

THE CANON

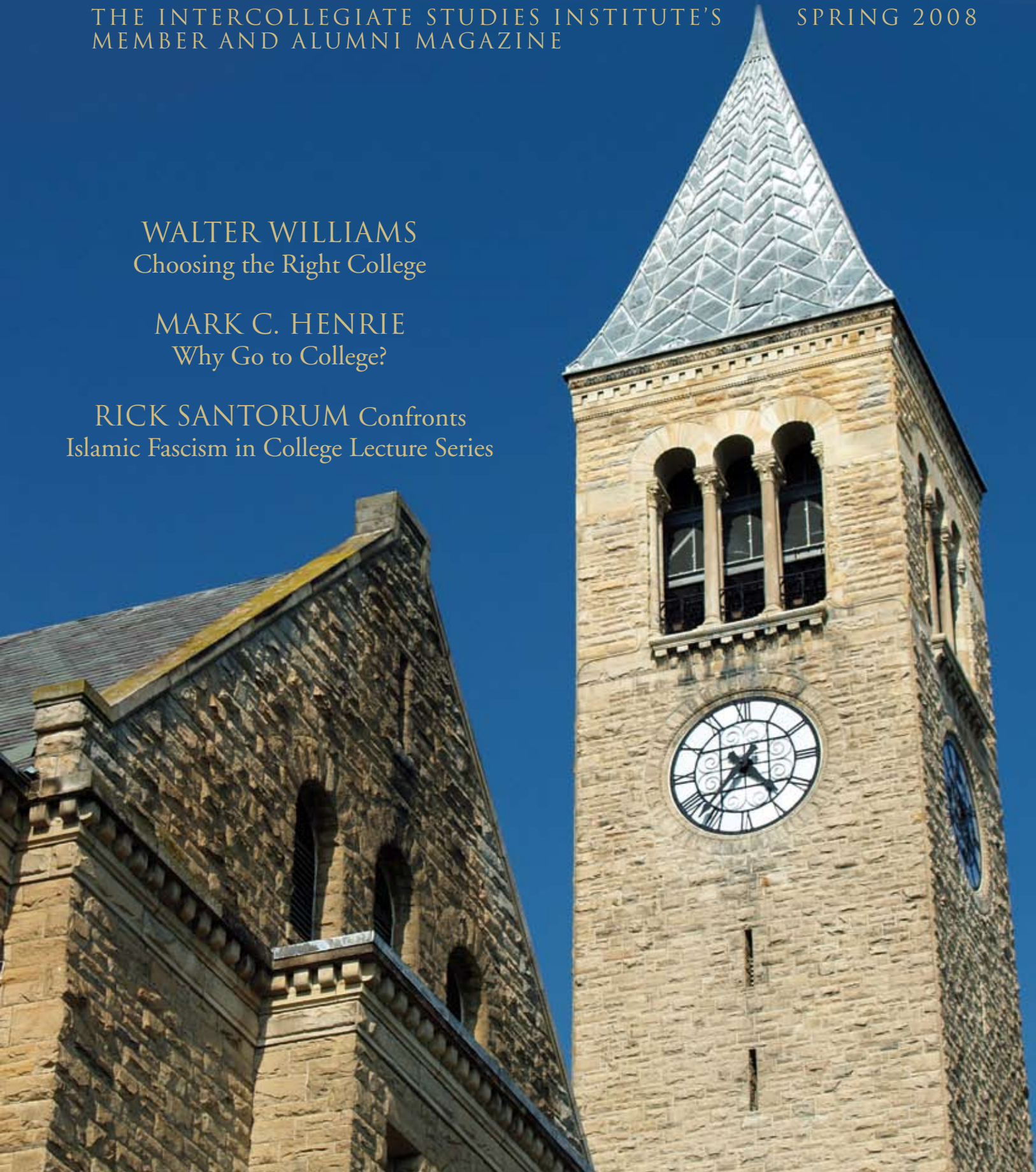
THE INTERCOLLEGIATE STUDIES INSTITUTE'S
MEMBER AND ALUMNI MAGAZINE

SPRING 2008

WALTER WILLIAMS
Choosing the Right College

MARK C. HENRIE
Why Go to College?

RICK SANTORUM Confronts
Islamic Fascism in College Lecture Series



ISI AT A GLANCE

*“Is Christianity the Problem?”
Dinesh D’Souza, right, debated Christopher
Hitchens at the New York Society for
Ethical Culture on October 22. Part of ISI’s
Cicero’s Podium Debate Series, over 3,000
people—including the students below—
attended the event, which can be viewed
online at www.isi.org/lectures/lectures.aspx*



*In cooperation with the
Philadelphia Society and
the McConnell Center at
the University of Lou-
isville, ISI conducted a
daylong regional confer-
ence on “The Humane
Vision of Wendell Berry.”*

*The noted author and
poet, pictured right, was
one of several speakers to
address the crowd of over
250 students, faculty,
and community members
at the historic Seelbach
Hotel in downtown
Louisville, Kentucky.*

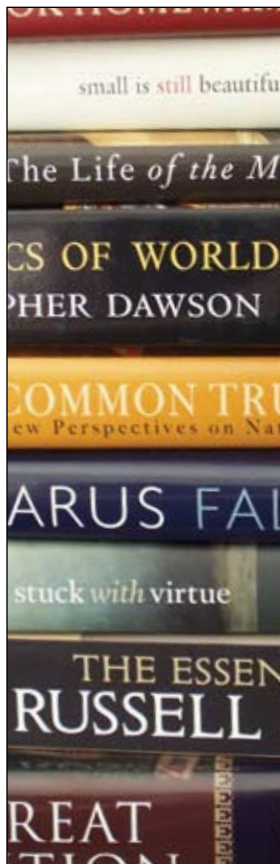


*In October, Andrew Roberts received ISI’s 2007
Henry Paolucci/Walter Bagehot Book Award for his
title A History of the English-Speaking Peoples
Since 1900.*



*On the cover:
Cornell University’s
McGraw clock-
tower and Uris
Library.*

iStockphoto



THE CANON · SPRING 2008

THE INTERCOLLEGIATE STUDIES INSTITUTE

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They have arrived at last at college. The only question they've never really asked themselves is this: Why am I going to college in the first place? ISI's Mark Henrie examines the reasons why one should (and should not) pursue a college degree.
- 36 CHOOSING THE RIGHT COLLEGE • By Walter Williams
In this introduction to the sixth edition of ISI's Choosing the Right College, Williams explores why this college guide is such an invaluable resource for parents and prospective college students looking for a quality education.



THE CANON

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THE CANON is published three times per year by ISI's Office of Institutional Advancement. Please direct comments, questions, or suggestions to Jeffrey Cain at 3901 Centerville Road, P.O. Box 4431, Wilmington, DE 19807 or (800) 526-7022. Founded in 1953, ISI is a nonprofit, nonpartisan, 501(c)(3) tax-exempt educational institution. The Institute receives no funding or other form of aid from any level of government. Gifts to ISI are tax-deductible to the full extent of the law.

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THE AMERICAN ACADEMY AND THE FUTURE OF FREEDOM

A free society, if it is to continue and be fruitful, must help upcoming generations acquire knowledge and understanding of the values and institutions that constitute its substance. That is why the Intercollegiate Studies Institute (ISI) directs its energies away from the crises of the day in the nation's capital and instead towards a long-range effort of influencing the nature and character of higher learning in the American academy.

Conservatives must concern themselves with formal education because of its crucial role in inculcating in our youth the spiritual, political, and economic values that we call our Western

THE FUTURE OF
FREEDOM DEPENDS UPON
THE TEACHING, IN OUR
INSTITUTIONS OF HIGHER
LEARNING, OF LIBERTY'S
HISTORICAL ROOTS.

patrimony. Enculturation depends on the assumption that there are, in the body of Western thought, truths that are worth preserving through the ages—truths that justify the immense effort and cost of the educational establishment traditionally entrusted with transmitting our history and culture.

One of the most disturbing aspects of the American academy today is its heavy-handed attempt to silence non-conforming opinion in order to tear down age-old truths. With no warning and no provocation, for exam-

ple, William & Mary president Gene Nichol tossed aside the century-old tradition of displaying a Christian cross in Wren Chapel, the campus's Anglican chapel dating to 1699, claiming the cross "sends an unmistakable message" that is "contrary to the best values of the college."

At the same time, Nichol opened the school's doors to a sex worker art show funded by taxpayer dollars that, according to its organizers, was a celebration of "whore culture." What's worse is that approximately 100 students were *required* to attend the show as part of their classwork. Unfortunately, the actions of this former ACLU chapter president are far from exceptional.

Or you may have read last fall about how the University of Delaware required its 7,000 students living in on-campus residence halls to attend a thought-reform program with their



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resident advisors (RAs). The goal was for students to achieve certain “competencies” necessary to reach the educational goal of “citizenship.” The RAs who led the meetings had their own training sessions where they were taught: “A racist is one who is both privileged and socialized on the basis of race by a white supremacist (racist) system. The term applies to all white people (i.e., people of European descent) living in the United States, regardless of class, gender, religion, culture, or sexuality. By this definition, people of color cannot be racists.” (Read more about this incident on page thirteen.)



In both of the above instances, put yourself in the position of an undergraduate of keen mind, of a good family, one who is eager upon attending college to read and dispute and flex the muscles of his mind: to absorb, in Matthew Arnold’s great phrase, the best of what has been thought and said. What does Gene Nichol or the University of Delaware have to offer him? What does the Left offer him but the politically correct relativism of splintered interest groups and a false compassion that is a thinly disguised lust for power in the people’s name, but without the people’s say? These are the lessons that many of our universities are teaching the rising generation, lessons that categorically reject and systematically denigrate the achievements of America’s free society.

Yet in America, the future of freedom depends upon the teaching, in our institutions of higher learning, of liberty’s historical roots in our nation’s founding and in the patrimony of the West. This is not the business of a day, but of every day. It is the work of our generation and of future generations. It is the work of ISI. And I am grateful that you have joined us in this most important of tasks.

Sincerely,

T. Kenneth Cribb Jr.
ISI President

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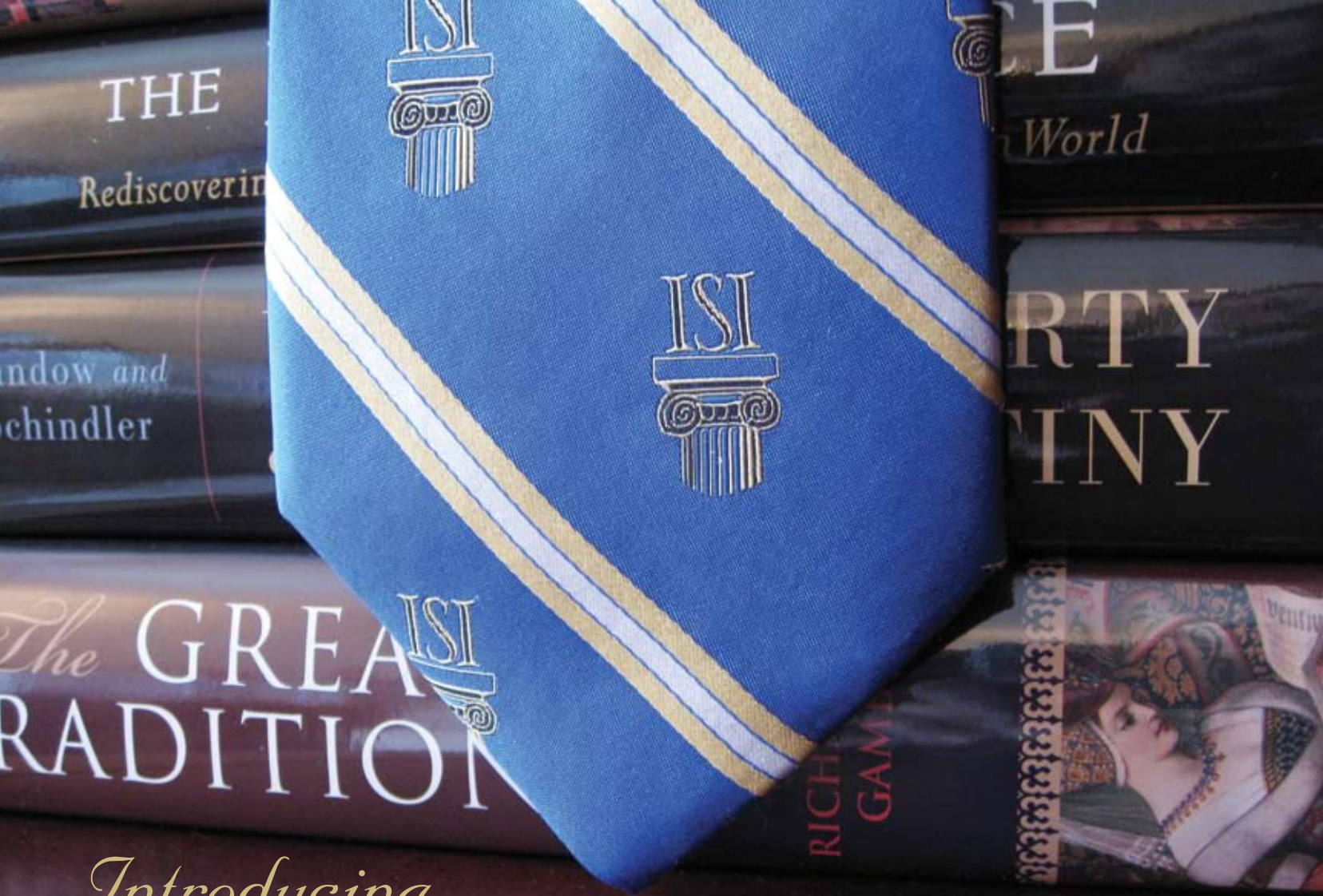
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WESTERN CIVILIZATION



JOSEPH EPSTEIN is the author of numerous books of essays and short fiction, including the best-selling *Snobbery: The American Version*. He was formerly editor of the Phi Beta Kappa society magazine, the *American Scholar*, and a lecturer in English and writing at Northwestern University. He is a regular contributor to the *Weekly Standard*, *Commentary*, the *New Yorker*, and *Harper's*.

