENTATION HERE. NO ONE
DOES THIS SORT OF THING ON CAMPUS.

ISI SHOULD BE CONGRATULATED.

—BUCKNELL UNIVERSITY STUDENT

A VANGUARD RISING: THE REVOLUTION OF THE MILLENNIAL GENERATION

The late '60s, as pessimistic conservatives are well aware, was the time of the last great generation shift. Since that time, Left-wing radicals have dominated the key posts of higher education, the media, the arts, and many government bureaucracies. Only now is another such generation shift taking place.



Hans Zeiger, ISI Honors Fellow

It is like the '60s because it is a generation shift of seismic proportions. It will change the course of this nation intensely. The numbers of the so-called Millennial Generation roughly parallel those of the Baby Boom Generation. But, the thirty million Millennials born when Ronald Reagan was president—now graduating from high school and college, emerging in the work world, fighting on the ground in Iraq—are a completely different, and in many ways opposite, sort of generation from our parents'.

This generation shift is not a revolution against tradition and faith and order. It is a revolution against the disorder that has prevailed since the late '60s. Our generation has grown up in broken homes, we have experienced the boredom of contemporary public schools, and we have been told there is no truth. But we will not accept the lie, because our hearts cry out to us that there is something higher.

And so across the generation, we witness a growing conservatism, largely in reaction to the failures of liberalism. In *Reagan's Children: Taking Back the City on the Hill*, my book about young Americans who were born when Ronald Reagan was president—between 1981 and 1989—I describe a generational openness to conservative values.

But there is something more important going on here.

The real question, when we consider the direction of the rising generation, or of any generation for that matter, is: who are the leaders? Who are the young people moving toward centers of influence in the culture, where they can have an impact in the media, higher education, law, religion, the arts, and popular culture?

The answer is increasingly clear to me. Our generation will not be led by the jaded, relativistic inheritors of the '60s. There are many of them in our generation, and they are not leaders. The leaders of our generation are young conservatives and young Christians who understand the weight of our moment, who know that if we do not assert ourselves in this time we may never have the chance to do so again, who are intent upon preparing themselves for the defining challenges of our century that even now are stirring.


If we in the West do not match and exceed the fervor and the faith of our enemies, we will lose and we will deserve to lose. Had the Left taken every cultural stronghold they aimed for when they stormed the universities in the '60s, we would be defenseless.

But they did not take the family because they did not have children. They did not take the church because they left it to those who did have children. They did not take the schools because they could not foresee homeschooling. They did not take the media because they could not foresee talk radio and FOX News and the blogosphere. They did not take the campuses because they forgot the words of the Steve Miller Band, that "time keeps on slipping, slipping, slipping into the future." And while in consequence they have grown old, they have no principles to pass on—only tired, weak relativisms that the younger generation is now rejecting.

Today there is a conservative impulse that runs strong through our land. I am convinced that a new generation is rising that will give the lie to the false prophets who told us God was dead. We will find that

He has a plan for our generation when we commit ourselves to the dangerous and blessed task at hand.

When my class at Hillsdale College graduates this spring, it will be on the 400th anniversary of the Jamestown settlement. The task on our shoulders is nothing less than the continuity of America for the next 400 years.

 *Hans Zeiger is an ISI Honors Fellow and undergraduate at Hillsdale College, where he is president of the senior class of 2007. He is author of the book Reagan's Children: Taking Back the City on the Hill (2006).*

THE THIRTY MILLION
MILLENNIALS BORN WHEN
RONALD REAGAN WAS PRESIDENT
ARE A COMPLETELY DIFFERENT,
AND IN MANY WAYS OPPOSITE,
SORT OF GENERATION FROM
OUR PARENTS'.

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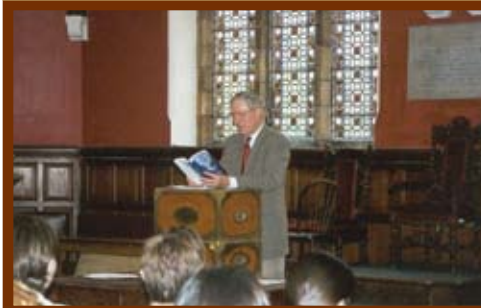
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Undergraduates in all disciplines, as well as college-bound seniors, are invited to apply by March 30. For more information, call (800) 526-7022, e-mail honors@isi.org, or visit www.isihonorsprogram.org.

THE AMERICAN MISSION

by Russell Kirk, *reprinted from Redeeming the Time, published in 1996 by ISI Books*

Does the nation called the United States of America possess a mission, providentially ordained? If so, does America have the ability and the courage to pursue that mission?

FOUR DECADES AGO, during the Eisenhower era, we heard much talk about the “American Century”; and there was printed much discussion—some of it superficial, and the rest not conspicuously imaginative—about American national goals. Since then, American expectations often have been chastened. If it remains possible that this still may become the American Century in the eyes of future historians, what is America’s mission?

Let us repair, with this question in mind, to Orestes Brownson, who was born in 1805 and died in 1876. Lord Acton, possessed of one of the better intellects of the nineteenth century, believed that Orestes Brownson was the most penetrating thinker of his day. That was a high compliment indeed, for in the United States it was the day of Hawthorne, Melville, Emerson, and a half-dozen other men of the first rank—not to mention the great Victorians of Britain. Brownson was a considerable political philosopher, a seminal essayist on religion, a literary critic of discernment, a serious journalist with fighting vigor, and one of the shrewder observers of American character and institutions.

Although a radical in his youth, Brownson became after 1840 a formidable defender of the permanent things. He was the first writer to refute Marx’s *Communist Manifesto*.

“In most cases,” Brownson wrote in 1848, replying to Marx, “the sufferings of a people spring from moral causes beyond the reach of civil government, and they rarely are the best patriots who paint them in the most vivid colors, and rouse up popular indignation against the civil authorities. Much more effectual service could be rendered in a more quiet and peaceful way, by each one seeking, in his own immediate sphere, to remove the moral causes of the evils endured.”

Without Authority vested somewhere, Brownson told the Americans of his age, without regular moral principles that may be consulted confidently, justice cannot long endure



Photo from iStockphoto

anywhere. Yet modern liberalism and democracy, he continued, are contemptuous of the whole concept of moral authority. If not checked in their assaults upon habitual reverence and prescriptive morality, the liberals will destroy justice not only for their enemies, but for themselves. *Under God*, Brownson emphasized, the will of the people ought to prevail; but many liberals and democrats ignore that prefatory clause.

Brownson was an outspoken champion of the American Republic. His book entitled *The American Republic* was published the year after the end of the Civil War; it contains his most systematic exposition of the idea of the American Mission.

Every living nation, Brownson wrote in that book, “has an idea given it by Providence to realize, and whose realization is its special work, mission, or destiny.” The Jews were chosen to preserve traditions, and that the Messiah might arise. The Greeks were chosen for the realizing of art, science, and philosophy. The Romans were chosen for the developing of the state, law, and jurisprudence. And the Americans, too, have been appointed to a providential mission, Brownson declared. America is meant to continue the works of the Greeks and the Romans, but to accomplish yet more. The American Republic has the mission of reconciling liberty with law.

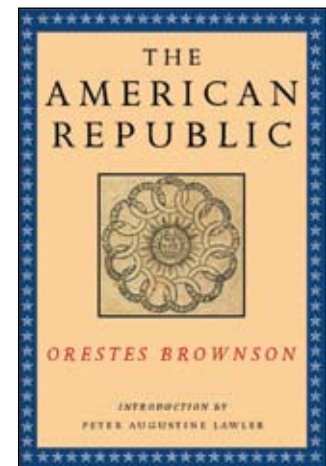
Brownson was a champion of ordered freedom. Yet America’s mission, he added in 1866, “is not so much the realization of liberty as the realization of the true idea of the state, which secures at once the authority of the public and the freedom of the individual—the sovereignty of the people without social despotism, and individual freedom without anarchy. In other words, its mission is to bring out in its life the dialectical union of authority and liberty, of the natural rights of man and those of society. The Greek and Roman republics asserted the state to the detriment of individual freedom; modern republics either do the same, or assert individual freedom to the detriment of the state. The American republic has been instituted by Providence to realize the freedom of each with advantage to the other.”

So America’s mission, as Brownson discerned it, was to present to mankind a political model: a commonwealth in which order and freedom exist in a

healthy balance or tension—in which the citizen is at once secure and free. This reconciling of authority and liberty is the central problem of politics. As the German scholar Hans Barth points out, Edmund Burke is the most important political thinker of modern times precisely because Burke understood the necessary tension between the claims of order and the claims of freedom. In America, Orestes Brownson discerned this cardinal problem of politics better than did anyone else.

The reconciling of authority and liberty, so that justice might be realized in the good state: that mission for America is not yet accomplished, a century and a quarter after Brownson wrote; but neither is that mission altogether forgotten. *Under God*, said Brownson in his emphatic way, the American Republic may grow in virtue and justice. A century later, the word “under God” would be added to the American pledge of allegiance.

Yet also, during the past three decades, the influence has grown of those Americans who would prefer to stride along without any divinely-ordained



*Without Authority vested somewhere,
Brownson told the Americans of his age,
without regular moral principles that may be
consulted confidently, justice cannot long
endure anywhere.*

mission—who believe, indeed, that the American Republic could do famously without bothering about God. The Supreme Court of the United States has tended to side with these militant secularists, correctly styled “humanitarians” by Brownson. Humanitarian liberals, Brownson wrote in his *American Republic*, are the enemies—if sometimes the unwitting enemies—of true freedom and true order.

“The humanitarian democracy,” Brownson said, “which scorns all geographical lines, effaces all individualities, and professes to plant itself on humanity alone, has acquired by the [Civil] war new strength, and is not without menace to our future.” Brownson declares that the humanitarian presently will attack distinctions between the sexes; he will assail private property, as unequally distributed. “Nor can our humanitarian stop there. Individuals are, and as long as there are individuals will be, unequal: some are handsomer and some are uglier, some wiser or sillier, more or less gifted, stronger or weaker, taller or shorter, stouter or thinner than others, and therefore some have natural advantages which others have not.

Such is the character of true social justice, Brownson tells us: a liberation of every person, under God, to do the best that is in him. Poverty is no evil, in itself; obscurity is no evil; labor is no evil; even physical pain may be no evil, as it was none to the martyrs.

There is inequality, therefore injustice, which can be remedied only by the abolition of all individualities, and the reduction of all individuals to the race, or humanity, man in general. He [the humanitarian] can find no limit to his agitation this side of vague generality, which is no reality, but a pure nullity, for he respects no territorial or individual circumscriptions, and must regard creation itself as a blunder.”

This humanitarian, or social democrat (here Brownson uses these terms almost interchangeably), is by definition a person who denies that any divine order exists. Having rejected the supernatural order and the possibility of a Justice that is more than human, the humanitarian tends to erect Envy into a pseudomoral principle. It leads him, this principle of Envy, straight toward a dreary tableland of featureless social equality—toward Tocqueville’s “democratic despotism,” from which not only God seems to have

disappeared, but even oldfangled individual human beings are lacking.

A truly just society is not a democracy of degradation, Brownson argues. The just society does not reduce human beings to the condition of identical units on the dismal plain of absolute equality. The just society will not speak in the accents of envy, but will talk of order, duty, and honor.

In any particular country, Brownson maintains, the form of government must be suited to the traditions and the organic experience of the people. In some lands, therefore, the form of government will be monarchy; in others, aristocracy; in America, republicanism or democracy *under God*. America must not contest the sovereignty of God, which is absolute over all of us. The American government must secure to every citizen his freedom. And from such freedom comes the justice of which Plato wrote in his *Republic*, and Cicero in his *Offices*: the right of every person to do his own work, free of the meddling of others.

Such is the character of true social justice, Brownson tells us: a liberation of every person, under God, to do the best that is in him. Poverty is no evil, in itself; obscurity is no evil; labor is no evil; even physical pain may be no evil, as it was none to the martyrs. This world is a place of trial and struggle, so that we may find our higher nature in our response to challenges.

It is America’s mission, Brownson told his age, to offer to the world the example of such a state and such a society, at once orderly and free. A year after Brownson published *The American Republic*, Marx published *Das Kapital*. Among the more interesting concepts in that latter work I find this confession by Marx: “In order to establish equality, we must first establish inequality.” Marx means that to make all men equal, we must first break the strong, the energetic, the imaginative, the learned, the thrifty; they must be broken, indeed, by the dictatorship of the proletariat. Then, having established by force a universal mediocrity, we may enjoy the delights of total equality of condition.

The American mission, Brownson knew so early as 1848, is to show all nations an alternative to the dreary socialist sea-level egalitarian society of equal misery. To that high duty, Brownson earnestly believed, the American nation has been appointed by divine providence.

Do Brownson's phrases ring strange in our ears? Yes, they do, in some degree. And why? Because the humanitarians—that is, the folk who take it for granted that human nature and society may be perfected through means purely human—have come to dominate our universities, our schools, our serious press, most of our newspapers, our television and our radio. The thought, and the very vocabulary, of this Republic have fallen under the domination of humanitarian ideology. Why, the churches themselves, or many of them, have been converted into redoubts of humanitarianism, issuing humanitarian fulminations or comminations against such public men as still stubbornly maintain that politics is the art of the possible.

Some popular revolt against humanitarian dogmas is obvious enough today. As George Santayana put it, it will not be easy to hammer a coddling socialism into America. It is still less easy to eradicate altogether the influence of religious belief in the United States—hard though the humanitarian zealots have been laboring at that task. Yet whether traditional Americans retain coherence and intellectual vigor sufficient to undo humanitarian notions and policies—why, that hangs in the balance nowadays. The tone and temper of American thought and public policy have drifted, for the last three decades at least, toward the humanitarian goal of a materialistic egalitarianism, toward what Robert Graves calls the ideology of Logicalism: that is, a social Dead Sea without imagination, diversity—or hope. It is not that the humanitarians have been especially numerous: rather, their work has been accomplished by small circles of intellectuals, centered chiefly in New York City. Yet ideas do have consequences. America's media of opinion increasingly have reflected the assumptions of that humanitarianism which Brownson denounced in his day.

Some of the unpleasant consequences of humanitarian intellectuality having become apparent to a large part of the American public, that public has begun to react at the polling-booths. (A human body that cannot react, I venture to remind you, is a corpse.) Also there has occurred some healthy reaction intellectually against humanitarian ideology. Yet this reaction comes late, and is relatively feeble as yet: consider, for instance, the continued domination of book-publishing by humanitarian liberals; or the prejudices of



most professors; or the fewness in numbers of those theologians and church leaders of intellectual powers who boldly assert that Christianity and Judaism are transcendent religions, not instruments for the destruction of society's cake of custom.

How does this contest between the American humanitarians and the American traditionalists affect the question of the American mission? Why, part of this struggle is a competition between two very different concepts of what the American mission ought to be. I have outlined already the traditionalists' understand-

The American mission, Brownson knew so early as 1848, is to show all nations an alternative to the dreary socialist sea-level egalitarian society of equal misery. To that high duty, Brownson earnestly believed, the American nation has been appointed by divine providence.

ing of the American mission: that is, to maintain and improve a Republic in which the claims of freedom and the claims of order are balanced and reconciled—a Republic of liberty under law, endowed with diversity and opportunity, an example to the world. There exists also a humanitarian, or social-democratic, understanding of the American mission, which already has brought upon us disastrous consequences, in domestic policy and in foreign policy. Permit me to suggest the character of this humanitarian notion of America's mission, with a few illustrations of its practical effect.

THE ITCH FOR PERPETUAL CHANGE

The words “humane” and “humanitarian” mean quite different things. The humanitarian believes in brotherhood: that is, “Be my brother,” he says, “or I’ll kill you.” He aspires to assimilate others to his mode and substance.

The humanitarian, whose roots are in the French Enlightenment (full of enlighteners, but singularly lacking in light, Coleridge says), suffers from the

The aim of humanitarianism—that is, the ideology which denies the divine and declares the omnicompetence of human planners—is singularly inhumane.

itch for perpetual change. Change in what direction? Why, change away from superstition (by which he means religion), from old customs, from established constitutions, from anything that is private (property especially), from local and national affections, from the little platoon that we belong to in society. And change toward an arid rationalism, toward emancipation from old moral obligations and limits, toward a classless “people’s democracy,” toward collectivism and total equality of condition, toward a sentimental internationalism (a world without diversity), toward concentration of power. The aim of humanitarian-



ism—that is, the ideology which denies the divine and declares the omnicompetence of human planners—is singularly inhumane.

The influence of this evangelical humanitarianism, this very odd passion for doing good to other people by virtually or literally effacing them, is not confined to one American party or one American class. One thinks of President Wilson, sure that he could make the world safe for democracy by resort to arms—and succeeding, as he saw himself toward the end, merely in delivering eastern Europe into the hands of the Bolsheviki. One thinks, too, of the designs for Americanizing Africa that Colonel House put into Wilson’s head—but which never came to pass.

Or one thinks of President Franklin Roosevelt’s privately expressed detestation of the French and British systems, and of his intention (frustrated by events) to make all of Africa (after an expected victory at Dakar) into an American sphere of influence. One thinks, too, of the courses of Presidents Kennedy and Johnson in Indo-China, and of their illusion that American-style democracy, middle-of-the-road parties and all, could be established instantly in Vietnam and neighboring states—if only persons like President Diem were swept away, by such means as might be thought necessary.

I have heard this humanitarian doctrine about America’s mission expressed from a Washington platform (which I shared) some four decades ago by the president of the Chamber of Commerce of the United States. If only all the peoples of the world, he said in substance, could be induced or compelled to abolish their old ways of life and become good Americans, emancipated from their ancient creeds and habits, buying American products—why, how happy they all would become!

And these humanitarian doctrines were preached forty years ago by an eminent official of the American labor movement—who confessed indeed that this humanitarian Americanizing might take a century or more of turmoil, and must include the destruction of all existing ruling classes, the driving of handicraft producers to the wall, and the overwhelming of all old religions. But (borrowing a phrase from Robespierre) you can’t make an omelet without breaking eggs, you know, he reminded his readers. And think of how

happy everybody everywhere will be when everything but an amorphous Americanism is wiped out!

THE AMERICAN MISSION TODAY

Such is America's mission as perceived by the humanitarian. Yet there remains that very different kind of American mission for which Brownson hoped. Probably Brownson's concept of a national mission was derived in part from Vergil's idea of *fatum*—that is, fate, destiny, mission.

In the age of Augustus, the poet Vergil aspired to consecrate anew the mission of Rome. He did not prevail altogether against the pride, the passion, and the concupiscence of his time: no poet can do that. Yet had there been no Vergil, rousing the consciences of some men of the Empire, the imperial system would have been far grosser and more ruthless than it was. Had it not been for Vergil, the society of the

Then what is America's mission in our age? It remains, as Brownson put it, to reconcile liberty with law. The great grim tendency of our world is otherwise: sometimes toward anarchy, but more commonly toward the total state, whose alleged benefits delude.

early Empire might have been consumed by its own materialism and egoism. Vergil perceived at work in Roman civilization a divine mission—a purpose for which the Christian adjective is “providential.” Communicating that insight to the better minds of his age and of succeeding generations, Vergil made of *Romanitas*, the Roman culture, an ideal which in part fulfilled his prophecy of Rome's mission.

By *fatum*, Vergil meant the Roman imperial des-

The Essential Russell Kirk

SELECTED ESSAYS

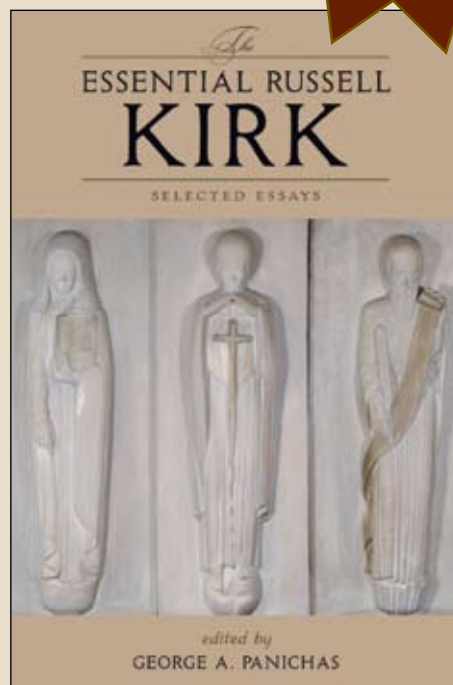
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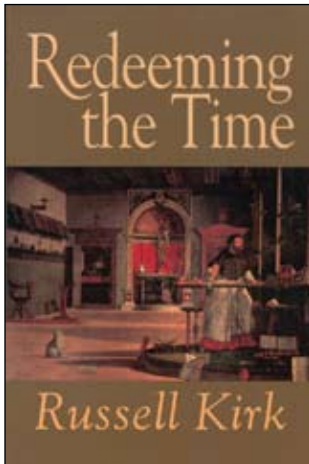
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tiny—Rome’s duty, imposed by unknowable powers, to bring peace to the world, to maintain the cause of order and justice and freedom, to withstand barbarism. For Vergil, this mission was the true significance of Rome’s history.