THURSDAY, MAY 1, 2008

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ISI IN ACTION

JAMES OTTESON WINS \$50,000 TEMPLETON ENTERPRISE AWARD

At the University Club of New York, Dr. James Otteson, director of the undergraduate honors program at Yeshiva University, was awarded ISI's \$50,000 Templeton Enterprise Book Award last fall for his title *Actual Ethics*. ISI's Culture of Enterprise Initiative annually recognizes scholars under forty who have produced the best books and articles in the field of humane economics and culture.

The first place article award went to Brian



Dr. James Otteson, center, is awarded the first place Templeton Enterprise Book Award by Dr. John Templeton, left, and ISI President Ken Cribb.

Smith, Ph.D. candidate in government at Georgetown University, for “Adam Smith, the Concept of Leisure, and the Division of Labor,” published in *Interpretation: A Journal of Political Philosophy* in 2006.

For more information about the Templeton Enterprise Awards, contact Richard Brake at (800) 526-7022 ext. 123 or rbrake@isi.org.

ISI STUDENT VOLUNTEERS SWELL TO OVER 1,000—FACULTY VOLUNTEERS NEAR 1,400

ISI's DeVos Freedom Center Campus Representatives program grew to 1,115 volunteers last month. ISI Campus Representatives organize ISI groups on their campuses, distribute ISI books and journals, bring conservative speakers to campus, and recruit thousands of new ISI members each year. In short, ISI Campus Representatives multiply the ISI mission on campuses nationwide. Their dedication enables ISI to reach tens of thousands of students with the ideas, books, and thinkers that sustain our free and ordered society.

ISI's Faculty Associates program—ISI's Campus Representatives program for professors—stands at roughly 1,400 members, bringing ISI's total campus volunteer base to over 2,500.

IN THE NEWS: NEW YORK TIMES LAUDS ISI ANTHOLOGIES

Two new anthologies from ISI Books received praise in a review by Jonathan Rauch in the *New York Times* in October.

“Before there was a Heritage Foundation or a Federalist Society, or a Cato or Claremont or Discovery or Hudson or Manhattan Institute, there was the Intercollegiate Studies Institute,” began Rauch. “As conservatism rose to prominence and then to power, ISI plugged along, mostly in the background. Today, as conservatism staggers through its worst crisis in a

generation (or two), ISI is still there—now asking what went wrong.”

Rauch reviewed *The Future of Conservatism: Conflict and Consensus in the Post-Reagan Era*, edited by Charles W. Dunn of Regent University, and *Democratic Capitalism and Its Discontents*, written by Brian C. Anderson of *City Journal*. Both are “sparkling with insights,” Rauch said, and “offer as good a gauge as anything out there of where conservatives think they stand.” To order either title, visit www.isibooks.org or call (800) 621-2736.

ISI BOOKS BOOST MORALE
IN BASRAH, IRAQ

ISI Books recently donated a case of books to the U.S. Regional Embassy Office (REO) in Basrah, Iraq, at the request of John Wilkinson, M.D., a longtime ISI associate and emergency room doctor serving in Iraq. The commander of the REO wrote to ISI in reply:

I would like to express my gratitude to you and to ISI Books for supporting the REO in Basrah. [This] has become one of the most dangerous posts in all of Iraq, having endured more rocket and mortar attacks this year than any other post. Your generous contributions will be a boost to morale at our post, and serve as a reminder to our team that the folks back home appreciate our efforts and sacrifices. [We are] already looking to establish a philosophers' club here at the REO, and I look forward to participating.

ISI SUPPORTS CONSERVATIVE FACULTY
AT NATIONAL SCHOLARLY MEETINGS

ISI Books and ISI's Lehrman American Studies Center recently hosted a reception and book table at the national meeting of the American Historical Association in Washington, D.C. Historians sympathetic to ISI's mission, "Educating for Liberty," attended the reception, as did longtime ISI Faculty Associates and newly recruited members.

Having an ISI presence at such events is about much more than just selling books. By bringing ISI's program to academic conventions where conservatives are in the minority, ISI serves as an intellectual oasis for many professors. Each year, ISI attends several of the major professional academic conferences, such as the American Political Science Association meeting and the Allied Social Science Association meeting. To find out if ISI is going to be at your next academic conference, contact ISI's Chad Kifer at ckifer@isi.org.



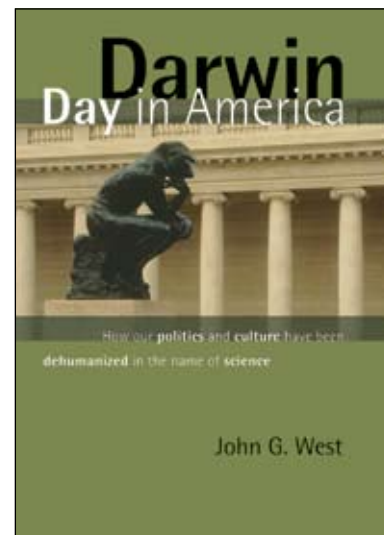
DARWIN DAY AUTHOR HITS
THE AIRWAVES

Dr. John West, senior fellow at the Discovery Institute, is storming the country—and the airwaves—promoting his new ISI Books title, *Darwin Day in America: How Our Politics and Culture Have Been Dehumanized in the Name of Science*. On USA, FOX, Bott, Air America, and Salem radio networks, West has explored the consequences for society when it denies the essential differences between human beings and the rest of nature. West's work has been discussed—and praised—by Michael Medved and other national radio personalities.

Other media outlets have also featured *Darwin Day in America*, including an op-ed by West in the *Tampa Tribune* titled "God, Science, and the Presidential Campaign."

On February 12, which is officially designated Darwin Day, West gave a lecture at the Family Research Council in Washington, D.C. He also spoke on *Darwin Day in America* at the Heritage Foundation.

West's book is one of twenty original titles published annually by ISI Books. To order *Darwin Day in America*, visit www.isibooks.org or call (800) 621-2736.





THE LEE AND RAMONA BASS PAVILION FOR WESTERN CIVILIZATION STUDIES

On December 19, ISI opened the Lee and Ramona Bass Pavilion for Western Civilization Studies, an expansion and renovation project on ISI's F. M. Kirby Campus in Wilmington, Delaware. Funded with a lead gift from the Lee and Ramona Bass Foundation, the new facility provides much-needed programming and office space for ISI's core programs. Additional support from the Lehrman Institute provided a new home within the pavilion for ISI's Lehrman American Studies Center. With an appearance that reflects the permanence of the ideas transmitted from within its walls, the Bass Pavilion is a magnificent addition to the ISI campus. To tour the new building, please contact Abigail Clevenger at (800) 526-7022 ext. 146.



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POINT A ...

...MEET POINT B



Want to connect the dots between today's divisive issues and traditional Biblical and moral truths? We invite you to get answers to all of your deepest, most philosophical questions regarding faith, freedom and economics. We offer a distinguished international faculty

to help you articulate your understanding of how your faith relates to globalization, government, the environment, poverty and free markets. Equip yourself with a framework for approaching controversial issues. Acton University is a four-day exploration of the

foundations of a free society. Enroll today and seize the chance to network with people from diverse educational, vocational and international backgrounds who share a concern about issues of faith and freedom. Register early, enrollment is limited.

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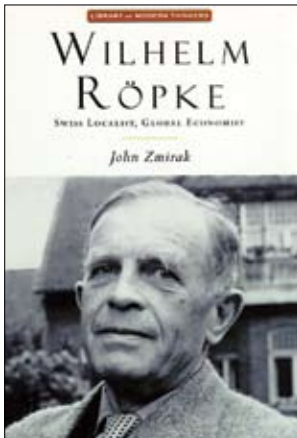
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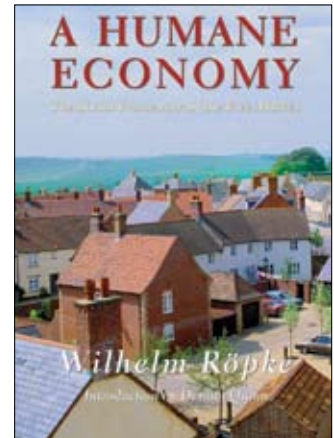
THE Free Market AND THE Common Good

WILHELM RÖPKE AND THE FUTURE OF THE HUMANE ECONOMY

ISI National Leadership Conference
Columbia Club, Indianapolis, Indiana
April 12, 2008



ISI will bring together noted scholars Roger Scruton, John Zmirak, Allan Carlson, Edward Hadas, and John Mueller for a daylong seminar on the career, achievements, and political economy of Wilhelm Röpke—the father of the humane economy.



Forced from his German academic post by the Nazis in 1933, Wilhelm Röpke (1899–1966) eventually landed in Geneva, where he became a fierce foe of Hitler's regime. Drawing on his understanding and appreciation of the Swiss traditions of decentralized government, widespread property ownership, mediating institutions, bourgeois virtues and self-sufficiency, religious tolerance, and constitutional democracy, Röpke formulated a social critique that constituted a fundamental challenge to the Nazis' legitimacy.

After the war, Röpke and his economic ideas played a leading role in the rapid reconstruction of the German economy, often referred to as the German economic miracle. By the end of his lifetime, Röpke had become a celebrity in his adopted Swiss homeland and a major figure within the American conservative intellectual revival. He is the author of more than twenty books, including *A Humane Economy: The Social Framework of the Free Market*, *Economics of the Free Society*, and *The Moral Foundations of Civil Society*.

REGISTER TODAY

To register or for more information, please visit www.isi.org, e-mail Indy2008@isi.org, or call Johnjo Shanley at (800) 526-7022 ext. 122. This daylong seminar is complimentary and open to the public, but registration is required and seating is limited.

ISI ON CAMPUS · Upcoming Events



February 19 • 6:00 p.m. • District Chop House • Washington, D.C.

*Is Humility Possible in Washington?**

David Bobb, Hoogland Center for Teacher Excellence, Hillsdale College

February 19 • 7:00 p.m. • Baylor University • Bill Daniel Student Union

Walker Percy on Stoicism and Christianity in America

Peter Lawler, Berry College, President's Council on Bioethics

February 26 • 7:00 p.m. • Georgetown University • Copley Formal Lounge

Can Culture Survive in a Globalized World?

Tyler Cowen, Mercatus Center, George Mason University

March 6 • 5:30 p.m. • ISI F. M. Kirby Campus • Wilmington, Delaware

Ben Franklin and the Traditions of American Diplomacy

Harvey Sicherman, Foreign Policy Research Institute

March 12 • 7:00 p.m. • Catholic University of America • Caldwell Auditorium

The Spirit of Capitalism: Why Weber Was Wrong About the Commercial Society

Samuel Gregg, Acton Institute

April 2 • 7:00 p.m. • University of Colorado–Boulder • Macky Auditorium

Cicero's Podium Debate: *Western Civilization: Emancipation or Oppression?*

Victor Davis Hanson, Hoover Institution, Stanford University vs.

Ward Churchill, former professor, University of Colorado–Boulder

April 12 • Columbia Club • Indianapolis, Indiana

The Free Market and the Common Good:

*Wilhelm Röpke and the Future of the Humane Economy**

ISI National Leadership Conference

April 22 • Harvard University

Cicero's Podium Debate: *Is Religion the Problem?*

Dinesh D'Souza, Hoover Institution, Stanford University vs.

Dan Barker, Freedom from Religion Foundation

April 24 - 27 • Russell Kirk Center • Mecosta, Michigan

*Shaftesbury, Mandeville, and Smith on Liberty, Virtue, and Prosperity**

Graduate Student Colloquium

May 1 • Hotel du Pont • Wilmington, Delaware

*Third Annual Dinner for Western Civilization**

Joseph Epstein, author and *Weekly Standard* columnist

For additional
information about any of
the events listed here, please
visit www.isi.org or call
Abigail Clevenger at
(800) 526-7022.

* By invitation only or
RSVP required.

ISI HONORS FELLOW PROTESTS DIVERSITY TRAINING AT THE UNIVERSITY OF DELAWARE

Last fall, the University of Delaware instituted a diversity training program for all students living on campus. Because, according to the university, “the campus should be a place where diversity is celebrated and appreciated,” students were expected to participate in a series of exercises aimed at “exploring the ways in which race, ethnicity, class, sexual orientation, and other social identities affect the lives of members of the University of Delaware community” and identifying “expected behaviors of this incoming class.” The program, once implemented, made national news as students were pressured to adopt university-approved opinions in place of their own personal beliefs on these sensitive topics.

FOX News’ “Hannity & Colmes” spotlighted the controversy, featuring ISI Honors Fellow Bill Rivers, a sophomore at the University of Delaware. Rivers spoke of the college’s underlying assumption that “the way you [the student] think about the world is inherently wrong... and we [the university] are here to change your mind.”



Bill Rivers, who is studying international relations at the University of Delaware, was awarded an ISI DeVos Leadership Award by Rich DeVos last May.

He also explained how one group of students was forced to participate in an exercise that singled out white men and presented them as racists simply because they were white males. “It’s supposed to show how ‘the system’ stifles women and minorities,” Rivers explained. “But at the end of the evening, it leaves the impression that an eighteen- or nineteen-year-

“THE FOLKS AT ISI
HAVE BEEN AND REMAIN
THE GREATEST FRIENDS OF
THE AMERICAN COLLEGE
STUDENT.”

old white male student, who is not a policymaker, is somehow responsible for this. And that generates tension.”

Thanks to the efforts of disgruntled students such as Rivers—and assistance from the Philadelphia-based Foundation for Individual Rights in Education, who indicted the university on their many “violations of the right to freedom of conscience”—university president Patrick T. Harker has suspended the program.

For Rivers, who was awarded one of ISI’s DeVos Leadership Awards last May, the purpose of a college education is not diversity awareness: “Education is a noble and heavenly endeavor,” he asserts. An enthusiastic ISI participant, Rivers is vice president of Students of Western Civilization, an ISI group on the University of Delaware’s campus. He also has interned at ISI’s headquarters and assisted with several local ISI events. “The folks at ISI have been and remain the greatest friends of the American college student,” Rivers says. He will graduate in 2010 with a degree in international relations.

RICK SANTORUM CONFRONTS ISLAMIC FASCISM IN COLLEGE LECTURE SERIES

Saudi billionaire Prince al-Waleed bin Talal bin Abdul Aziz Al Saud gained notoriety in the United States after the September 11 terrorist attacks when he offered New York City \$10 million for victims' families—which Mayor Rudy Giuliani

returned after al-Waleed implicitly excused Islamist terrorism by suggesting that the American government reevaluate its policies toward the Middle East.

Four years later, however, when al-Waleed offered Harvard and Georgetown \$20 million each to advance Islamic studies on their campuses, neither university expressed any hesitation in accepting the prince's money. The establishment of such chairs, departments, and centers—often funded

by Saudi business interests and staffed by anti-American radicals—is becoming more and more common in academia today.

To counter these developments, ISI's Richard and Helen DeVos Freedom Center has paired up with the Ethics and Public Policy Center to bring former U.S. Senator Rick Santorum (R-PA) to campuses across the country to address the topic "The Gathering Storm of the Twenty-First Century: America's War Against Islamic Fascism."

The title of Santorum's lecture alludes to Winston Churchill's history of World War II, *The Gathering Storm*, which has the subtitle: *How the English-speaking peoples through their unwisdom, carelessness, and good nature allowed the wicked to rule*. "I believe that we are on the precipice," says Santorum. "Another moment of 'unwisdom' will cost us even more than the one in the 1930s. So what is our 'wisdom'? What are we to do?"

Last fall, Santorum addressed these questions to standing-room-only crowds at Harvard, the University of Oklahoma, the University of Virginia, and Duke. This semester, he will visit six additional schools, including the University of Georgia, Clemson, Notre Dame, Georgetown, Yale, and the London School of Economics.



Rick Santorum responded to students' questions at Harvard for well over an hour, after which he autographed books.

"WHILE THE SOUNDS OF OPPOSITION TO THE WAR ARE HEARD FREQUENTLY ON OUR COLLEGE CAMPUSES, I OFFER A PERSPECTIVE OUR STUDENTS RARELY HEAR ON WHO OUR TRUE ENEMIES ARE AND WHY IT IS SO IMPORTANT TO DEFEAT THEM."

UPCOMING LECTURES

UNIVERSITY OF GEORGIA
February 20

CLEMSON UNIVERSITY
February 21

UNIVERSITY OF NOTRE DAME
February 26

LONDON SCHOOL OF ECONOMICS
March 12

GEORGETOWN UNIVERSITY
March 26

YALE UNIVERSITY
April 3

“While the sounds of opposition to the war are heard frequently on our college campuses, I offer a perspective our students rarely hear—my views on who our true enemies are, what they believe, and why it is so important to defeat them,” says Santorum. “I am enormously grateful to ISI for giving me the opportunity to do that.”

Although his audiences have been filled with friends and foes alike (sometimes holding large accusatory signs), the lecture series on the whole has been very well received. One student with the Islamic soci-

ety at the University of Virginia called it an “extremely important lecture” and urged ISI to bring Santorum to as many campuses as possible. A student from Harvard called Santorum “a voice for common-sense conservatism.”

To view Santorum’s lecture online, please visit: www.isi.org/lectures/lectures.aspx. For more information about ISI’s Richard and Helen DeVos Freedom Center or the Santorum lecture series, please contact ISI’s Director of Lectures Miriam Keim at (800) 526-7022 ext. 147 or visit www.isi.org.

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ISLAM AND THE WEST

AN ISI DONOR SEMINAR AT THE INN AT RANCHO SANTA FE

Saturday, June 7

ISLAM: AN INTRODUCTION

DAVID FORTE • Cleveland Marshall School of Law

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TOP STUDENT JOURNALISTS PREPARE FOR HOSTILE CAMPUSES

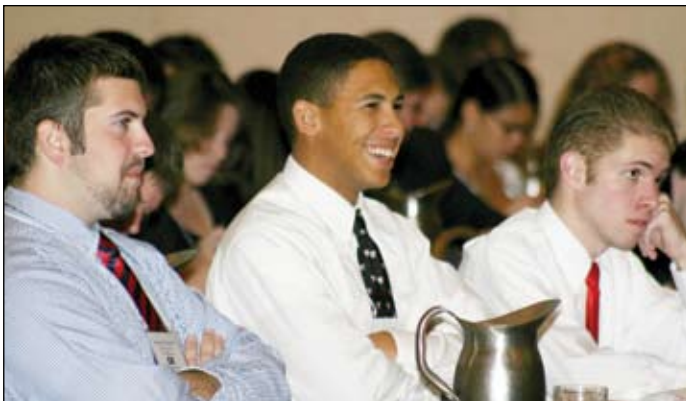
Over 100 college students representing sixty-five independent campus newspapers joined professional journalists and the Collegiate Network staff for the 2007 CN Editors Conference in Scottsdale, Arizona, in November. “As a student at an incredibly liberal campus, the Collegiate Network is an amazing resource and support,” noted one journalist at the conclusion of the conference, summarizing the sentiments of the weekend.

In addition to student and staff-led workshops on writing, layout, and design, the conference featured lectures by John J. Miller of *National Review* and Victorino Matus of the *Weekly Standard*. Miller, a CN alumnus, also awarded the third annual John

J. Miller Award for Outstanding Campus Reporting to Dan Amiri of the *Irish Rover* at the University of Notre Dame. Amiri’s article “Dorms Pledge Allegiance to New Flag” detailed the student government’s decision to encourage dorms to hang rainbow-colored flags “in order to foster an atmosphere of tolerance... and hopefully lead to an environment of acceptance and appreciation for every student.” The rainbow flags, specifically chosen to suggest gay and lesbian pride flags, sparked controversy among Catholic students on campus.

Other speakers at the conference included Doug Badow of Citizen Outreach and ISI’s Mark Henrie. These two men debated the question, “Should America Have a Conservative or Libertarian Future?” Martin Singerman of News Corporation also addressed the students, as did John Wilson of the *New York Post*.

CN awards were presented at the conclusion of the event. The website content and design award went to the *Carolina Review*, the magazine layout and design award to the *California Patriot*, and the newspaper layout and design award to the *Vanderbilt Torch*. The *Rice Standard* won for best new paper and the *Counterweight* at Bucknell University walked away with the paper of the year award.



One hundred and eighteen students represented sixty-five Collegiate Network papers at the 2007 Editors Conference.

“THE BEST ASPECT [OF THE CONFERENCE] WAS THAT IT GAVE YOUNG PAPERS INSPIRATION AND CONFIDENCE TO SOLDIER ON AND TO FIGHT FOR THE TRUTH ON THEIR CAMPUS.”



Diane Floyd and Michael Warren accepted the newspaper layout and design award on behalf of the Vanderbilt Torch.



Victorino Matus of the Weekly Standard gave the students an entertaining account of how he became involved in journalism and the struggles and triumphs of his career.



Dan Amiri, center, of the Irish Rover at the University of Notre Dame, was awarded the third annual John J. Miller Award for Outstanding Campus Reporting by Miller, left, and the CN's Stephen Klugewicz, right.



"Should America Have a Conservative or Libertarian Future?" was the topic of a debate between ISI's Mark Henrie (above) and Doug Bandow of Citizen Outreach. When it was time to ask questions, the student journalists flocked to the microphones to participate in the philosophical exchange.

2007-8 LYN NOFZIGER FELLOW GAINS FIRSTHAND EXPERIENCE AT USA TODAY

Kristin Deasy of Petaluma, California, has been named the 2007-8 Lyn Nofziger Fellow in Journalistic Excellence by the Intercollegiate Studies Institute and the Collegiate Network. Deasy graduated from Gonzaga University last May with a major in journalism and minors in both music and philosophy. She has been involved with ISI since her sophomore year of college, when she took charge of the *Gonzaga Witness*, a CN member paper. Last summer, she was awarded a CN internship at the *Baltimore Examiner*. She is now serving as a yearlong Nofziger Fellow with *USA Today*.

"I am very grateful for this opportunity to work at *USA Today*," states Deasy. "Where would my journalism career be without the CN? They have been



Lyn Nofziger Fellow Kristin Deasy spoke about her experience working at USA Today to the participants of the CN Editors Conference in November.

so supportive, providing me with wonderful opportunities to speak with successful journalists and work among them—what a way to learn!"

Awarded annually, the Nofziger Fellowship provides a recent college graduate one year of professional training and reporting experience under the tutelage of a leading journalist at an important media outlet, along with a living stipend. It enables ISI to identify, support, and train promising journalists committed to freedom and free enterprise, thus arming them with the real-world experience needed to gain a competitive advantage in applying for positions in the mainstream media. In so doing, these elite fellowships are reseed- ing the mainstream media with journalists committed to furthering the ideals of American freedom.

For additional information about the Nofziger Fellowship or to make a contribution to the fellowship fund, contact Eric Brasure at (800) 526-7022 ext. 141.



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four-star evaluations, indicating that the Intercollegiate Studies Institute outperforms most charities in America in its efforts to operate in the most fiscally responsible way possible. This ‘exceptional’ designation from Charity Navigator differentiates the Intercollegiate Studies Institute from its peers and demonstrates to the public it is worthy of their trust.”

“ISI has always had a sterling financial management record. By earning Charity Navigator’s highest honor for the sixth year in a row, ISI supporters know that their money is going directly to the programs they support,” remarked ISI’s Executive Vice President Jeffrey Cain.