So it was with Brownson’s idea of the American mission.

The achieving of that mission seemed remote about the time when Brownson described his principle of “the dialectical union of authority and liberty.” We have not yet achieved that mission. But today, America has arrived, probably, at its maximum territorial extent, its maximum population (or nearly that), and its height of political, military, and economic power. We Americans, like the Romans of the age of Augustus, must make irrevocable choices. At that time, Rome had either to renew the idea and the reality offiatum, or else to sink prematurely into private and public

An enduring Pax Americana would be produced not by bribing and boasting, but by quiet strength—and especially by setting an example of ordered freedom that might be emulated.

corruption, internal violence, and disaster on the frontiers. Just so is it with us now.

Then what is America’s mission in our age? It remains, as Brownson put it, to reconcile liberty with law. The great grim tendency of our world is otherwise: sometimes toward anarchy, but more commonly toward the total state, whose alleged benefits delude. This is no easy mission, even at home: consider how many people who demand an enlargement of civil liberties at the same time vote for vast increase of the functions and powers of the general government.


And this mission is more difficult still in the example the United States sets for the world. If we

are to experience a Pax Americana, it will not be the sort of American hegemony that was attempted by presidents Truman and Eisenhower and Kennedy and Johnson: not a patronizing endeavor, through gifts of money and of arms, to cajole or intimidate all the nations of the earth into submitting themselves to a vast overwhelming Americanization, wiping out other cultures and political patterns.

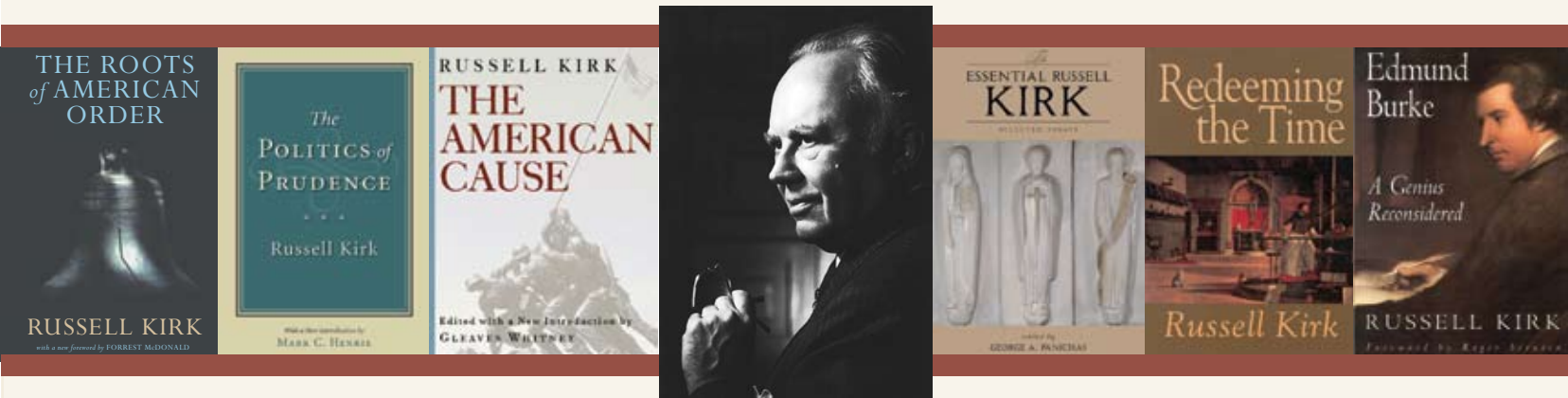
An enduring Pax Americana would be produced not by bribing and boasting, but by quiet strength—and especially by setting an example of ordered freedom that might be emulated. Tacitus said that the Romans created a wilderness, and called it peace. We may aspire to bring peace by encouraging other nations to cultivate their own gardens: in that respect, to better the Augustan example.

So much for the precepts of Vergil and Brownson. Either, in the dawning years, we Americans will know Augustan ways—or else we may find ourselves in a different Roman era resurrected. It might be the era of the merciless old Emperor Septimius Severus. As Septimius lay dying at York, after his last campaign, there came to his bedside his two brutal sons, Geta and Caracalla, asking their father how they should rule the Empire once he had gone. “Pay the soldiers,” Septimius told them, in his laconic fashion. “The rest do not matter.”

In such servitude, lacking both order and freedom, end nations whose mission has been false, or who have known no mission at all. To borrow phrases from Santayana’s novel, *The Last Puritan*, Americans always were consecrated to great expectations. Adherents to the old traditions of America know that we are not addressed to vanity, to some gorgeous universal domination of our name or manners. Nor are we intended to play the role of the humanitarians with the guillotine. The American mission, I maintain with Brownson, is to reconcile the claims of order and the claims of freedom: to maintain in an age of ferocious ideologies and fantastic schemes a model of justice.

 Russell Kirk (1918–1994) is the author of over thirty books, hundreds of periodical essays, and many short stories. He was the founder of the conservative quarterlies *Modern Age* and *The University Bookman*. Among his over thirty books are *The Conservative Mind*, *Edmund Burke: A Genius Reconsidered*, *The Roots of American Order*, *Enemies of the Permanent Things*, and *Eliot and His Age*.

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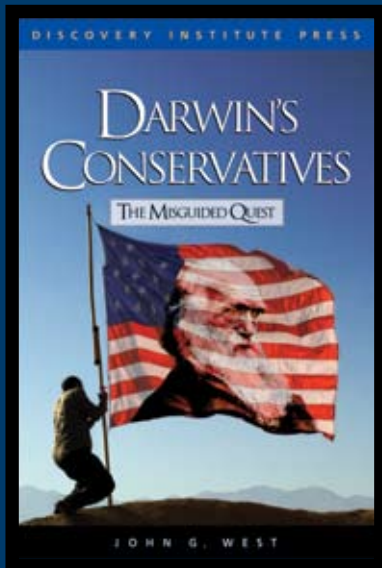
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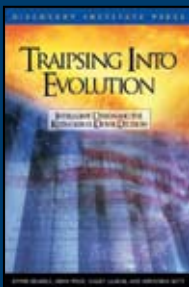
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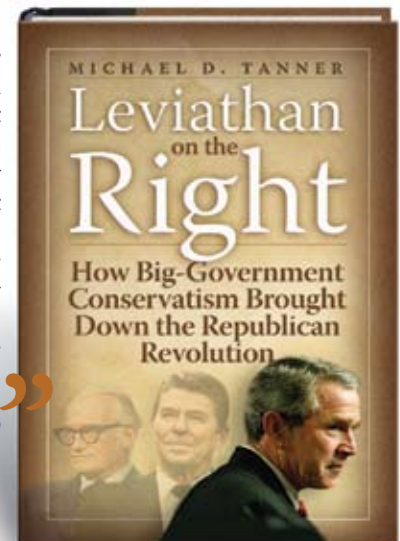
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BILL AND PEGGY STOTT: PROMOTING THE LIBERAL ARTS FOR LIFE

Bill Stott loves ISI because it fights for what he has devoted his life to teaching: the liberal arts. He calls the academy the “soft underbelly of culture,” and thinks of it as “susceptible to fashion and often at the cutting edge of things that are foolish.” But he has hope for the future of education because he and his wife, Peggy, are not alone in their efforts to redeem it: “ISI is a mirror image of our aspirations.”

The Stotts donate to ISI “because we believe that ISI is an organization that has integrity of commitment to the liberal arts,” Bill explained. He discovered ISI through the *Intercollegiate Review* a number of years ago. “I’ve been reading ISI’s stuff for thirty, forty years. It’s very relevant,” he said. As a former professor and college president, he is disgusted with fellow professors



Bill and Peggy Stott of St. Michaels, Maryland, are donors to ISI.

who refuse to be good teachers and “let the thing be what it is,” but instead force upon their students their own progressive, ill-conceived ideologies. “A healthy skepticism about ‘intellectuals’ is always appropriate,” he suggested.

Bill Stott’s family has had a great impact on his current beliefs. He grew up in Paterson, New Jersey, where his parents taught him the value of duty and responsibility. He attended college at Georgetown University and graduate school at Columbia University. At Columbia, he met fellow graduate student

Peggy Lawler. “My life started when I met her,” he beamed. And he quickly knew it could not go on without her: he proposed on their first date. Forty-nine years later, the couple has five wonderful children and ten grandchildren.

THE STOTTS HAVE
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EFFORTS TO REDEEM IT:
“ISI IS A MIRROR IMAGE
OF OUR ASPIRATIONS.”

Without a doubt, Bill could not have accomplished all that he has without Peggy’s love and support. Though he felt called to teach, he hated school. After receiving his master’s degree, he took a break from his studies and joined the Navy, for he had always wanted to serve his country and go to sea. As an officer, he served on minesweepers and went through basic underwater demolition team training. After four years in the Navy and further graduate studies, he began his teaching career at Fordham University in 1964. It was a tumultuous time on college campuses, and he was noticed for his adeptness at being an unofficial go-between for students and the administration. After thirteen years in New York City, Bill was offered the position of dean of students (and professor of English) at his alma mater, Georgetown University. The family moved to Virginia until 1985, when he became president of Ripon College, a private liberal arts school in Ripon, Wisconsin. After ten successful years at Ripon, the Stott family moved back to the East Coast twelve years ago.

Since that transition, he has become an educational consultant and teaches full time for various groups. He has designed college level curricula for sixteen non-profit organizations. Invited to teach many of these programs, he has chosen two: a scripture series called *The Power of Story* and Ornithology (he is director of the American Birding Association and the Chesapeake Bay Environmental Center).

As a teacher of both poetry and biology, Bill considers poetry and the word to be the basis of all human knowing. He thinks, however, that most people ignore this fact. “You’re given the techniques of literacy, but for most people, it stops at the stop sign.” As he has always told his students: “If I can teach you anything, it is to read twenty-four-seven. Read everything.” This sustained commitment will always pay off, he is certain, because in reading the classics, history, philosophy, and literature, any student of the liberal arts can form questions leading to constructive ideas that preserve and build upon Western heritage, thus avoiding the pitfall of ignorant, destructive conclusions. He offers as an example the unparalleled Edmund Burke versus the French *philosophes* of the

“I’VE BEEN READING ISI’S
STUFF FOR THIRTY, FORTY
YEARS. IT’S VERY RELEVANT,”
SAID STOTT.

late eighteenth century who destroyed their society in pursuit of utopia, the Greek word for “nowhere.” That is not where Bill wants his students to find themselves. He knows ISI does not want this either.

A formative experience for Bill convinced him that teaching is “the holiest work in the world.” At Fordham in April 1970, chaos proceeded outdoors while he passed out a final exam to his Shakespeare class that had been particularly “hard to love.” As their heads



Bill Stott and ISI Faculty Associate David Whalen of Hillsdale College discussed higher education at an ISI open house last May. Bill and Peggy also attended ISI’s weeklong Honors Program in Big Sky, Montana, last August.

bent over their blue books, their ubiquitous long hair parted. It revealed the napes of their necks, a sight that jolted him with a fresh insight into their vulnerability. “They were just kids,” he said reverently. That is why for him, teaching is “all about heart—it has precious little to do with head. It’s all about love.”

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SEAS OF GLORY: FORMER SECRETARY OF NAVY REFLECTS ON ISI'S INFLUENCE

Probably not many people know that ISI helped to win the Cold War. Maybe that is because, “As Ronald Reagan said, there is no limit to accomplishments if you don’t worry who gets the credit,”



John Lehman, ISI Weaver Fellow

said John F. Lehman.

Secretary of the Navy under President Reagan, Lehman was a recipient of ISI’s Richard M. Weaver Fellowship and credits ISI as being “invaluable intellectually in raising the right questions” during his college years.

Lehman first encountered ISI as a freshman at Saint Joseph’s University in Philadelphia, where he was studying two of his passions: international affairs and political philosophy. He found ISI to be an attractive organization because it “provided a source of genuine intel-

lectual support to students and faculty who were really interested in conservative issues, in debating, and in pursuing the policy aspects of the social, international, and political issues that were swirling at the time.”

On his first visit to ISI’s headquarters in the early 1960s, Lehman met then-president Vic Milione (now president emeritus of ISI), who instantly became an intellectual mentor. “The first time I met Vic, we ended up in a two-hour philosophical discussion,” he recalled.

While at Saint Joseph’s, Lehman carried his interest in politics beyond his coursework: he was active in debate, wrote political columns for the college paper, and founded the Edmund Burke Society, all in addition to being an active member of ISI. He wanted something more than “pep-rally conservatism,” and he found it. “ISI was the only group that was really sup-

portive of a truly intellectual approach to the analysis and the advocacy of the value-based kinds of policy issues and debates that were of so much interest to me at the time,” he said.

After college, practical concerns almost led Lehman to business school, but he applied for and was awarded ISI’s Weaver Fellowship which gave him the funding he needed to pursue his political dreams. He first studied at Cambridge University, where he earned both a B.A. and an M.A. in international law and diplomacy, and then he earned a second master’s degree as well as a Ph.D. at the University of Pennsylvania. “Graduate study gave me the credentials that helped me get a career that allowed me to change things,” said a retrospective Lehman.

“THERE WERE DOZENS OF HIGH OFFICIALS THROUGHOUT THE REAGAN YEARS—AND ALSO THE BUSH SENIOR YEARS—WHO WERE ISI ALUMS.... IT IS FAIR TO SAY THERE COULD NOT HAVE BEEN A REAGAN ADMINISTRATION WITHOUT ISI.”

Vic Milione and ISI were not the only influences on Lehman. His family had a long history of service in the Navy. He loved to fly, so he served in the Air Force Reserve until the Naval Reserve integrated a flight program, with which he flew three missions in Lebanon and four in Vietnam. His passion for flying kept him serving for twenty-five years.

When starting his career, Lehman went straight to Washington, D.C. Direct government work was not the goal of ISI’s academia-oriented Weaver Fel-

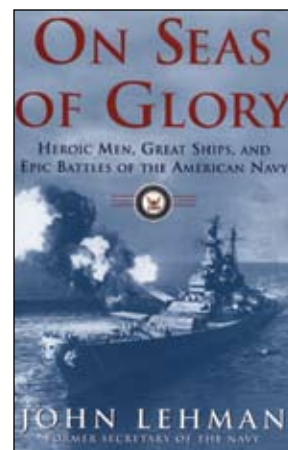
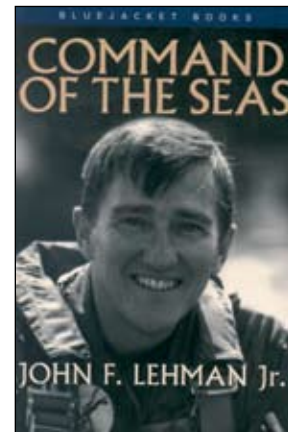
lowship, and Lehman admits to being a bit of a “wayward son.” “Vic would shake his head. He wanted me to write, to teach.” But the Federal City proved to be a place in which Lehman could be influential in other ways. Dick Allen, now an ISI board member, hired him as a research assistant on the National Security Council under Henry Kissinger. “I was indeed hired [by Allen] because of the views and the intellectual background that I had with ISI.” He went on to work as deputy director of the Arms Control and Disarmament Agency, went in to business during the first four years of the Carter era, and returned to government work as the secretary of the Navy for six years under Ronald Reagan.

“I found in the Reagan Administration a very congenial group of colleagues, many of whom had gotten into public policy because of their involvement, support, and encouragement from ISI during their student years,” said Lehman. “There were dozens of high officials throughout the Reagan years—and also the Bush senior years—who were ISI alums.... It is fair to say there could not have been a Reagan administration without ISI.” The key ingredient to ISI’s success, said Lehman, is that it is “below the radar. ISI should never become a Heritage Foundation, because its very power is that it deals at a different level.”

In thinking about his career, Lehman said, “I felt slightly guilty defecting from the ISI path,” but thinks he can justify it by what he has accomplished, a special integration of all of his passions: being a Navy pilot, serving a president, reforming the Navy, and fighting the Cold War. Recently, he has been on the 9/11 Commission. “I think donors got their money’s worth,” he said of his Weaver Fellowship.

And now many years since graduate school, he finally gets to fulfill the primary mission of the Weaver Fellowship—teaching seminars at Yale, serving on the board of overseers of the School of Engineering at the University of Pennsylvania and as a trustee of LaSalle College High School, and writing several books.

And he still has his political editorials published—but now they are in the *Wall Street Journal* and the *Washington Post*. “I like to point things out to people. That’s part of ISI’s mission: not knowledge for its own sake, but knowledge to reform the world.”



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Books

AND THE INTELLECTUAL LIFE

BY JAMES SCHALL S.J.

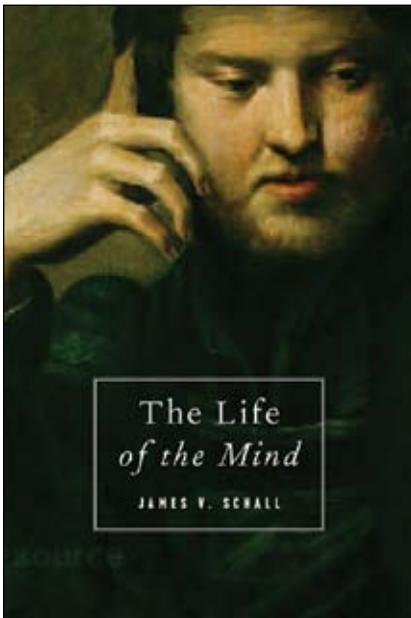
Some years ago, in 1979, when I first began teaching at Georgetown, I happened to read in class something by Samuel Johnson, the great English lexicographer and philosopher. I no longer recall quite what I read, though I am habitually prepared to read something by Johnson at the drop of a hat. Most days, I try to read for myself something from his unfailing wisdom. At any rate, several months after that initial encounter, I received in the mail a package from Florida that contained a 1931 reprint of a book originally printed in the year 1799.

The book was James Boswell's *Life of Samuel Johnson, L.L.D.* This book was found by one of my students from that 1979 class in some used bookstore

(used bookstores, I am going to insist here, are places to be haunted by young students as almost the equivalent of Stevenson's *Treasure Island*, for they are indeed usually full of unexpected treasures if you know what to look for). The particular book I had been sent, as a blue-inked stamp on its title page informed me, once was housed in

St. Paul's High School library in St. Petersburg, Florida. Surely any high school or university library that gets rid of such a marvelous book deserves to lose, if not its accreditation, its reputation! I think of this incident at the end of each school year when I notice what basic books—say, Aristotle's *Ethics* or Plato's *Republic*—students sell back to the university bookstore, a certain sign of intellectual failure. Worthless books should be sold back—but the trick is to know the difference.

Let me here provide some reflections on books—on acquiring them, on keeping them, on reading them, and on re-reading them. Never forget C. S. Lewis's perceptive remark that if you have only read a great book once, you have not read it at all (though you must read it once in order to be able to read it again). In his *Experiment in Criticism*, Lewis wrote, "Those who read great works . . . will read the same work ten, twenty, or thirty times during the course of their life." Furthermore, he adds, "We must never assume that we know exactly what is happening when anyone else reads a book." The same book can move another's will and understanding differently than it does our own. We ourselves are receptive to different books at different times in our lives. It is quite possible for one to get nothing out of reading a book, whereas someone else, reading the same book, goes out and changes the world. Likewise, we can be excited by reading a book that our friends find dull. There is a mystery here of how mind speaks to mind through reading.



This essay is excerpted from *The Life of the Mind: On the Joys and Travails of Thinking*, published in 2006 by ISI Books.

THE LONGING TO KNOW

Samuel Johnson has a particular statement about books on which I often reflect. In his immensely insightful book, Boswell recalls several observations that Johnson made on Monday, September 22, 1777. “Dr. Johnson advised me to-day,” Boswell begins,

to have as many books about me as I could; that I might read upon any subject upon which I had a desire for instruction at the time. “What you read then,” said he, “you will remember, but if you have not a book immediately ready, and the subject moulds in your mind, it is a chance if you again have a desire to study it.” He added, “if a man never has an eager desire for instruction, he should prescribe a task for himself. But it is better when a man reads from immediate inclination.”

I note what Johnson advises here. We should not let things “mould,” that is, grow stale and inert in our minds so that we never think of them again. Johnson suggests that we keep ready about us plenty of books on many a subject matter; that is, we need our own basic library, one that we own because we have ourselves found and purchased the books in it.

But just having lots of books is not enough. Fools can own libraries. The essential thing is the “inclination to know,” something that cannot be purchased or borrowed or injected. Johnson suggests that we can, to some extent, prod ourselves to know; as he puts it, we can ascribe a “task for ourselves.” We can, for instance, say to ourselves, “I will read *The Brothers Karamazov* during Christmas vacation,” and then do it. But it is best to have an “eager desire for instruction,” something that flows from our own inner resources, not just from external duty. If we read the first paragraph of *The Brothers Karamazov* and have any soul at all, we will not rest till we finish it.