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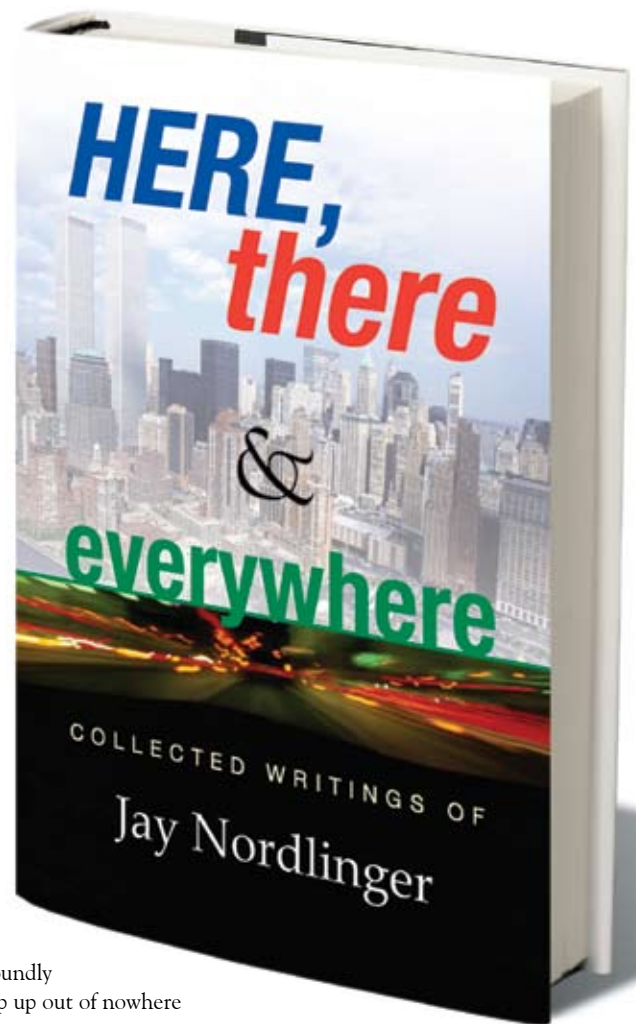
MARK HELPRIN: Like all great reporters and essayists, Nordlinger seizes upon the essential details that give a story life in the present and years after. What is most striking about these essays is not their integrity, fearlessness, wit, superb craftsmanship, and the long view they reveal, but that Nordlinger is a man in full. When he writes, "For me, the personal transcends the national, historical, and political," you know immediately how his portrait of our age has transcended contemporary affairs to read like history. And though always written in pursuit of the enduring and the true, his pieces are so dense in fact and sparkling anecdote that to read them is like opening one present after another. A good man is hard to find: You have found him.

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CIVILIZATION AND THE LIBERAL ARTS:

THE HIGHER PURPOSE OF HIGHER EDUCATION

Intent on reassuring financially strapped parents and taxpayers, the self-appointed authority on American higher education, the College Board, last year issued another report showing that a four-year college degree really does pay off. Over time—although the time horizon continues to expand—a college graduate earns more than a non-college graduate.

College seniors may be graduating with significantly higher levels of debt (about \$20,000 on average) and, as a result, delaying marriage and children (which

twenty-eight percent of student borrowers postpone) and delaying the purchase of a first home (thirty-eight percent), but over time, the College Board assures us, a four-year degree pays off.

Yet, if the decision of whether or not to attend college comes down to a question of earning power, there may be far better ways of making one's way in the world than delaying entry into the workforce for four (or increasingly five) years. Even Sinclair Lewis's Babbitt knows that "there's a whole lot of valuable



time lost at U., studying poetry and French and subjects that never brought anybody a cent.” If the only measure of a university education is earning potential, then the university ought to be a place where only things related to making money are taught. We should speak of servile education rather than liberal arts education.

What the College Board studiously neglects to consider is the notion that higher education is more than a means of avoiding low wages. But few seem to consider this today. The higher purpose of higher education is rarely on the minds of high school seniors and their parents as they compete in the great American college admissions sweepstakes. Seldom is the question asked: Why should I go to college?

In the following essay, Mark C. Henrie, ISI’s Vice President for Academic Affairs, not only asks the above question, but answers it—convincingly so—arguing that the perfection of the intellect, the civilization of young men and women, is at the soul of higher education.

But even once one decides to go college for all the right reasons, the question remains: Which college should I attend? Walter Williams, the John E. Olin Distinguished Professor of Economics at George Mason University, offers some thoughts from his introduction to ISI’s college guide, *Choosing the Right College*. Williams reassures students, and their parents, that “despite the fact that the vast majority of colleges are pervaded by leftist ideology, it is still possible to get a good, non-ideological liberal arts education.”

WHY GO TO COLLEGE

BY MARK C. HENRIE

They have arrived at last at college. The only question they've never really asked themselves is this: Why am I going to college in the first place?

HERE IS A peculiarity of American life today: the young man or woman in high school invests enormous time and energy in the process of choosing and applying to the best colleges and universities within reach. Guidebooks are consulted, campus visits are made, prep courses for the SAT or ACT are taken with genuine zeal. Essays are honed and polished beyond anything ever written for a class assignment. Applications are placed in the mail, and students then fret day and night about the status of their case. In time, various envelopes arrive by return mail, some large and some small; students rejoice over the large ones, and the serious business of preparing to leave home commences with a round of summer purchases of the appropriate clothing and the other accoutrements of college life. Finally, our young Americans may find themselves participating in a matriculation ceremony in the richly paneled hall of some ivy-covered building. They have arrived at last at college. The only question they've never really asked themselves is this: Why am I going to college in the first place?



You must confess it's a rather obvious question, and rather obviously unasked by almost all of us. We may conclude from the fact that it remains unasked that a college education is believed, according to the unexamined conventions of our society, to be a self-evident, incontestable good—what parent is there who would really prefer his child *not* to go to college? This, despite the qualms of a certain Saul of Tarsus, known to us as St. Paul, who asked in writing to the Greek Christians at Corinth, “Hath not God made foolish the wisdom of the world?”

and who affirmed that “the foolishness of God is wiser than men.” This, despite also the poet, Thomas Gray, who exclaimed with great feeling that “Where ignorance is bliss, ’tis folly to be wise.” Several powerful voices in the Western tradition raise cogent warnings about the value of acquiring higher education, with its attendant worldly wisdom and *savoir faire*. But such voices clearly represent a minority opinion among the authorities who order our lives.

LOW, BAD ANSWERS

Why, really, are you going to college? One answer often given is that you can’t get very far in American economic life without a college degree, and indeed, these days even some form of postgraduate education seems indispensable. With such an answer, college is valued as a place for garnering “useful knowledge” of a general sort, and graduate school must be valued as a place for garnering a more specialized “professional knowledge.” Both sorts of knowledge are valued in direct relationship to the requirements of an everyday life of “getting and spending,” as Wordsworth put it. And this is necessarily one part of the story. But there are those who believe, sadly, that this is the whole story, the last word about higher education—which is why some parents insist, wrongly, that their children major in something “useful,” like economics, or even business administration. Those who believe as these do are keen to introduce into the undergraduate curriculum the courses and majors which can confer the skills necessary for successful entry into the labor force of an advanced postindustrial society—courses such as personnel management and graphic design and marketing.

But as we know, these are not the sort of courses generally offered to students between the ages of eighteen and twenty-two in places called colleges and universities, especially not in the most elite institutions. And there is substantial opposition by professors and even some parents to the inclusion of such courses on



that grounds that such attention to “usefulness” corrupts the nature of what is called *liberal learning*. For if the primary end of higher education were merely the acquisition of the skills necessary for success in our particular economic system, then would we not better occupy the years of early adulthood in some form of technical school? Or better still, in a series of internships in various corporations—which is, in fact, a path one may take on the road to corporate and managerial success in England. John Major, the former prime minister of the United Kingdom, did not have a college degree. That Americans do not generally follow

IF THE PRIMARY END of higher education were merely the acquisition of the skills necessary for success in our particular economic system, then would we not better occupy the years of early adulthood in some form of technical school?

such a path tells us that our society considers the value of college to lie in something more than merely the acquisition of “useful” or “professional” knowledge.

In trying to determine the more-than-utilitarian value of going to college, others champion the irreplaceable importance of the “college experience” for general human maturation. For these, it is not the knowledge and skill acquired in coursework that matters so much

as the total way of life of the university which orchestrates a student's experience in such a way as to facilitate growing up, and thus, maturity. But what exactly is the "college experience"? Dormitory living? Fraternity pledging? All-nighters? The subtle emotions of young

OUR EDUCATIONAL system seldom really asks students to reflect on the requirements of a complete life. The unasked question is: Am I now forming the habits, becoming the kind of person, who can successfully enter into marriage and be a responsible mother or father?

love finally running free from parental supervision? Near absolute autonomy in the disposition of one's time? Hanging out with friends? It is quite difficult to see how such an "experience" amounts to a particularly good preparation for the responsibilities of adulthood. At a minimum, does the typical daily regimen of a college student really prepare him for a lifetime of working in an office from nine to five—or, as is increasingly common in our society today, from eight to seven? In fact, it seems that the college experience is remarkably well designed to *unfit* the student for adult life. We must be very careful about what we mean when we assert that the "college experience" plays an indispensable role in fostering human maturity.

Similarly, in making arguments about the general value of a college education, there are those who emphasize the amount of learning that takes place "outside the classroom," from peers. Under the proper circumstances and rightly understood—for example, in places like Oxford and Cambridge, saturated as they still are with an ethos of intelligent conversation—there is much truth in this view. But in almost

all American circumstances, even at the most elite universities, the claim is dubious. For what Americans usually mean when they speak of learning "outside the classroom" is that the young person at university must navigate through an array of new relationships with various human types and must do so without the social and psychological support of parents or siblings. Consequently, the student must practice a range of personal and social skills that heretofore had been undeveloped within the protected world of the home and the secondary school. But if this new experience of the variety of human personalities is held to be the particular excellence of a university education, then we must ask: wouldn't one learn even more from interacting with the variety of men and women found in a working environment, say on a construction site—where cooperation in a common activity would be necessary, and where the range of relationships would extend also to differences in marital status, social class, hierarchical authority, and age?

The matter of age diversity—inevitable in the "real world" but artificially absent from the university environment—is key. For our society romantically idealizes youth in a manner that is unrealistic and ultimately untenable. Indeed, it sometimes seems that the moral canons of the dominant American liberalism amount to nothing more than disingenuous rationalizations for adolescent misbehavior erected into a political ideology. The common structure of our educational regime by age-cohort fails to mitigate a pervasive short-sightedness of students' moral imaginations. For our educational system seldom really asks students to reflect on the requirements of a complete life. The unasked question is this: Am I now forming the habits, becoming the kind of person, who can successfully enter into marriage and be a responsible mother or father? In largely failing to confront students with the human goods appropriate to the various stages of a human life, contemporary American civilization

is in at least one respect clearly inferior to East Asian civilizations, which have long been oriented to a cultivation of the virtues necessary for a complete life. On the other hand, the very exotic conditions of college life may tell us something important about the life of the mind.

TODAY'S BAD ANSWERS

But this is enough concerning the low views of the value of the university frequently found in common opinion. It is in the matriculation ceremony at college, or in the annual convocation address, that we should expect to hear beautiful words from the reflective few about the high purposes of higher education. Alas, in our time, the academic guardians of our cultural patrimony have themselves succumbed to a more sophisticated version of the low views outlined here. For it is now said by some of the most distinguished academicians that the aim of the *uni*-versity is to expose students to *di*-versity, and in particular to the heretofore silenced voices of marginalized groups such as women, blacks, inhabitants of colonized lands, and homosexuals. In their “encounter” with diversity, it is asserted, students will learn to overcome the intellectual and moral parochialism of their (presumably) privileged social origins and begin to appreciate the universality of *Difference*. As an intellectual matter, students will thus learn to smile knowingly at any use of the word truth, unless it appears in ironizing quotation marks: “truth.” As a civic matter, the multicultural college experience that postmodern academics now assert as normative is intended to prepare students for taking their place in an imagined “multicultural society of tomorrow.” Humanly speaking, students so exposed may even achieve “global consciousness”—whatever that means.

This enthusiasm for the value of “diversity” in higher education—which is realized programmatically in the rejection of any common core curriculum and

the multiplication of novel specialized forms of “identity” studies—is above all confusing. For a coreless curriculum implies that the best way to prepare to confront a confused and chaotic world—the postmodern

world—is a confused and chaotic course of study. The Platonists believed that a divine harmony ultimately ruled the universe, and that the goal or *telos* of all education was to achieve a like harmony in the city and in the soul: the interior world of the soul, the *microcosm*, must come to correspond with the exterior world of law-governed harmony in the *macrocosm*.



IT IS NOW SAID by some of the most distinguished academicians that the aim of the *uni*-versity is to expose students to *di*-versity, and in particular to the heretofore silenced voices of marginalized groups such as women, blacks, inhabitants of colonized lands, and homosexuals.

The current enthusiasm for maximizing diversity in university studies thus appears as a perverted form of Platonism: it likewise seeks to bring the soul of the student into conformity with the order of the cosmos, but the nihilist belief at its foundation is that chaos

ultimately rules in the *macrocosm*, “having displaced Zeus,” as Aristophanes put it in his play *The Clouds*.

At least three additional aspects of the multicultural account of the university are problematic or simply odd. For one, notice how deeply political such a view is. The university here is primarily understood as

LIBERAL EDUCATION previously had been understood to mean a “broad” education... developing the student’s intellectual capacities through an introduction to a variety of scholarly disciplines. Thus, chemists studied T. S. Eliot, and poets studied calculus, and everybody studied Homer.

but one social institution among others, immediately at the service of the surrounding society, and it is rendered democratically “useful” to that society as one among many means of reconciling potential political conflict through the equal recognition of interest groups with their various partisan understandings of the common good. Strikingly, therefore, in the multiculturalist account, the university is not understood primarily in relationship to the human mind and the high, frankly undemocratic, perfection thereof. The professorial vocation is envisioned in the multiculturalist understanding of the university to be nothing but a higher sort of machine politician, providing intellectual patronage to important political constituencies.