I can hardly emphasize enough that, ultimately, each must discover in his own soul this longing to know. Nothing can replace it. This longing constitutes the very heart of what we are as rational beings, distinct in the universe precisely because we ourselves can know. In the last analysis, we have to wake up to knowledge. No one can really find a substitute for his own personal attraction to the truth itself. If this desire

is not there, no one can give it to us from outside ourselves. And if it is not there, it is undoubtedly because we have not ordered ourselves or put our interests aside long enough to wonder about things, about things “for their own sakes,” as Aristotle put it. I admit, however, that vanity can sometimes help. If we are finally embarrassed for the fiftieth time to have to admit that we have never read Aristotle’s *Poetics* or G. K. Chesterton’s *Orthodoxy*, we may finally read them merely to appear cultured, only to be surprised to learn how good they are.

Let us recall that no limit can be assigned to what we can know. It is a mistake to think that when we learn something it is at the expense of something else. Knowledge is not a zero-sum game. It is, indeed, one of the greatest of the riches of the universe. Our soul is not a material, finite receptacle; it operates with a



Samuel Johnson circa 1772, painted by Sir Joshua Reynolds

Johnson suggests that we keep ready about us plenty of books on many a subject matter; that is, we need our own basic library.

properly spiritual power. It is true that we need to apportion our time and efforts, that some things are more fascinating than others. But in principle, all things, no matter how insignificant, are worth knowing. If we find ourselves bored, it is not because there are no interesting things about us to know. Our minds have what the ancients called a *capax omnium*. They have a capacity to know all things.

KEEPING GREAT BOOKS

Books will always remain, even in our paperless world, the basis of our learning and remembering. This is not to downplay the value and scope of the Internet or other

electronic materials; I know we can find all the dialogues of Plato on some website, not to mention on CDs. However, reading a book, re-reading a book, possessing a book, surrounding oneself with books, it seems to me, will always remain fundamental to in-depth learning, particularly of the highest things. A book we have read remains there for us to pick up again. It is ours; no one else has read it, or perhaps marked it, as we have.

I once heard a TV interview with Shelby Foote, the great Civil War historian. He spoke of how he could only work within the surroundings of his own books, in his own home. This is probably true for many of

us. When considering any future home we might rent, build, or buy, or any place in which we might work, we should be sure to provide adequate space for books, our own books—books we ourselves have obtained, read, marked, taken notes from, and put comments in.

Nothing is more disconcerting, it seems to me, than to enter a home or an apartment in which there are no books and no place for books, no sign that a book has ever been there. I know that there are libraries from which we can borrow for a time a book we may not own. And ultimately, no doubt, the important thing is what is in our head, not what is on a printed page on our shelves. Still, most of us would benefit from having at least a couple hundred books, probably more, surrounding us. I am sure that by judicious use of sales and used-book and online stores, anyone can gather

together a very respectable basic library, probably for less than a thousand dollars. With a little enterprise, one can find in a used bookstore or online the *Basic Works of Aristotle* or the *Lives of Plutarch* for less than twenty dollars. When stretched out over time and

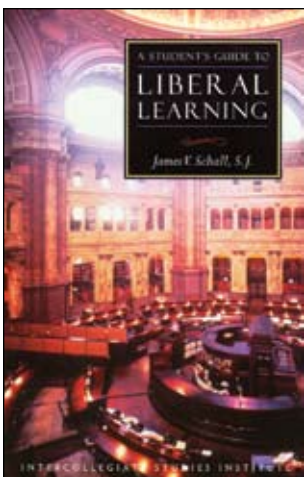
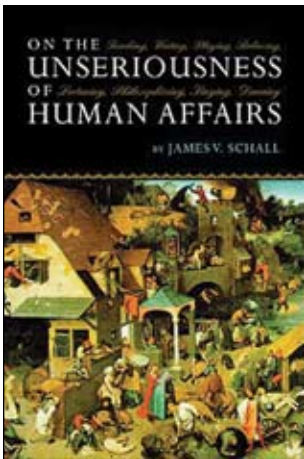
compared, say, to the cumulative price of supplies for a heavy smoker, or a week's stay in Paris or Tokyo, or a season ticket to one's favorite NFL team, the cost of books is not too bad.

A book is a living path to an author who is not here, who may, in fact, have lived centuries earlier, but who can still teach us. I once wrote an essay titled "On the Mystery of Teachers I Have Never Met." It is an account of the extraordinary fact that authors and thinkers long dead are still alive when we read them and are still able to instruct. Books, as Plato said, are never as good as conversation, as direct encounters with actual men and women. But the very structure of our lives in time and space, though it may deprive us of their presence, does not deprive us of the knowledge of those who lived before or away from us. So read intelligently. St. Paul says to "pray ceaselessly." I think we ought also to read ceaselessly. Reading, indeed, can itself be a form of prayer.

KNOWING WHAT TO READ

It is my experience that many of the most wonderful books are not read simply because the average person has not heard of them. Several years ago, I was teaching a class on Aquinas. Among the books assigned for the course was G. K. Chesterton's *St. Thomas Aquinas*, one of the most remarkable books ever written. After the semester, a student told me that he had had the book sitting on his desk after he had purchased it. Now and again, before it was actually assigned, he would, out of curiosity, read a page or two from it. He could not believe what a wonderful book it was. He wanted to know why no one had ever told him about Chesterton. I did not bother to point out that someone had.

I do think in retrospect, however, that reading almost anything, as Johnson said, gets us started. There is a very useful autobiography of the western novelist Louis L'Amour called *The Education of a Wandering Man*. In it, he recounts how he began to read and collect books, and how he gradually began to specialize mostly on his own. He acquired books about western America and all aspects of its settlement and geography. In this "wayfaring" book, L'Amour simply lists year by year the books that he read, along with a guide about how to find the time to read. The



fact is, he makes clear, plenty of reading time exists if we will just rely on our own self-discipline, and more especially, if we will feed our desire to know.


Most people, moreover, have heard something of what are called the “great books,” or the canon of books that we ought—or, according to some, ought not—to read. We need to realize that a great number of the best writers whom we most need to read have long been dead. Do not think that something is good merely because it is new or faddish. We will also find that those who are called the “great thinkers” contradict each other. It is easy, perhaps inevitable, for the study of the great books, if not accompanied by careful intellectual formation, to lead one into relativism or skepticism, though this is not a reason not to read them. Few of the really great thinkers were themselves skeptics. Indeed, the intellectual refutation of skepticism is almost the first serious step anyone needs to take to test the validity of his own mind and thinking powers. “Is it true that there is no truth?” remains the first test of mind, the first inkling we have that the principle of contradiction, that very basic intellectual tool, is operative in our own souls even when we try to deny it.

BECOMING WHAT WE ARE NOT

We need to surround ourselves with books because we are and ought to be curious about reality, about what is. The universe is not of our own making. Yet it is alright for us to be what we are, because the universe is potentially ours through our knowledge. In knowing, we become the other, become what we are not, as Aquinas taught. But in doing so, in coming to know, we do not change what it is that we know. We change ourselves. Our very intellectual being is intended to become what, in the beginning, we are not. This is the drama of our intellectual life, the life of our mind. Books and the intellectual life go together, provided we always remember that it is the books that are for the life of the mind and not the other way around. We should spend our time on the highest things, Aristotle tells us, even though we may be able to grasp only a bit of them, even though it takes our whole lifetime.

Tell me what you read and I will tell you what you are. In any intellectual life, books and the books we have around us do not just indicate where we started

or where we have ended, but how we got there and why we did not go somewhere else or by some other path. They ground and provoke our inclination to know. It is a terrible thing to go into a library and have no idea what to read, even when we know how to read. But the very realization of not knowing can exhilarate us too. After all, it is a great thing one morning to wake up and know that we want to know anything and everything. For we are, by nature, as the medieval writers said, *capax omnium*, capable of knowing all things.

 *Father Schall is a professor in the Department of Government at Georgetown University. He is the author of numerous books, including the ISI Books titles A Student's Guide to Liberal Learning and On the Unseriousness of Human Affairs.*

SCHALL'S UNLIKELY LIST OF BOOKS TO KEEP SANE BY

Each of these books, I think, shows a certain profundity, a certain brevity, a certain charm. I have included books on play, on philosophy, on resources, on authority, on just about everything, including the seven deadly sins! Yet another book is on food, one on science, some essays, some theology, some history, some conversation.

1. *Josef Pieper: An Anthology*
2. *Orthodoxy* by G. K. Chesterton
3. *Philosophy: An Introduction* by J. M. Bochenski
4. *The Whimsical Christian* by Dorothy Sayers
5. *A Guide for the Perplexed* by E. F. Schumacher
6. *A General Theory of Authority* by Yves Simon
7. *The Christian Universe* by Eric Mascall
8. *The Habit of Being: The Letters of Flannery O'Connor*
9. *Selected Essays* by Hilaire Belloc
10. *The Abolition of Man* by C. S. Lewis
11. *Crossing the Threshold of Hope* by John Paul II
12. *Back to Virtue* by Peter Kreeft
13. *Homo Ludens* by Johann Huizinga
14. *Conversations with Walker Percy*
15. *The Seven Deadly Sins Today* by Henry Fairlie
16. *The Road of Science and the Ways to God* by Stanley Jaki
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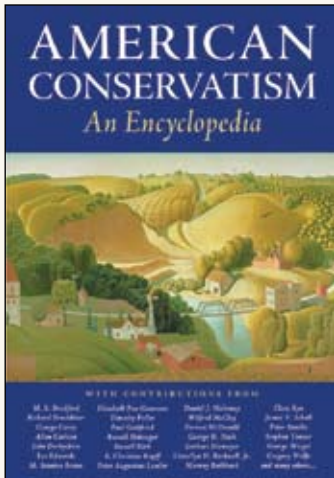