A second peculiarity in multicultural education is the apparent imperative to abandon critical judgment in our encounter with “Otherness.” If the (bad) imperialists of the nineteenth century could not imagine any way in which the foreign Other might be equal or superior to the European—and this is actually a false

presumption—our contemporary multiculturalists seem inversely incapable of seeing anything inferior in the Other (or superior in our own civilization). At best the kind of human being such an education has as its *telos* is one who possesses a relatively uncritical appreciation for every *Difference* compatible with an amiable democratic tolerance. Whatever one may think of this moral attitude, one must agree that it has nothing whatsoever to do with intellectual excellence, which is always a matter of making distinctions, of discriminating rightly.

The final irony, however, is how little diversity is actually involved in postmodern diversity-education. Far from learning about the high cultures of various lands and ages, what is primarily offered for study is a quasi-Marxist critique of our own civilization. Thus, rather than learning about Aztec and Chinese and Hindu cultural achievements, students spend their time studying Marxist critics in contemporary Algeria and Marxist critics in contemporary Brazil and post-Marxist critics in contemporary France. Indeed, even the most “advanced” of multiculturalist academicians may be found in unguarded moments rendering critical judg-



ments of the cultural features of other times and lands in the name of certain contemporary post-Marxist—and therefore *Western*—notions of progress, freedom, equality, and social justice. For example, however *Different* it may be, few are inclined to champion the virtues of the Hindu caste system or Muslim gender relations as models for the West to emulate. In the main, however, any critique of the Other is decisively muted by an emphatic critique of One's Own historical sins.

Thus, we see that at least a modicum of critical reflection is maintained by the multiculturalist academic—in a rather indiscriminate critique of virtually all traditions and every civilization that has ever existed for their failure to conform to the particular enthusiasms of the “progressive” class within the contemporary cosmopolitan and technological West. In today's academy, man is not the measure of all things; but progressive American academic man, and woman, is.

YESTERDAY'S BAD ANSWERS

So there is a particular form of critical art advanced within the multicultural account of the university, but it is limited in the main to criticism of One's Own. While diversity is said to be valued for its own sake, in fact the xenocentrism of the diversity-monger is also a tactic, a means for undermining one historic civilization, the West—or more precisely, anything and everything of the West's which has persisted from before the dawn of modernity. That such a fundamentally subversive account of the university's purpose is met with approbation in academic circles today is no accident. Rather, the path to this outcome was prepared by an older misunderstanding of the goal of liberal learning.

Students today may be surprised to learn that the emphasis on diversity in higher education is a phenomenon of extremely recent vintage. “Diversity” entered into our technical pedagogic vocabulary only in the mid-1980s. There was a similar term in use



before that, but it had a very different connotation. Liberal education previously had been understood to mean a “broad” education. “Broad” learning meant developing the student's intellectual capacities through an introduction to a variety of scholarly disciplines (disciplinary diversity) while developing the student's historical imagination through attention to past times and places (temporal diversity). Thus, chemists studied T. S. Eliot, and poets studied calculus, and everybody studied Homer. Liberal education was in any event a matter of moving the student's attention toward *higher* things: “the best that has been thought and said,” as Matthew Arnold put it. Liberal education was understood to be hierarchical, discriminating, judgmental. And in all these ways, the old answer was right. But beside and above all this, American liberal education was understood to be critical, and here lay the root of the problem which has led us to the postmodern deconstruction of higher education.

Before the mid-1980s, the beautiful words at matriculations and convocations might have gone something like this:

It is the aim of higher education above all to *challenge beliefs*, whether ethical, political, sexual, religious, or social—to unmask irrational customs and injustices by exposure to critical thought. Through the development of the habit of criticism, students are introduced to “the examined life,” they are freed from conformity to mere convention and can culti-

vate their individuality. Our open society also benefits from the restless progress which such continuous criticism brings in its train. We must courageously defend critical openness, the “personal truths” and experiments in living which are the essence of the higher learning, for as John Stuart Mill put it, “Mankind can hardly be too often reminded, that there was once a

WHILE OUR HIGH SCHOOLS have demonstrable difficulty transmitting even the most basic information and intellectual skills, they are doing a splendid job of producing students who believe in nothing so strongly as they believe in challenging conventional wisdom.

man named Socrates,” the gadfly of Athens. Socrates was sentenced to death for challenging received religious opinions and for corrupting the youth of Athens by raising for them doubts about the foundation of prevailing customs and the wisdom of their elders. In later days, this Socrates, with his peculiar way of life, was recognized as one of the highest exemplars of human excellence. And thus, where Athens executed its gadfly, we Americans—we Westerners—build institutions which have as their explicit intention the rearing up of gadflies. This is the glory of the university.

Or so ran the “official story.”

But while it is true that Socrates was a gadfly, it does not follow that all gadflies are Socrates. The historical Socrates (unlike the Socrates of Mill’s retelling) seems to have been careful to limit his speculative discussions to

certain young friends, and he never challenged Athenian conventions publicly. He had no critique of Athenian society which was meant to lead to a political or moral program. And he certainly had no particular interest in cultivating his “individuality.” For Socrates, unlike Mill, the Socratic life was not about being “original”—it was about coming to understand and know the *truth*, and the place to begin that search was in common opinion or conventional wisdom. Mill’s reinterpretation of Socrates, however, established dogmatic criticism at the center of the American understanding of intellectual virtue. The American intelligentsia, following Mill, tended to presume that virtually all traditional opinions and customs lacked rational foundation and called for reform. “The examined life” advocated by Socrates became identified in America with “originality,” novelty. The burden of proof in moral argument was thus transferred from the proponents of innovation to the defenders of tradition; everything had to “measure up” to modern standards, whatever those might be. Practically speaking, Mill’s *critical man* was blind to the possibility that there might be true wisdom in received traditions. Critical man was and is a man suited for permanent—if orderly—revolution. In positing the good in a rationally constructed future, critical man finds himself estranged from goods once possessed. Critical man is always a revisionist, but has no coherent account of why such revision is good. “All that is solid melts into air,” as Karl Marx put it in another context.

It is this Millian view of the life of the mind—a view widely received by American academics by the middle of the twentieth century—that paved the way for the radical critique of One’s Own which is the dominant theme of the current multicultural account of the university. Deconstruction is the latest of the critiques which are the achievement of Mill’s critical man.

Peculiar ironies emerged with the triumph of the critical mode within American intellectual life.

For what happens to the purpose of higher education when Mill's critical temper has itself become a received, traditional opinion? What happens when the American high school graduate arrives on a college campus believing in the open society, believing in free discourse, believing in multicultural and gender equality, believing in tolerance, and believing, above all, in the importance of *challenging beliefs*? While our high schools have demonstrable difficulty transmitting even the most basic information and intellectual skills, they are doing a splendid job of producing students who believe in nothing so strongly as they believe in challenging conventional wisdom. What is left for higher education to accomplish when it receives its charges from high school already so "perfected" in Mill's style of intellectual virtue? The highest exemplar of critical man demonstrates his intellectual art in clever debunking, the reversal of the wisdom of the ages. For the optimistic disciple of Mill, the conclusive argument is no argument at all, but rather the mere rhetorical trope: "Why not!?" But as Irving Kristol has noted, there are perhaps no two words more destructive to civilization than that: "Why not?" Moreover, it is in the nature of things that those so little interested in answers which have stood the test of time and so devoted to "originality" will mostly be *wrong*—not least, about the importance of being original.

["Why not?" examples: No-fault divorce; homosexual marriage; we have environmental impact studies, why not cultural impact studies?]

But at least one of the things that happens when progressive criticism becomes the received opinion is that the way is open at last to reconsider the value of tradition. Tradition becomes the truly critical alternative.

THE IDEA OF A UNIVERSITY

All human activity whatsoever is done for the sake of some end. Why then do we go to college? What is

the end, the *telos*, we have, or should have, in view? So far we have seen that the acquisition of useful knowledge is not the primary goal of a university education. While as a practical matter we must keep in mind our career, no human being

is defined entirely by his work, and so *professional man* is not the particular *telos* of liberal education. The amiable relativist *postmodern man* is proffered as the goal of multicultural diversity education, the education now on offer in American universities. In Richard Rorty's account of this human type and *telos*, conflict would be overcome if human beings understood ourselves to be nothing but "clever animals." For Rorty, coming to appreciate this fact is the goal of all education in our time, and such a project is prosecuted through the subversive sophistry of multiculturalism. We have also now seen how this clear perversion of liberal learning follows from the tendencies implicit in the immediately previous pedagogic regime, Mill's style of education for *critical man*. We see in any event that to answer our question, "Why go to college?" we must answer the question, "What sort of human being should we wish to become?" What are the real alternatives to *professional man*, *postmodern man*, and the dogmatically *critical man*?

John Henry Newman is the philosophical soul in our tradition who has reflected most deeply and comprehensively about the meaning of a liberal education. Newman was probably the greatest mind, perhaps even the greatest man, of the nineteenth century, and



Newman is the philosophical soul in our tradition who has reflected most deeply and comprehensively about the meaning of a liberal education. The image above was drawn after he preached his first sermon in Over Worton Church in June 1824.

he still has much to teach us. Ironically, Newman wrote his lectures on *The Idea of a University* at about the same time that John Stuart Mill was exalting the individuality of critical man in *On Liberty*; they came to very different conclusions.

It is impossible to give a full account of Newman's thought here, but just like today, Newman had to contend with the view that higher education must prove itself by a utilitarian standard, and Newman rejected that servile view. Rather, there is a human end, a non-instrumental end, to higher education—an end which is valued *for its own sake*. For Newman, the goal of a university education is always “enlargement of mind,” or “illumination,” or “philosophy.” With none of these



terms is he quite content, however. Rather, he is groping for a term which may be predicated to the mind in the same way in which “health” is predicated to the body. The end of liberal education is the “health” of the mind. We desire health for what a healthy body allows us to accomplish but also for its own sake, and so too with an “enlarged” or “illuminated” mind. And just as with bodies health is achieved through exercising all the parts, so, Newman claims, the health of the intellect is achieved through the broadest education possible. In Newman's historical circumstances, his educational

ideal was at least partially realized in the classical curriculum of Oxford University—reading “Greats.” *Idea* offered a nontraditional defense of nineteenth-century England's traditional form of higher education.

Newman's *Idea of a University* was argued in part against a proposal for establishing secular universities in English-controlled Ireland, but his essay was also directed against the preferred educational scheme of the Irish Catholic episcopate. For the bishops were perfectly content with seminary education for their bright young men. What is aimed at in seminaries and monasteries, however, is not so much mastery of a particular body of knowledge or of a scientific method, but rather, mastery of the passions, training in moral virtue. Such an education is called *ascesis*. What is aimed at is a certain disposition of the soul with respect to acts. The promise of such an education is to make men moral, and so *moral man* is the *telos* of the seminary. Some claim that the educational regimes of Eastern civilizations are primarily ascetical, lacking in a speculative philosophical element which is known only in the West. Be that as it may, what is oft not recognized is that there is a considerable element of *ascesis* in even the most philosophical of educations. Certain dispositions of the soul must be achieved in order to study: you have to sit in a chair for long hours when the sun outside and friends and Frisbees beckon, and it is no use to think that the intellectual virtues are at all possible without an initial ascetical training. But this ascetical dimension is here subordinated or placed in the service of a higher end.

Newman indirectly touches on another educational strategy and his gentleman corresponds in part to the human type intended by such a strategy. This type we might call the *cultivated man*. Cultivation and culture are of course related etymologically. The cultivated man is the man of culture, and the traditional method used to achieve such a man has been the Grand Tour—as much as a year or more spent in

the acquisition of worldliness through much travel. Moreover, as Michael Oakeshott and Michael Polanyi have argued, there are certain forms of knowledge which cannot be handed down through written texts but only through the actual practice of a certain art. You can't really know how to order wine or how to appreciate opera if you haven't spent the time dining in fine restaurants or going to the opera. The cultivated man seems to be the very flower of a particular civilization, a man whose experience of a culture's best things is broad and rich; a connoisseur. We scoff at this, in no small part because we have rejected the distinction between high and low culture. But we should not. For it is a true and essential part—though only a part—of true education.

But in arguing for the value of broad learning, Newman was primarily addressing the English proponents of the scientific style of higher education then beginning to flourish in the German universities—*Wissenschaft*. This German pedagogic regime, which was in the first half of the twentieth century widely imitated in America, had as its aim the production of *scientific men*, specialists in the methods of one discipline of inquiry. Such men could, through the use of their methods, achieve ever more extensive discoveries of new knowledge, particularly in the natural sciences. Such scientific progress with its technological implications, the utilitarians were quick to note, was also very useful to society at large. The program of *Wissenschaft*, I might add, was a distinctly modern development of an assertion by Francis Bacon—that with appropriate methods “even men of no great genius” might make certain progress in the sciences.

Newman's response to the partisans of specialization and *Wissenschaft* was twofold. First, he observed that while the concentrated intellectual development of the German-style scientists had perhaps a practical advantage, the cost was the narrowing, the diminishment (really the partial mutilation) of the mind of



each individual. No more could such specialization be recognized as intellectual health, desirable for its own sake, than an overdeveloped right arm in an otherwise neglected body could be understood as bodily health. Second, Newman insisted that a true understanding of the whole could only be achieved through a broad and balanced approach to the whole. The specialist, naturally impressed by the explanatory power which his discipline gives him in one narrow area of inquiry, is apt to overestimate his grasp of other matters: the

FOR NEWMAN, the goal of a university education is always “enlargement of mind,” or “illumination,” or “philosophy.” With none of these terms is he quite content, however. Rather, he is groping for a term which may be predicated to the mind in the same way in which “health” is predicated to the body.

biochemist presumes to speak on moral questions, as if ethics is not itself a serious study with methods very unlike those of the natural sciences. In fact, Newman would argue, there is less justification for crediting the ethical judgement of a biochemist who has not received a broadly liberal education—even in such matters as debates about cloning—than there is for crediting the judgment of a liberally educated man wholly lacking in any specialized knowledge of either biochemistry or ethics.

Lest there be any confusion, we must emphasize that Newman's arguments for broad studies are radically different from those of the diversity-mongers today. The *telos* of each program differs, and this has concrete effects on the curriculum. For broad studies are in Newman undertaken as part of a disciplined effort to come to a view of the whole. Learning proceeds with the assumption that there is truth "out there" to be found. The mind is *opened* by the variety of studies in Newman so that it will at length *close* upon an ordered view of the whole which is as capacious and as rigorous as possible: "that only is true enlargement

BROAD STUDIES ARE in Newman undertaken as part of a disciplined effort to come to a view of the whole. Learning proceeds with the assumption that there is truth "out there" to be found. The mind is *opened* by the variety of studies so that it will at length *close* upon an ordered view of the whole.

of mind which is the power of viewing many things at once as one whole," he writes. When this philosophical habit of mind is developed, "it makes every thing in some sort lead to every thing else," for a pattern or an order may thereby be discerned in the cosmos and in man's historical experience. Newman has precedent for this view in, for example, Thomas Aquinas, who observed that "to be wise is to establish order." Newman continues by noting that a sheer variety of subjects of study is a necessary but not a sufficient condition for achieving illumination:

The enlargement [of mind] consists, not merely in the passive reception into the mind of a number of ideas hitherto unknown to it,

but in the mind's energetic and simultaneous action upon and towards and among those new ideas.... It is the action of a formative power... it is making the objects of our knowledge subjectively our own.... We feel our minds to be expanding then, when we not only learn, but refer what we learn to what we know already.

If we contrast this vision with that of the multiculturalists, we see that those who educate for *postmodern man* work to "open minds" without any thought that minds might possibly close on the truth. Postmodern man is pure potential, pure instrumentality, and pure resignation in the face of universal chaos and flux.

For Newman, clearly, human beings can be more than mere clever animals. Indeed, Newman ultimately claims that "to have even a portion of this illuminative reason and true philosophy is the highest state to which nature can aspire in the way of intellect." Concretely, the philosophical habit of mind can be recognized in character traits such as "freedom, equitableness, calmness, moderation, and wisdom." The name Newman gives to this human achievement, the *telos* toward which liberal education aims, is the *gentleman*.

Now Newman's choice of this term to describe the goal of liberal learning was expedient in nineteenth century England, for its attractiveness was thereby reinforced by the prejudice of his time which honored a particular socioeconomic class and its habits; but Newman's intent was precisely to bring his contemporaries to re-evaluate what it was about a certain class of people which was valuable. Newman's *gentleman*, understood philosophically, is not merely a well-born, well-mannered rich man.

But there is a connection between the manners we associate with that class of human beings and the perfected or healthy mind which a liberal education

seeks to cultivate. For the properly educated man knows both what he knows and what he does not know, and consequently, he displays habits of consideration, courtesy, and fair-mindedness which are both moral and intellectual virtues. Moreover, there is a certain pleasing modesty to the philosophical gentleman. Most decisively, because he possesses a view of the whole, he does not make the mistake of believing that intellectual virtue is the sole criterion of human value; the perfection of the intellect leads to the realization that intellection is not the whole of a human life.

Since today we too often associate Newman's term, "the gentleman," with mere dilettantism, it is



probably more faithful to the spirit of Newman to say that the *telos* of a liberal education is the *civilized man*. Ultimately, the reason we go to college is to become civilized.

Mark C. Henrie is ISI's Vice President for Academic Affairs and editor of the Intercollegiate Review, senior editor of Modern Age, and executive editor of the Political Science Reviewer. He is the author of A Student's Guide to the Core Curriculum and the editor of Doomed Bourgeois in Love: Essays on the Films of Whit Stillman and the forthcoming Arguing Conservatism: Four Decades of the Intercollegiate Review.

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CHOOSING THE RIGHT COLLEGE

2008–9 INTRODUCTION BY
WALTER WILLIAMS

There are many college guides on the market. But few have taken up the task of informing parents and students about what most colleges would prefer to keep concealed.

FOR ANY PARENT, packing a seventeen- or eighteen-year-old son or daughter off to college can be a worrisome, fretful, possibly traumatic experience. Often it is the child's first extended stay away from home. Parents worry whether their children will spend their money prudently, eat properly, go to bed on time, and above all call home regularly. More often than not, leaving for college is also the first step toward leaving home permanently, save for those four or five years of holiday and summer returns, for after graduation young adulthood—and, one hopes, a job—awaits.

On the other hand, one of the pleasures of seeing one's children off to college is the pride one feels about their high school academic success. Many parents will recollect during this time their own college experiences: the stimulating classes, debates, sporting events, and the making of lifelong friends—and they will anticipate the same experiences for their own sons or daughters. But the truth is that when it comes to today's campuses, parental

recollection and reality often bear little or no resemblance. That is one of the reasons why ISI's sixth edition of *Choosing the Right College* is such an invaluable resource for parents and prospective college students. It provides information about the academic life, social atmosphere (including campus safety), and degree of politicization at 134 institutions of higher education across the nation. It marks the continuation of the Intercollegiate



Studies Institute's vital mission to provide reliable information about colleges nationwide.

Truthful details about these crucial aspects of the college experience are not typically provided by the schools themselves. The deception of parents and prospective students often starts when college admissions personnel make high school recruitment visits. For example, these admissions officers will often boast of this or that faculty member having won the Nobel Prize or some other prestigious award. The parent's legitimate expectation is that his child will be exposed to and taught by this academic giant. The truth of the matter, of course, is that typically this professor (and others like him) never sets foot in class, particularly one for freshmen or sophomores. Moreover, it is all too common for a student to spend his freshman and possibly his sophomore years in classes taught by graduate students, some of whom have difficulty with the English language. This tactic, in the area of consumer fraud, is known as bait-and-switch. *Choosing the Right College* has compiled statistics, where available (and universities are not all that keen on releasing good statistics concerning this matter), on just how prevalent graduate student teaching is at each of the schools included.

Here's another area where parental recollection and today's reality collide: many colleges, including those with top rankings, offer courses that have little or no foundational academic content. For example, at UCLA one can take "Gay and Lesbian Perspectives in Pop Music" and the "History of Electronic Dance." Harvard University has offered "Hip Hop America: Power, Politics, and the Word" and "I Like Ike, but I Love Lucy: Women, Popular Culture, and the 1950s." At the University of Massachusetts–Amherst, students can enroll in "Rock and Roll." At Bates College, students learn that all whites are racists in a course titled "White Redemption: Cinema and the Co-optation of African American History." Literature and history



Walter Williams spoke at ISI's headquarters last summer when the ISI college guide was released.

at some colleges consist of courses such as Antioch College's "Queer British Fiction," Wesleyan University's "Queering the American State: Politics and Sex After 1968," Bates College's "Black Lesbian and Gay Literatures," the University of Michigan's "How to Be Gay: Male Homosexuality and Initiation," Antioch's "Cuba: An Experiment in Human Equality," and the

MANY OF today's college graduates have less knowledge about our history, culture, and the world than did high school graduates fifty years ago. Moreover, their academic competence leaves much to be desired.

University of California–Santa Cruz's "Music of the Grateful Dead." It is a safe bet that college recruiters will be silent about most such classes.

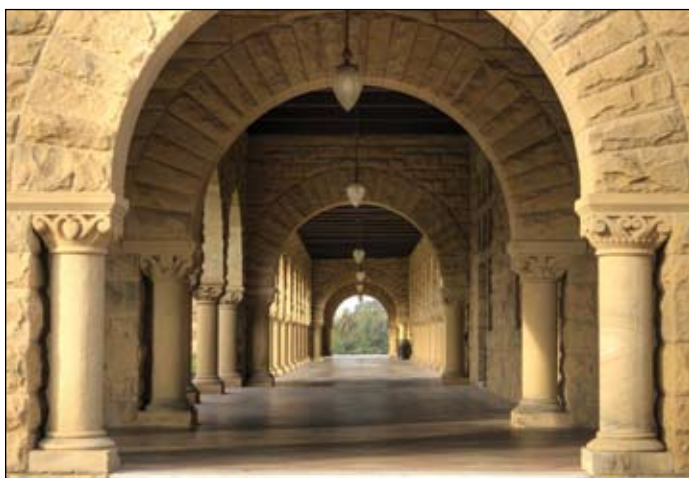
In 2004, the American Council of Trustees and Alumni produced a study titled "The Hollow Core: Failure of the General Education Curriculum."¹ It examines the curriculum at fifty of the nation's leading universities. The study concludes that a college education today is not what it used to be, when "students received a broad, general, and rigorous education that

pushed their knowledge and thinking ability well past those who had only a high school education.” Furthermore, ISI’s own National Civic Literacy Board released

THE UNFORTUNATE fact is that many college classes today consist of little more than indoctrination in leftist propaganda.

an important study in September 2006 [and again in 2007] that showed that student learning of America’s history and institutions at our most elite colleges and universities is typically either nil or even negative!

Many of today’s college graduates have less knowledge about our history, culture, and the world than did high school graduates fifty years ago. Moreover, their academic competence leaves much to be desired.



According to the Department of Education’s 2003 National Assessment of Adult Literacy, only thirty-one percent of college graduates were proficient in prose, only twenty-five percent proficient in reading documents, and a mere thirty-one percent proficient in math.² Because today’s college curriculum is often

long on fads and short on substance, no one should be surprised by these results. A college graduate should be reasonably knowledgeable about world and U.S. history, great works of literature, philosophy, and science. *Choosing the Right College* turns out to be a useful tool in finding out which colleges have a required liberal arts core curriculum that includes sound courses in these disciplines. (And when it comes to stimulating student learning, a core curriculum really does matter, as ISI’s civic literary report suggests.)

The unfortunate fact is that many college classes today consist of little more than indoctrination in leftist propaganda. Like the rest of us, professors have their own political views. But academic honesty demands that these views not become a part of their teaching. And most examples of ideological indoctrination involve professors on the political left because the overwhelming majority of professors identify themselves as politically liberal. According to a recent article by former *American Enterprise* editor Karl Zinsmeister, “The Shame of America’s One-Party Campuses,” campus political—and hence intellectual—diversity is all but absent.³ Zinsmeister sampled faculty political affiliation obtained from local voter registration records at several universities. He classified faculty registered as Democratic, Green, or Working Families Party members as being on the left. Those registered as Republicans or Libertarians were classified as being on the right.

The results: at Brown University, five percent of the faculty were members of parties of the right; at Cornell it was three percent; Harvard, four percent; Penn State, seventeen percent; Stanford University, eleven percent; UCLA, six percent; and at UC–Santa Barbara, one percent. There were other universities in the survey, but the pattern is the same—faculties are dominated by leftists. In some departments, such as women’s studies, African American studies, political science, sociology, history, and English, entire facul-

ties are leftist without exception. When it came to the 2000 election, eighty-four percent of Ivy League faculty members voted for Al Gore, six percent for Ralph Nader, and nine percent for George Bush. By contrast, among the general electorate, the vote was split at forty-eight percent for Gore and Bush and three percent for Nader. Zinsmeister sarcastically concludes that one would find much greater political diversity at a grocery store or on a city bus.