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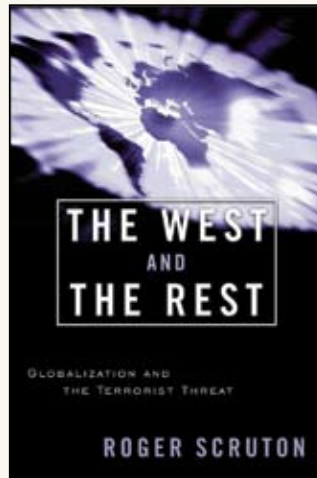
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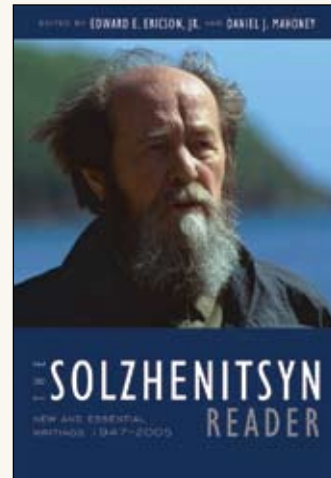
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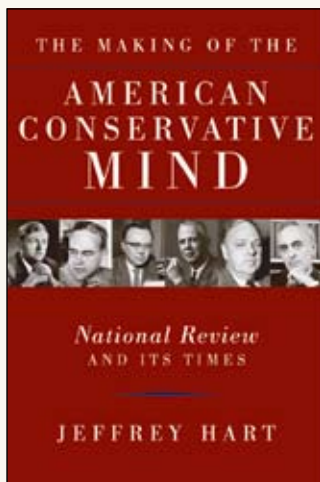
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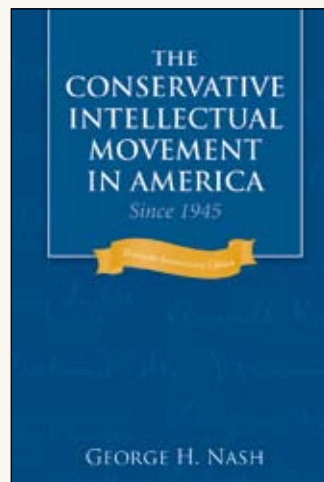
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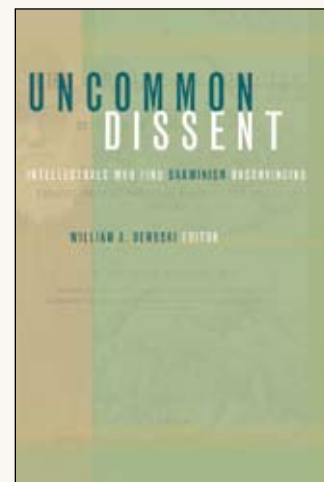
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They're young. They're intelligent. And they're devoted to reporting the truth on their college campuses. Last November, 110 student journalists representing sixty-five independent college newspapers in twenty-seven different states gathered for the 2006 Collegiate Network (CN) Editor's Conference in Scottsdale, Arizona. The two-day event featured lectures from several notable journalists such as John J. Miller of *National Review*, John Leo of the Manhattan Institute, author Harry Crocker, and Mar-

tin Singerman, senior advisor to News Corporation. The conference also included sessions on the "nuts and bolts" of college journalism, newspaper design, fundraising, and making the most out of a career in journalism once out of college.

"The conference had an unforgettable roster of speakers," said Michael Hirshman, editor of *The Triton* at the University of California–San Diego. "Still, it was meeting with dozens of other editors that was perhaps the most important part of the weekend," he continued. "I returned to San Diego with not only a greater knowledge of student journalism, but also a greater enthusiasm about the prospects for our new paper."

For more information about the Collegiate Network, visit www.collegiatenetwork.org or contact Kellie Bowen at kbowen@isi.org or (800) 225-2862.



Students took advantage of the opportunity to take home newspaper samples from colleges across the country.



Jennifer Kabbany—a CN alumna from San Diego State University who is now an education reporter for The North County Times in San Diego—gives advice to a current CN editor.



Martin Singerman, senior advisor to News Corporation, speaks with students after his talk.

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TREMENDOUS ASSET IN THE
CONTINUED PRODUCTION
OF OUR PAPER."



Harry Crocker—editor for Regnery Publishing and author of several books, including *Don't Tread on Me: A 400-Year History of America at War, from Indian Fighting to Terrorist Hunting*—spoke to the CN editors about his own career and experience in publishing.



"The interaction and idea-sharing between editors was so valuable," wrote one student at the conclusion of the 2006 Editor's Conference.



Nick Cheolas of The Michigan Review was awarded the second annual John J. Miller Award for Outstanding Campus Reporting by CN Executive Director Steve Klugewicz (left) and John J. Miller, national political reporter for National Review.

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(Lexington Books, 2005)

By THOMAS E. WOODS JR. (USA),
a senior fellow at the Ludwig von Mises
Institute. He holds a bachelor's degree in
history from Harvard and his master's, M.Phil.,
and Ph.D. from Columbia University.

2ND PLACE BOOK, \$7,500:

Cowboy Capitalism

(CATO Books, 2004)

By OLAF GERSEMANN (Germany),
the foreign news editor of *The Financial Times*
Deutschland.

3RD PLACE BOOK, \$2,500:

The Ethics of The Market

(Palgrave MacMillan, 2005)

By JOHN MEADOWCROFT (England),
a professor of public policy at King's College,
London, and a former research fellow at
London's Institute of Economic Affairs.

1ST PLACE ARTICLE, \$25,000:

"Mises, Bastiat, Public Opinion
and Public Choice,"

Review of Political Economy

By BRYAN CAPLAN and
EDWARD STRINGHAM (USA)

Caplan is an assistant professor of
economics at George Mason University;
Stringham is an assistant professor of
economics at San Jose State University.

2ND PLACE ARTICLE, \$3,000:

"Another Social Justice Tradition:
Catholic Conservatives,"

University of St. Thomas Law Journal

By KEVIN SCHMIESING (USA),
a research fellow at the Acton Institute.

3RD PLACE ARTICLE, \$2,000:

"What Makes a Market Economy,"

New Political Economy

By MATTHEW WATSON (England),
an assistant professor of political economy
at the University of Warwick.

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UNIVERSITY REFORM NEWS

An Update on the Intercollegiate Studies Institute's University Reform Programs

• Spring 2007

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After fifty years of educating students for liberty, ISI's University Reform initiatives are reaching deeper into academe than ever before. Our new programs are intended to strengthen the teaching of America's history, our heritage, and our founding principles. Through our research, we are documenting higher education's failure to effectively educate students. Additionally, we are working to provide opportunities for faculty to develop programs and centers that can redress these failures.

Our future success will depend on attracting outstanding people to our effort. Fortunately, ISI's University Reform team measures up to this standard both in terms of their commitment to students and their professional competence.

For example, Dr. Michael Andrews joined ISI in January of 2005 as the director of ISI's Jack Miller Center for the Teaching of America's Founding Principles. Before joining us, Mike earned his Ph.D. in history from Tulane University, where his dissertation topic was "Thomas Jefferson and the Endless Republic." Dr. Andrews is a 1992 graduate of Montana State University (*magna cum laude*).

Dr. Andrews has received several awards and scholarships throughout his career, including ISI's Western Civilization Fellowship, the Earhart Foundation Fellowship, Tulane's Graduate School Fellowship and its Monroe Fellowship in Southern History, and the Montana University System Scholarship. He also has served on the faculty of St. John's College. We are fortunate to have Dr. Andrews on our team.



Mike Ratliff,
ISI Senior Vice President

Sincerely,

A handwritten signature in dark ink that reads "Mike Ratliff". The signature is written in a cursive style.

Mike Ratliff,
ISI Senior Vice President

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UNIVERSITY REFORM ROUNDUP NEWS FROM ACROSS

With what's reported in the media about higher education week after week, it might be easy to conclude that political correctness has completely overrun America's colleges and universities. But as you will read below, ISI faculty across the country are working hard to ensure that students have access to quality education about America's history and institutions. Here's what some of them are doing.

JUSTICE SCALIA OPENS GEORGETOWN CONFERENCE

Justice Antonin Scalia kicked off the first event of Georgetown's new Tocqueville Forum on the Roots of American Democracy. The forum's



In October, Supreme Court Justice Antonin Scalia spoke at a Georgetown conference hosted by the Tocqueville Forum on the Roots of American Democracy.

conference on "The Future of Civic Education in America" drew a huge crowd last October in the wake of Georgetown's poor showing on ISI's civic literacy exam. Several upcoming events will ensure that the new program has a significant impact on campus. For information about the forum, see www8.georgetown.edu/departments/government/tocquevilleforum.

UT—AUSTIN'S REGIONAL IMPACT

The new Program in Western Civilization and American Institutions at the University of Texas—Austin is bringing scholars of

national renown to students and alumni across the state. In October, Professor Harry Lewis of Harvard University discussed his latest book, *Excellence without a Soul: How a Great University Forgot Education*, in Austin and at Rice University in Houston. In January, the program brought Princeton's Robert George to Austin and to Trinity University in San Antonio, and Victor Davis Hanson of the Hoover Institution spoke at Austin and in Dallas in February. The program's faculty also are teaching a number of new undergraduate courses. For more information, contact Professor Robert Koons at westernciv@austin.utexas.edu or see www.utexas.edu/cola/progs/westernciv.

UNIVERSITY OF CHICAGO STAYS ON COURSE

Nathan Tarcov's new Center for Study of the Principles of the American Founding is revitalizing the University of Chicago's civic mission. He notes that such study "is essential to the theoretical understanding of the United States' government and society as well as to the practical engagement of American citizens. Unfortunately, such study has of late been too often neglected. Our center offers a corrective to this general trend." The center held its first lecture in the fall, and its first visiting professor, Stuart Warner, is teaching students this term. For more information, please contact Stephen Gregory at g830@uchicago.edu.

CITIZENSHIP TO THRIVE AT EMORY

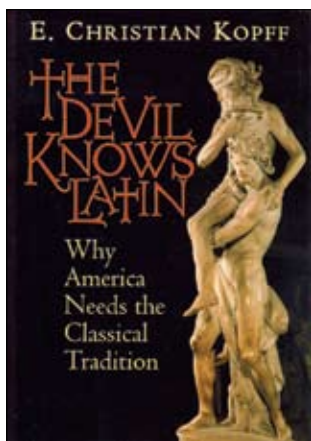
The Program in American Citizenship at Emory University, directed by Professor Mark Bauerlein, is enjoying strong faculty support and has earned top-floor administrative approval: it counts among its supporters Emory's president and provost, as well as U.S. Congressman Jack Kingston. The program will be integrated into the undergraduate curriculum through four to six freshman courses per semester in several different departments, including English, philosophy, and

THE NATION

political science. For more information, contact Professor Bauerlein at engmb@emory.edu.

GORDON WOOD AT UNIVERSITY OF COLORADO—BOULDER

In Boulder, the kickoff events of the University of Colorado's Center for Western Civilization featured one of the country's most



Professor E. Christian Kopff is a longtime ISI faculty associate and author of the ISI Books title The Devil Knows Latin.

prominent historians of America, Brown University's Gordon Wood. The center has the support of the president of the university, Hank Brown, and key regents such as Tom Lucero. The program promises to grow quickly into a major center for academic reform. For more information, please contact Professor E. Christian

Kopff at E.Kopff@colorado.edu.

PARTNERSHIPS WITH NEW CENTERS

ISI's Miller Center for the Teaching of America's Founding Principles is partnering with faculty who are developing academic centers around the country. The faculty directors for these centers attended the Third Annual National Summit on Building Academic Centers and competed for partnered funds of up to \$15,000. For more information, contact Michael Andrews at (800) 526-7022.