In spring 2003, a rigorously scientific, large survey of American academics was conducted. Using academic association membership lists from six fields—anthropology, economics, history, philosophy (political and legal), political science, and sociology—it asked the question: “To which political party have the candidates you’ve voted for in the past ten years mostly belonged?” The question was answered by 96.4 percent of academic respondents. The results showed that anthropologists voted thirty to one in favor of Democrats. In sociology it was twenty-eight to one, political science seven to one, and economics three to one. The average across all six fields was fifteen to one. Professor Dan Klein, one of the authors of the study, concluded that the social sciences and humanities are dominated by Democrats and that there is little intellectual diversity.⁴

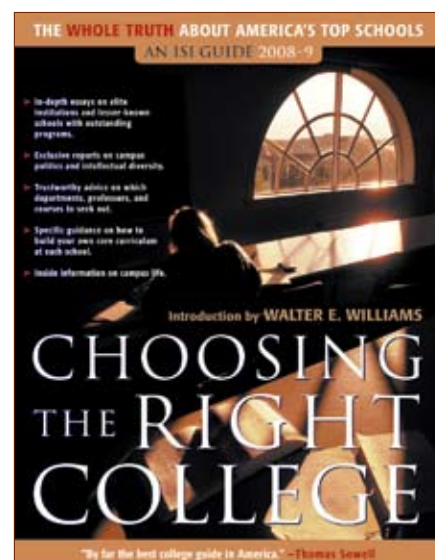
Yet, despite the fact that the vast majority of colleges are pervaded by leftist ideology, it is still possible to get a good, nonideological liberal arts education. *Choosing the Right College* recommends sound, fair professors (of various political persuasions) at each institution it profiles. That means a student who wishes to receive a good education knows which professors are likely to lead fine courses and also possibly be of counseling assistance. Plus, the guide recommends specific classes

at colleges without a required core curriculum. These courses, taken together, would constitute an adequate substitute for a core.

Finally, an important part of the ISI guide is found in the appendix titled “Asking the Right Questions: What You Need to Know to Choose the Right College.” This appendix provides parents and students

with appropriate questions to ask when visiting or considering a school—questions that many administrators might like to avoid answering, such as: “On average, how many years does it take to graduate?” That question has considerable financial implications. Since many colleges have relieved their professors from full teaching obligations, required courses often fill up and become unavailable. As a consequence, a student might have to spend five, perhaps even six years in school in order to meet graduation requirements, while he or his family suffers the corresponding financial burden.

There are many college guides on the market. But few have taken up the task of informing parents and students about what most colleges would prefer to keep concealed. *Choosing the Right College* tackles that task with enthusiasm. I heartily recommend it.



TO ORDER a copy of the 2008–9 edition of *Choosing the Right College*, visit www.collegeguide.org or call (800) 621-2736.

Walter Williams is the John M. Olin Distinguished Professor of Economics at George Mason University. He is the author of more than 150 articles and six books, including America: A Minority Viewpoint and The State Against Blacks.

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ISI WEAVER FELLOWS FORM PERFECT UNION

Through ISI—and the Weaver Fellowships that they each were awarded—William and Amy Fahey first met. Two Ph.D.s, four children, and eighteen years later, they both continue to fulfill the mission of ISI’s fellowship program: to assist future professors who are committed to the liberal arts and the preservation of Western civilization. Once



William and Amy Fahey were both ISI Weaver Fellows in the 1990s. William now teaches at Thomas More College in New Hampshire while Amy homeschools their four children.

teaching, these fellows counteract the effect of radical professors entrenched in academia and restore to university studies their distinction and worth.

The Weaver Fellowship was not just a side note to the Faheys’ years in graduate school, but has centrally affected their lives in everything from what they do to who their friends are. The couple met in 1990 at St. Andrew’s University in Scotland. There, Amy—after having graduated from Hillsdale College with a double major in English and Christian studies—was studying as a Weaver Fellow for her M. Phil. in medieval literature. William was in Scotland receiving his own degree—an M. Phil. in ancient history—after completing undergraduate coursework in classics and history at Xavier University in Ohio.

Amy had discovered ISI at Hillsdale through a lecture delivered on campus by Russell Kirk. William had heard of ISI as an undergraduate through a

philosophy professor. Until he applied for the Weaver Fellowship and investigated ISI further, he only knew it as a “mysterious,” “arch-conservative” organization, he says.

After meeting William in Scotland, Amy returned to America for doctoral studies at Washington University in St. Louis. By the summer of 1992, William had also returned from Scotland, and they worked together as assistants to Russell Kirk at his home in Mecosta, Michigan, for two consecutive summers. They jest that Kirk “oversaw” their courtship; certainly not many couples can make the claim a “match made in Mecosta.”

They married in 1994, and the years following were a time of transition. William worked on his doctorate coursework in early Christian studies for three years at the Catholic University of America (CUA). The next year, the two of them moved to Swarthmore, Pennsylvania, so Amy could work at ISI while William prepared for his doctoral comprehensive examinations. Almost two years later, three Faheys—now joined by their first daughter, Helena—made Milwaukee, Wisconsin, their home. William taught history at a private preparatory high school, Brookfield Academy.

“ISI FULFILLS THE ROLE
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MODERN UNIVERSITY—
CONVERSATIONS ACROSS
DISCIPLINES.”

ISI offered William a job in 1998, but he chose to take a position at Christendom College instead, satisfying his great love for teaching. The family moved to Front Royal, Virginia, where William completed his doctorate from CUA and established at Christendom the Department of Classical and Early Christian Studies, of which he was chairman. During the nearly ten years

they spent in Virginia, Amy worked to complete her dissertation, but “there were lots of stops and starts,” she says. “Yes, three of them,” interjects William, referring to the three children who were born after Helena (now ten): Mary (six), Catriona (four), and William Jr. (one).

The six Faheys benefit from William and Amy’s Weaver Fellowships every day. The family moved to New Hampshire last summer for William to become professor of humanities and provost of Thomas More College. Amy continues to teach—not at the college level, as she intended to do when she applied for the Weaver Fellowship—but as a homeschooling mother.

“ISI has allowed me to continue my intellectual pursuits while pursuing my primary role as a wife and mother,” Amy says with appreciation. Somehow, she balances child rearing with her own educational advancement and interests. Since entering into large domestic responsibilities, she has been published in conservative publications, such as *University Bookman*, and she has directed Weaver Fellowship alumni con-



William Fahey, a frequent ISI lecturer, spoke at ISI’s regional conference in Louisville, Kentucky, last fall.

ferences and Liberty Fund colloquia. She particularly remembers the late John Lulves, former executive vice president of ISI, as a dear friend and mentor over the years. “He encouraged me to finish my dissertation. I owe a lot of that inspiration to him. He was always asking, ‘So how’s your dissertation coming?’” Lulves passed away just before she completed her dissertation; in fact, it was only because she was defending her dissertation that she missed his funeral in June of 2005.

The Faheys’ connections to ISI continue wherever they live, as evidenced by the growing ISI contingent at their new location in New Hampshire—and the fact that all of their closest friends are involved with ISI. “The reason I love ISI so much is simply the fellowship of all the people I love,” William explains. These friends share in and continue the Faheys’ intellectual inquiry that led them to apply for the Weaver Fellowship over a decade ago. “ISI fulfills the role that is lacking in the modern university—conversations across disciplines,” says Amy. “There’s a real need for that, and ISI fulfills it.”



Here, the Faheys (circled in red), pose with Russell Kirk (front left), his wife, Annette (at his side), and other ISI Weaver Fellows at the Kirk home in Mecosta, Michigan, in the early 1990s.

FOR MORE INFORMATION ABOUT ISI’S
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EXT. 128 OR VISIT WWW.ISI.ORG.

PRESERVING THE WISDOM OF THE AGES: ISI DONOR THOMAS SPENCER

When you ask Thomas Spencer of St. Augustine, Florida, how he came to appreciate the liberal arts, he starts the story two generations ago. His father's father, a machinist from England, immigrated to the United States and settled in Scranton, Pennsylvania, where he met and married Belle Williams (a descendant of Roger Williams,



Thomas Spencer

the founder of Rhode Island). When he died of a heart attack at an early age, Thomas's father, Furman, stopped going to school and started working to support his mother. He followed in his father's footsteps and became a master machinist building steam locomotives.

However, he never forgot about advancing his education. After his mother's death, Furman sought entry at Purdue University in Indiana. They sent him down the road to Valparaiso University because of his limited educational background. There, he took the courses needed to bolster his credentials, and he also met a lovely young woman from Iowa, Alma Chindlund, who was studying to be a teacher.

“He was admitted to Purdue, they were married, and I was his graduation present,” says Spencer. “I was extremely fortunate in the selection of my parents. They surrounded me with books and taught me to read at a very early age.”

When Spencer went to college, this love of learning overflowed into a double major in engineering and economics with a minor in political science at Swarthmore College. He took so many classes that his professors tried, unsuccessfully, to get permission to award him both a bachelor of arts and a bachelor of science degree.

After his graduation in 1937, he earned a master's degree in civil engineering at Ohio State University. He then entered the Army with a commission in the ordnance department. He competed for a commission in the regular Army and was one of 200 selected, receiving his commission in the Corps of Engineers. He served on active duty until 1972, when he retired with the rank of colonel. After this, he worked as a civil engineer with the Tampa Port Authority for over twenty years before officially retiring.

Spencer first learned of ISI a few years ago through a letter from Robert Bork outlining ISI's civic literacy project, which is working to restore the teaching of America's history and institutions to the college classroom (see page forty-nine for more information about this ISI program). “It seemed a very worthwhile effort to me,” he explains. “ISI does a great service in educating young scholars about the distinctive accomplishments of our founding fathers. Our country's central purpose is brilliantly set forth in the Declaration of Independence,” he continues. “Rising generations need to learn from the past; to preserve the wisdom of the ages. ISI assists with this.”

Today, Spencer continues to study the past himself through his avid reading—including titles published by ISI Books. “I have enjoyed the ISI books, beginning with *American Conservatism: An Encyclopedia*. I haven't managed to read them all yet,” he explains, “but I keep them handy.”

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Daniel J. Mahoney, professor of politics,
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CONSERVATISM AND THE
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Craig Shirley, author of *Rendezvous with Destiny*

POST-WORLD WAR II
CONSERVATIVE ECONOMICS

Allan Carlson, president, The Howard Center

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The Crisis of Western Education

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CHRISTOPHER DAWSON AND THE
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THE FAILURE OF AMERICAN
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R. V. Young, professor of English,
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and the purity of your principles,
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for prosperity and success."*

*- Rev. John Witherspoon
(1723-1794)*



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LT. GENERAL JOSIAH BUNTING III is president of ISI's Lehrman American Studies Center. Previously, he served as superintendent of the Virginia Military Institute, president of Hampden-Sydney College, and headmaster of Lawrenceville School in New Jersey. In addition to a successful career in the Army, Gen. Bunting is a former Rhodes Scholar and the author of several books, including a biography, *Ulysses S. Grant*, and a volume on higher education, *An Education for Our Time*.

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UNIVERSITY REFORM NEWS

An Update on the Intercollegiate Studies Institute's University Stewardship Programs • Spring 2008

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ISI GEARS UP FOR UNIVERSITY REFORM

"If you expect a nation to be ignorant and free, you expect what never was and what can never be."

—Thomas Jefferson



*Dr. Richard Brake, Director
of University Stewardship*

As the director of ISI's newly created Division of University Stewardship, it is a pleasure to welcome you to this update of the Institute's efforts to improve the teaching of America's founding principles.

For several years, ISI has been working to document empirically the ability of the American academy to transmit to our rising generation the political, historical, and economic foundations of our nation. Now that the verdict is in—that students are coming to college possessing very little civic literacy, and, more disturbingly, leaving college with only marginally more (and sometimes less!) civic knowledge—the debate shifts to the perennial question of “what is to be done?”

Given its fifty-five-year history of restoring order and sanity to the college curriculum, ISI is strategically positioned to play a leadership role in this much-needed conversation between the major stakeholders in American higher education: policy experts, elected officials, university boards and presidents, faculty—and most importantly—parents and taxpayers.

And with Lt. General Josiah “Si” Bunting III now at the helm of ISI's Lehrman American Studies Center—with its mission of training and building a national network of allied faculty committed to improving and prioritizing the teaching of America's history and institutions—we look forward to even more fruitful collaborative efforts between these two wings of ISI and those patriots across America who seek to restore civic education as a leading priority of the country.

“A republic, if you can keep it,” answered Benjamin Franklin as he emerged from the final session of the Constitutional Convention and was asked what sort of government had been established. And he was so right. A free people cannot afford to forget the lessons of the past if they expect to maintain a republic in the future. Let us redouble our efforts so that we do not continue to short-change the rising generation and thus risk short-circuiting America's republican experiment. I look forward to working with you in this all-important task.

Sincerely,

A handwritten signature in dark ink, appearing to read 'Richard Brake'.