MANSFIELD PUSHES FORWARD AT HARVARD

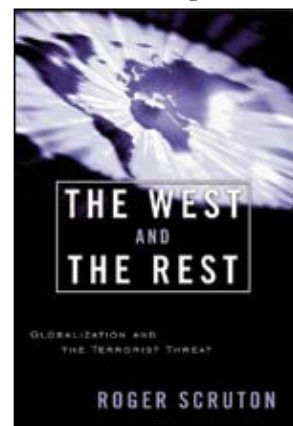
Professor Harvey Mansfield, one of the teaching faculty of the Summer Institute



developed by ISI's Lehrman American Studies Center, is leading the Program in Constitutional Government at Harvard University. For many years the program has advanced the careers of the nation's best new Ph.D.s by sponsoring a number of postdoctoral research fellows—one of whom was a 2005 Lehrman Summer Institute Fellow. The program also cosponsored ISI's center-building summit with the Miller Center last November. Professor Mansfield is advising the development of a peer-reviewed online journal that will feature scholarly work as well as articles on the best practices in the teaching of America's history and founding principles at the undergraduate level.

PRINCETON HOSTS ROGER SCRUTON

Philosopher Roger Scruton is an ISI visiting fellow at Princeton University's James Madison Program in American Ideals and Institutions and visiting professor in Princeton's department of philosophy this year. Scruton is founder of the Conservative Philosophy Group and served as editor of *The Salisbury Review*. In the fall, he participated in the Madison Program's conference on "The Public Interest and the Making of American Public Policy: 1965-2005." For additional information, please e-mail JMadison@princeton.edu.



Professor Roger Scruton is author of The West and the Rest, published by ISI Books.

THIRD ANNUAL CENTER-BUILDING SUMMIT

One function of American universities is to educate our future leaders to understand and value the uniqueness of our national heritage of ordered liberty. Undergraduate study should prepare students for virtuous engagement in our nation's community and public life.

But higher education no longer provides an adequate education in the arts of citizenship. The

kind of professor willing and able to transmit our heritage faces imminent extinction on many campuses.

As survivors of the culture wars near retirement age, even moderate, apolitical scholars are becoming rare and beleaguered. Good teachers

of our heritage find difficulties getting hired and achieving tenure in today's politicized university.

We therefore need faculty to develop campus centers (or new departments) that guide the education, hiring, and promotion of new faculty; offer a philosophically coherent curriculum in America's heritage; reproduce themselves on other campuses; and establish programs that provide career-long support and long-term curricular reform.

To this end, Harvard University's Program in Constitutional Government hosted the ISI Miller Center's third national summit on building academic centers, in partnership with the National Association of Scholars and the National Endowment for the Humanities. The summit, held from November 9–11, 2006, brought together nearly forty professors from across the country to discuss the mechanics of building and maintaining centers for the study of America's founding in today's hostile collegiate environment.

Steve Balch of the National Association of Scholars chaired the first panel on "Successful Strategies—What You Need to Know." Faculty who already have developed successful centers provided others with keen insights into the nature of center-building based on their own successes. A key element of center development is not to "build from bitterness." Instead, the foundations should be good teaching and good scholarship. And, of course, centers that raise money earn favorable attention from university administrations.

Other panelists shared specific advice about networking and fundraising. Centers that focus on traditional studies become magnets for disaffected older alumni. Renewing the interest of these alumni in something excellent about their university also influences the administration and can circumvent attacks from hostile faculty. A school's Greek system can provide unanticipated support, since members of fraternities often find themselves alienated from a faculty trying to remake society in its own liberal image. Large fraternity networks can provide fundraising contacts as well as alumni support for revitalizing the curriculum.



Professor Robert Koons, University of Texas–Austin

Several panelists discussed the merits of starting small. Center-builders are advised to employ simple articles of incorporation, gaining administrative approval for something like a lecture series before moving on to large-scale activities. Naming the center after an iconic figure such as Tocqueville reflects fairness and good intentions.

The final panel at the summit focused on raising money for centers from various sources. Participants were encouraged to be business-minded as they build their centers; plans, not

FEEDBACK FROM PARTICIPANTS WAS VERY POSITIVE. ONE REMARKED THAT THE SUMMIT WAS “EXCELLENT, WELL-ORGANIZED, AND PRESENTED GOOD CHANCES FOR NETWORKING.”

dreams, bring fundraising success. Specific plans to build on successful results demonstrate merit to donors.

The substantial agreement on many topics provided a solid groundwork for center-builders. Even so, panelists noted that every institution is different, and centers will have the most success if they function within the context of their respective institutions.

Throughout the summit, Jack and Goldie Miller, founders of ISI’s Miller Center for the Teaching of America’s Founding Principles, offered practical advice and directed participants to



Jack Miller, Professor Michael Federici of Mercyhurst College, and Professor Bradley Watson of St. Vincent College

ISI’s suite of services that can help faculty who are facing challenges. One immediate result of the summit is an improved draft of a 100-page Center-Building Handbook, produced by the Miller Center, that provides advice based on the collected wisdom of three years’ worth of summit participants and of ISI’s engagement with these scores of center-builders.

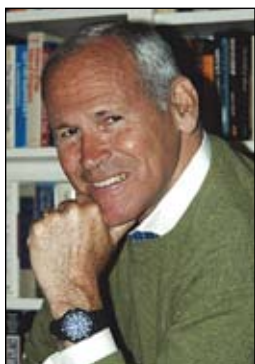
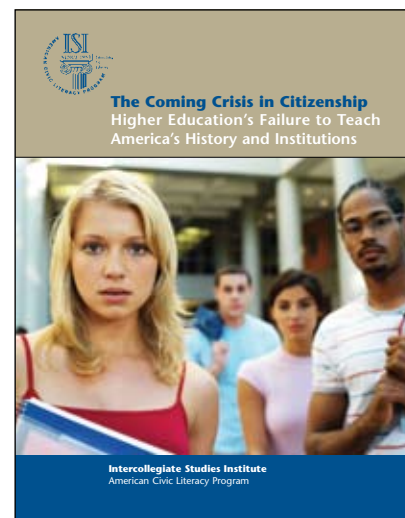
Feedback from participants was very positive. One remarked that the summit was “excellent, well-organized, and presented good chances for networking.” Another participant added that it “gave me the benefit of experience and encouragement from others who are engaged in similar endeavors.”

To help faculty establish new academic programs or centers on their own campuses or at your alma mater, please contact Michael Andrews at mandrews@isi.org, Adam Kissel at akissel@isi.org, or call (800) 526-7022.

IN THE NEWS

THE COMING CRISIS IN CITIZENSHIP

Today's college students, our nation's future leaders, must understand their nation's history and founding principles if they are to be informed and engaged citizens. But a recent ISI survey of their civic literacy showed dismal results. Through an aggressive public relations campaign, news of ISI's report, The Coming Crisis in Citizenship: Higher Education's Failure to Teach America's History and Institutions, has reached over 161,000,000 readers, viewers, and listeners through over 500 media outlets. Here is a sampling of some of the media coverage from across the country.



HOUSTON CHRONICLE

The results are a demonstrable failure in higher education. Today's college students need to know the ideals that brought the country into being. They need to understand the character of this country's relationship to the rest of the world.

—Lt. Gen. Josiah Bunting,
Chairman, ISI's National Civic
Literacy Board

INVESTORS BUSINESS DAILY

(Students) don't know the sacrifices that have been made or how close the government of the people has actually come to disappearing from the face of the earth. Having been molded and manipulated by liberal professors, their lack of knowledge places them at the mercy of demagogic politicians and an often biased media. It's said that those who refuse to learn from history are condemned to repeat it. It's even worse when they don't even know what that history is.

—Editorial

WALL STREET JOURNAL

Are our citizens enlightened enough to exercise the powers of our democracy? Do our colleges and universities provide their students the American history and constitutional understanding needed to make them strong and responsible citizens?... A study released this week by the Intercollegiate Studies Institute... demonstrates that the answers to both questions are no.... So what should be done about our colleges' failure to offer sound educational courses on America's constitutional republic? Obviously they must improve the quantity and quality of their teaching.

—Hon. Pete du Pont, Monthly Columnist



ATLANTA JOURNAL-CONSTITUTION

Civic apathy is standard. People do not vote, follow public affairs, get involved in political campaigns or volunteer for community service.... There is absolutely a crisis in American citizenship. It is an alarming picture, and in the day of political correctness, there is a lack of prominence on nationalism and patriotism.

Students are going to be put in a position of determining the country's future without knowledge of its past. They will not know why this country was founded or the traditional values of our founders. They will not understand the basis of freedom and what was sacrificed to attain that freedom.

—Bruce L. Garraway,
High School History Teacher

BOSTON GLOBE

The latest evidence of the dummification of American life comes from the Intercollegiate Studies Institute, a venerable organization that promotes classical values in higher education....

Incredibly, fifty-one percent of seniors didn't know that the Bill of Rights expressly prohibits the establishment of a national religion.... Eight out of ten couldn't identify Social Security as the federal government's largest expense. Even with an ongoing war in Iraq, fewer than half recognized the Ba'ath Party as the mainstay of Saddam Hussein's political support....

For as much as \$40,000 a year, students at such schools can count on full exposure to every reigning value of political correctness, from diversity to secularism to gay rights to global warming. But they may leave at the end of four years knowing even less about America's history and civic institutions than they did when they arrived....

As American blood and treasure are sacrificed to nurture freedom and democracy abroad, the civic skills on which our own freedom and democracy depend are slowly withering away.

—Jeff Jacoby, Columnist

NEW YORK TIMES

This sort of information is important for tuition payers, policy makers, and institutional leaders to have when trying to determine the difference a college education can make. Institutions of higher education need to report an academic bottom line.

—Hon. Eugene Hickok, Former Deputy Secretary of Education



BALTIMORE SUN

I don't see why we are trying to make excuses. It's inexcusable that people don't know some of this stuff.

—Marshall Honorf, Student, Johns Hopkins University, Quoted in the *Sun*

MEDIA COVERAGE

ISI's findings and recommendations have reached over 161,000,000 Americans through coverage in print, broadcast, online, and blog outlets.

- Altogether 271 articles were published, including 217 print and online articles and 54 blog reports.
- ISI spokesmen were interviewed by 121 radio stations.
- The organization and its study were featured on five national television programs and mentioned by at least 117 regional television stations.

Media highlights included national network broadcast outlets including the CBS Early Show and CBS Morning News, NBC News (network feed to affiliates), and cable news programs such as CNN's Lou Dobbs Tonight and MSNBC's Tucker Carlson Show.

National print and online coverage was provided in *USA Today*, *Baltimore Sun*, *Washington Times*, *Newsday*, *Christian Science Monitor*, *New York Sun*, *Houston Chronicle*, Associated Press (state wires), Scripps Howard News Service, *Denver Post*, *Rocky Mountain News*, *Arizona Republic*, *Oakland Tribune*, *Detroit Free Press*, and the *Atlanta Journal-Constitution*. Editorials or op-eds ran in the *New York Times*, *Boston Globe*, *Washington Times*, *Investors Business Daily*, *San Francisco Chronicle*, and the *Pittsburgh Post-Gazette*.

Online placements included ABCNews.com, Newsweek.com, FoxNews.com, and Opinion-Journal.com (*Wall Street Journal*).

For more information, or to request a copy of *The Coming Crisis in Citizenship* report, visit

www.americancivilliteracy.org

or call Adam Kissel at (800) 526-7022.

CALENDAR OF EVENTS

ISI UNIVERSITY REFORM PROGRAMS

February 16 • 5:30 - 7:00 pm • Dallas Institute for Humanities and Culture

Why the Core Must Include Ancient Greece

Victor Davis Hanson, Senior Fellow, Hoover Institution

Hosted by: University of Texas–Austin’s Program in Western Civilization and American Institutions

March 1 • University of Chicago

Religion and the American Founding

Mark Noll, Francis A. McAnaney Professor of History, University of Notre Dame

Hosted by: Center for Study of the Principles of the American Founding

March 12 • 4:30 pm • Georgetown University

Allan Bloom’s Closing of the American Mind After 20 Years

Panelists: Michael Zuckert, Department of Political Science, University of Notre Dame

Norma Thompson, Whitney Humanities Center, Yale University

James Seaton, Department of English, Michigan State University

Moderator: Patrick J. Deneen, Department of Government, Georgetown University

Hosted by: The Tocqueville Forum

March 22 • 5:00 pm • Georgetown University

Inaugural Carroll Lecture: *Republicanism and*

Orthodoxy: The Contribution of John Carroll

James Stoner, Department of Political Science,

Louisiana State University

Hosted by: The Tocqueville Forum

April 11 • University of Chicago

Lincoln and the American Founding

Steven Kautz, Department of Political Science,

Michigan State University

Hosted by: Center for Study of the Principles
of the American Founding

April 18 • 5:00 pm • Georgetown University

Conservatism as Conservation

Roger Scruton, ISI Visiting Fellow, James

Madison Program, Princeton University

Hosted by: The Tocqueville Forum

May 16 • University of Chicago

America’s Founding Principles

Harvey Mansfield, Department of Government,

Harvard University

Hosted by: Center for Study of the Principles
of the American Founding

CALL FOR NOMINATIONS FOR ISI’S 2007 SUMMER INSTITUTES

ISI’s Summer Institutes provide scholars early in their teaching careers with course development workshops and two weeks of intense engagement with some of the nation’s leading faculty in the study of America’s heritage and founding principles. Assistant professors and advanced graduate students from all disciplines are encouraged to apply for our 2007 Summer Institutes:

LEHRMAN SUMMER INSTITUTE
PRINCETON, NJ • JUNE 18–30

MILLER SUMMER INSTITUTE
BOULDER, CO • JULY 30–AUGUST 11

For more information, please contact Adam Kissel at akissel@isi.org or (800) 526-7022.

A New Journal for a New Springtime of Christian Culture



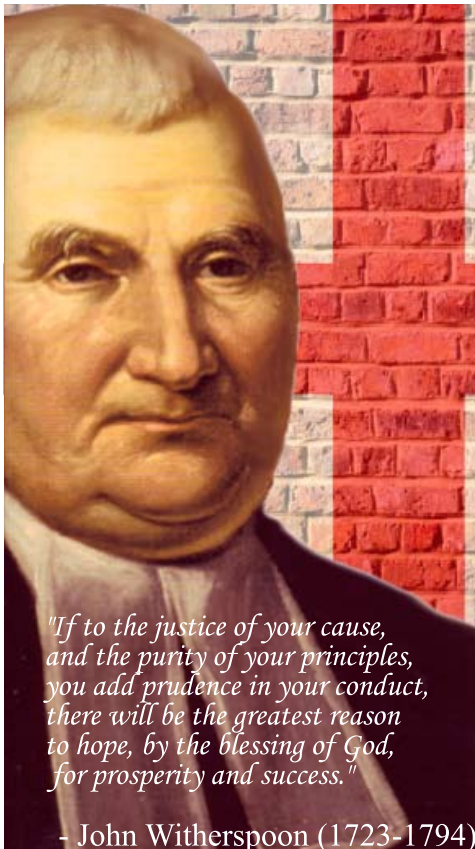
The Thomas More College of Liberal Arts has partnered with distinguished Catholic writers Straford and Léonie Caldecott to publish one of the leading publications of the new evangelization: *Second Spring: An International Journal of Faith & Culture*.

Second Spring's mission is to explore what it means to be a Christian Humanist in today's world. It is interdisciplinary, topical, and orthodox and takes its spirit from the likes of G. K. Chesterton and Hans Urs von Balthasar. Subjects regularly covered include the arts, sciences, technology, liturgy, new ecclesial movements, metaphysics, history, literature, poetry, and the world of books. Jeffrey O. Nelson, former editor of the *Intercollegiate Review*, will serve as publisher of this bi-annual journal.

Past contributors have included Carol and Philip Zaleski, Glenn Olsen, Aidan Nichols OP, John Saward, David Schindler, Tracey Rowland, and prelates such as Archbishop Charles Chaput, James Francis Cardinal Stafford, and Josef Cardinal Ratzinger (Pope Benedict XVI).



For subscription inquiries, please contact Pamela Bernstein at (800) 880-8308.



"If to the justice of your cause, and the purity of your principles, you add prudence in your conduct, there will be the greatest reason to hope, by the blessing of God, for prosperity and success."

- John Witherspoon (1723-1794)

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SATURDAY, JUNE 9 • THE INN AT RANCHO SANTA FE

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GEORGE NASH • Author of *The Conservative Intellectual Movement in America Since 1945*
“The Post-World War II Conservative Intellectual Movement in America”

BRAD BIRZER • Hillsdale College • Author of *J. R. R. Tolkien's Sanctifying Myth*
“Anticommunists and the Conservative Movement”

LANNY EBENSTEIN • Author of *Milton Friedman: A Biography*
“Economic Conservatives and the Conservative Movement”

GEORGE CAREY • Georgetown University • Author of *A Student's Guide to American Political Thought*
“Conservatism in America after the Cold War”

DANIEL MAHONEY • Assumption College • Editor of *The Solzhenitsyn Reader*
“Prospects for Conservatism”

THE ROOTS OF AMERICAN ORDER • SAN FRANCISCO, CALIFORNIA

SATURDAY, JUNE 16 • THE FAIRMONT HOTEL

A daylong seminar featuring presentations by:

BRUCE THORNTON • Fresno State University • Author of *A Student's Guide to the Classics*
“America's Greek and Roman History”

BRAD BIRZER • Hillsdale College • Author of *J. R. R. Tolkien's Sanctifying Myth*
“America's Judeo-Christian Heritage”

LT. GENERAL JOSIAH BUNTING • Author of *Ulysses S. Grant*
“Civic Education”

MARK C. HENRIE • Editor, *Intercollegiate Review*
“America's Englishness”

E. CHRISTIAN KOPFF • University of Colorado • Author of *The Devil Knows Latin*
“The Philadelphia Miracle”

ISLAM AND THE WEST • SEATTLE, WASHINGTON

SATURDAY, JUNE 23 • THE MAYFLOWER HOTEL

A daylong seminar featuring presentations by:

DAVID FORTE • Cleveland Marshall School of Law
“Islam: An Introduction”

BRUCE THORNTON • Fresno State University • Author of *A Student's Guide to the Classics*
“The Uniqueness of the West”

BART J. SPRUYT • Director of the Edmund Burke Foundation (Netherlands)
“Europe and Islam”

KAMRAN BEIGI • Research Consultant with the Institute on Religion and Public Policy
“Iran and Radical Islam”

ALL EVENTS COMPLIMENTARY. FOR ADDITIONAL INFORMATION, OR TO RSVP,
PLEASE CONTACT ERICA FORD AT (800) 526-7022 EXT. 146 OR EFORD@ISI.ORG.

THE LAST WORD

by ISI President T. Kenneth Cribb Jr.

After forty-two years of service to ISI and its noble mission, Brig Krauss retired this past December from her position as my executive assistant. Brig began working at ISI in 1964 as secretary to then-president Vic Milione. She soon became both secretary and executive assistant, then secretary and executive assistant and office manager. When I came to ISI in 1989, we had a dozen employees... and three of them were Brig! But none of these titles capture what Brig means to ISI.

When I think of the idea of ISI, I think of our founder, Frank Chodorov. When I think of its mission, I think of Vic Milione. When I think of its excellence, I think of former vice president John Lulves. And when I think of ISI's voice—of its link to our closest allies, our oldest friends, our most worthy students and professors—I think of Brig Krauss. She is that resonant voice, she is that vital link.

At one level, Brig has been our voice in a literal sense. For four decades and more, generations of friends, students, and supporters began each transaction with ISI by hearing “Mr. Milione’s office” or “Mr. Cribb’s office.” And what is an office? It’s not a room where one does business, although that mundane usage has devolved from the higher essence of office. Its religious deviation means a form or service of devotion. Office also means a position of duty or trust. And the office that Brig has performed at

ISI has indeed been marked by high duty and trust, by the fullest measure of devotion.

One example of this was her response when we moved our headquarters from Bryn Mawr, Pennsylvania, to Wilmington, Delaware, in the mid-90s. The move doubled Brig’s commute to two hours each way, often in the dark, sometimes in the snow—but Brig immediately said she would do it. After the move, I kept asking how things were going, and I kept getting cheerful answers. Finally, she told me: “Ken, all you need to know is that every morning I arrive with a big smile because I am so grateful that ISI has this wonderful home.” The word for this, of course, is sacrifice. From the dawn of history, man has sacrificed to propitiate something larger and higher than himself. Brig has recognized in ISI’s mission something larger and higher, something worthy of her sacrifice.

For over fifty-three years, ISI has sounded a call to which the devoted have rallied. No one has answered that call with more selfless devotion, with more distinction of service, than our Brig, and we are so very grateful for her service.



*Left: ISI President Ken Cribb with Brig at ISI's Wilmington, Delaware, headquarters in 2006.
Right: Brig at her desk in ISI's former Bryn Mawr office in 1966.*

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