Richard Brake Ph.D.
Director of University Stewardship

TEACHING OUR NATION'S HERITAGE

ISI'S LEHRMAN AMERICAN STUDIES CENTER

The Lehrman American Studies Center (LASC) helps the most promising young scholars in the country to broaden and deepen their teaching effectiveness and to develop new courses in American history, economics, and political thought. Through an annual conference and year-round faculty mentoring and networking initiatives, LASC is working to restore a university curriculum that ensures American higher education effectively teaches our nation's heritage.

LASC's flagship event is its annual Summer Institute at Princeton University. Held each June in partnership with Princeton's James Madison Program in American Ideals and Institutions, the Summer Institute is unique in its goals and design. Participants in the twelve-day conference come from a range of disciplines including history, economics, politics, philosophy, literature, and theology. With the aim of exploring America's founding principles, the Summer Institute nurtures a network of like-minded faculty who can reinvigorate the teaching of our country's heritage on college campuses across the

nation. The program has already had a real impact in this regard. Since 2005, more than 100 scholars have taken part in ISI's Summer Institutes. New courses developed by graduates of the program are being taught at fifty schools across the country ranging from large state schools such as the University of Texas–Austin to liberal arts colleges like Kenyon College and Ivy League schools including Harvard University.

Past participants continue to collaborate on projects long after the Summer Institute itself has ended. During the fall 2007 semester, more than 100 scholars attended a reception hosted by ISI Books and the Lehrman American Studies Center during the national meeting of the American Political Science Association, held in Chicago. One scholar who attended remarked that for the first time in his academic career he felt as though he was no longer alone in his quest to restore the teaching of our nation's heritage, as he was now part of a national movement. LASC hosted a similar event this January, with standing room only at a recep-



“LET US RE-ADOPT THE DECLARATION OF INDEPENDENCE, AND WITH IT, THE PRACTICES AND POLICY WHICH HARMONIZE WITH IT. LET NORTH AND SOUTH—LET ALL AMERICANS—LET ALL LOVERS OF LIBERTY EVERYWHERE—JOIN IN THE GREAT AND GOOD WORK.”

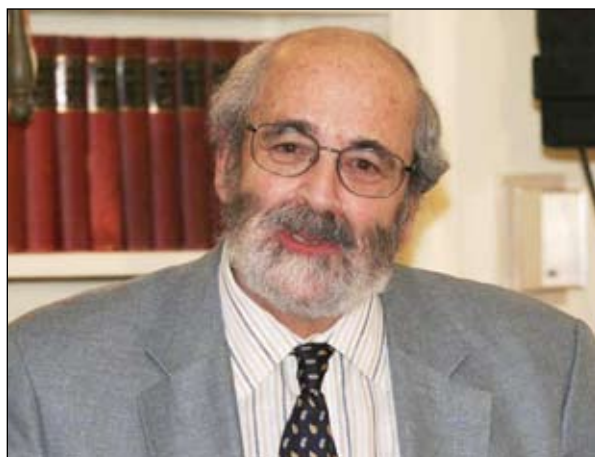
—ABRAHAM LINCOLN, OCTOBER 16, 1854

tion during the national meeting of the American Historical Association.

Summer Institute graduates have collaborated in truly creative ways to promote a greater understanding of important ideas that have been neglected

EFFORTS SUCH AS THESE
ARE WORKING TO REMIND
COLLEGE PROFESSORS OF THE
IMPORTANCE OF TEACHING
OUR FOUNDING PRINCIPLES TO
THE NEXT GENERATION.

by today's politicized academy. For example, a conference cohosted in late October by former Summer Institute fellows Mark Mitchell of Patrick Henry College and Nathan Schlueter of Hillsdale College drew more than 200 attendees to explore the intellectual underpinnings of Wendell Berry's agrarianism. Similarly, Professor James Harrigan



Alan Charles Kors, professor of history at the University of Pennsylvania, lectured on "The State of the Historical Profession" during the 2007 Summer Institute.

hosted a conference at the McKenna School of Government at St. Vincent College near Pittsburgh and invited a fellow Summer Institute participant to lecture during the event. Meanwhile, at the American Historical Association's recent national conference, three former Summer Institute fellows col-

laborated to host a panel discussion on "Narratives in Development: Memory and Politics in Early America." Efforts such as these are working to remind large numbers of college professors of the importance of teaching our founding principles to the next generation.

The Summer Institute continues to grow, as evidenced by the record number of nominations received for the 2008 program. Of more than 275 nominees, twenty-five of the most promising scholars were chosen to participate. The theme for this year's program is "American Statesmanship: Founding Principles, Historical Examples" and the conference will be held from June 9 to 21 at Princeton University. For more information about the Lehrman American Studies Center or to nominate a scholar for a future Summer Institute, please contact Kelly Hanlon at khanlon@isi.org or by phone at (800) 526-7022 ext. 135.



Professor Rafael Major of Michigan State University reflects following a lecture at the 2007 Summer Institute.

FOR MORE INFORMATION, VISIT
[HTTP://LEHRMAN.ISI.ORG](http://LEHRMAN.ISI.ORG)

MISSISSIPPI BEATS YALE IN CLASSROOM

BY GARY SCOTT

The following article first appeared in November in the Clarion-Ledger (Jackson, Mississippi).

Few people would be surprised if the Mississippi State Bulldogs beat the Yale Bulldogs at football. They might take a closer look, however, if they learned that both of Mississippi's major state universities had defeated Yale in an academic competition.

That is exactly what happened when the Intercollegiate Studies Institute commissioned the University of Connecticut's Department of Public



Students from Yale University, one of the oldest colleges in the nation, failed ISI's survey on America's history and institutions for the second year in a row.

Policy to conduct a national survey of American college students in order to measure what students had learned during their undergraduate years on the subject of America's history and institutions.

In this competition, Mississippi State and the University of Mississippi (Ole Miss) routed Yale. In fact, both Mississippi schools placed in the top ten out of the fifty colleges surveyed. Yale placed second to last, along with most Ivy League peers concentrated in the lowest twelve slots. Harvard broke from the Ivy pack and ranked seventeenth

out of the fifty colleges. This was a fair contest in which the better-performing schools won.

In the fall of 2005, ISI—in conjunction with the University of Connecticut's Department of Public Policy—conducted the first-ever scientific survey to measure what college students were learning in four subject areas: America's history, government, international relations, and market economy.

Researchers tested some 14,000 randomly selected students at fifty colleges nationwide. About half the students surveyed at each school were freshmen and about half were seniors. By subtracting the average freshman score from the average senior score at each school, researchers were able to validly estimate how much knowledge of America's history and institutions the students had gained—or lost—during college.

Ole Miss and Mississippi State were not included in the 2005 testing, which was published in 2006. Yale was, however, and it did miserably—finishing in forty-fourth place, with its seniors actually scoring 1.5 points lower than its freshmen.

In the fall of 2006, ISI conducted a second survey of fifty colleges. This time, Ole Miss and Mississippi State were included. The results were published last fall, and both schools performed remarkably well in advancing their students' civic knowledge. Mississippi State seniors scored, on average, 8.36 points higher than Mississippi State freshmen. Ole Miss seniors scored, on average, 7.45 points higher than Ole Miss freshmen. Mississippi State ranked sixth among the schools surveyed for the civic knowledge gained by its students. Ole Miss ranked tenth.

This time, Yale ranked forty-ninth, with its seniors scoring 3.09 points lower than freshmen.

The survey data show that the Mississippi

schools provided their students with higher quality courses in the relevant subjects than Yale provided to its students.

Seniors at both Mississippi schools had taken slightly fewer civics courses than the survey-wide average (3.7 at Mississippi State and 3.9 at Ole Miss). But they gained more civic knowledge per course (2.25 points at Mississippi State and 1.9 at Ole Miss).

Americans who will never have any association with Yale or either of the Mississippi schools nonetheless have a stake in these results. Despite its poor performance in teaching students about America, Yale imposes great costs on American taxpayers. The Mississippi schools, by contrast, impose relatively modest costs. According to the College Board, the average freshman at Yale—which has an \$18 billion tax-exempt endowment—receives \$11,102 in government grants to help pay for his education. The average freshmen at Mississippi State and Ole Miss receive only \$4,225 and \$4,316 respectively.

More importantly, how we do at educating tomorrow's leaders about America's history and institutions will help determine how we do at maintaining our representative government. The survey asked students whether they had ever voted or participated in any of twelve other civic and political activities. The results revealed that seniors who increased their knowledge of America during college also were more likely to vote and participate in the public life of the nation.

In fact, the average senior in the survey reported engaging in 5.3 political and civic activities, while the average Ole Miss senior reported engaging in 6.6. That made Ole Miss number one among the fifty colleges for its students' civic engagement.

DESPITE ITS POOR PERFORMANCE IN TEACHING STUDENTS ABOUT AMERICA, YALE IMPOSES GREAT COSTS ON AMERICAN TAXPAYERS.

Most of the college seniors did poorly on the test. On average, seniors across the fifty colleges answered only 54.2 percent of the questions correctly.

The typical senior failed the test mainly because students gained a trivial 3.8 percent of civic knowledge, on average, during the undergraduate experience. But Mississippi State and Ole Miss pulled this overall average gain in knowledge upward, while Yale pulled it downward.

And the evidence points to Mississippi State and Ole Miss offering more rigorous courses that better advance their students' knowledge of America's history, political thought, foreign relations, and market economy.

As the debate over accountability in higher education begins to heat up, it would be wise to take note of these unexpected results. Clearly, all colleges surveyed should have done a better job on the test—an F is nothing to be proud of—but as we begin to contemplate practical and effective solutions to this worrying state of affairs, curricular issues of course quality, quantity, and overall offerings are bound to emerge. And when they do, Mississippi's defeat of Yale in the Civic Literacy Bowl would be an ideal place to begin.



Dr. Gary Scott is ISI's civic literacy Senior Research Fellow.

CIVIC LITERACY

NEWS FROM ACROSS THE NATION

Since issuing *Failing Our Students, Failing America: Holding Colleges Accountable for Teaching America's History and Institutions* in September 2007, ISI staff have been briefing state policy leaders across the country on the dismal state of collegiate civic education and soliciting advice on fruitful avenues for potential reform. Highlights of these efforts to date are below.



Lt. General Josiah Bunting reports the findings of ISI's research at the National Press Club last fall.

MISSISSIPPI CENTER FOR PUBLIC POLICY

On September 27, both Lt. General Josiah Bunting and Dr. Gary Scott were invited by the leadership of the Mississippi Center for Public Policy (MCP) to present ISI's findings to a distinguished group of Mississippi lawmakers, cabinet officials, university faculty, and reporters. The presentation took place in downtown Jackson and featured a roundtable discussion that focused on the performance of Mississippi colleges and universities. Bunting and Scott also had the opportunity to brief the president of the MCP personally prior

to the event, and Bunting conducted three media interviews after the talk: one to Mississippi Public Television, one to Supertalk Mississippi, and one to American Family Radio. The event was covered extensively by the Jackson *Clarion-Ledger*.

JOHN LOCKE FOUNDATION, NORTH CAROLINA

On November 28, Dr. Richard Brake delivered remarks at the Locke Foundation's monthly Shaftesbury Lecture before a standing-room-only crowd of state policy leaders and citizens in Raleigh. Prior to his lecture, Brake briefed staff from the foundation's Pope Center for Higher Education Policy and its North Carolina History Project. He spoke on ISI's most recent civic literacy findings and how those findings could be utilized to leverage reform inside North Carolina's extensive public and private university system. In addition, he interviewed with many North Carolina media outlets, including North Carolina Public Radio, the Carolina Journal Radio Network, the Bill LuMaye Talk Radio Program on WPTF, and the Raleigh *News & Observer*.

VIRGINIA INSTITUTE FOR PUBLIC POLICY

On December 11, Brake lectured at the Virginia Institute for Public Policy and its Center for Education Reform during their monthly coalition meeting of political and policy leaders in Richmond. Participants—including several state legislators and a member of Congress—all received a copy of ISI's report and an in-depth briefing by Brake on the sub-par performance of Virginia colleges on the civic literacy test. He followed up his talk with an appearance on the Doc Thompson Talk Radio program on WRVA, where he took several questions from listeners who were shocked by Virginia college students' lack of civic knowledge.

DELAWARE CENTER-RIGHT COALITION

On December 20, ISI Director of Institutional Advancement Doug Schneider appeared before the Delaware Center-Right Coalition, an assembly of Delaware business, political, and community leaders, where he discussed ISI's findings and initiated efforts to better highlight steps that need to be taken to improve collegiate civic education in the First State.

TEXAS PUBLIC POLICY FOUNDATION

On January 9, Scott appeared on a panel entitled "Raising the Bar on Higher Education" at the Texas Public Policy Foundation's (TPPF) sixth annual policy orientation for the Texas legislature. The panel was moderated by Jeff Sandefer, a TPPF board member and good friend of ISI (see the fall 2007 edition of the *Canon* for a feature on Sandefer's extraordinary career in entrepreneurship and higher education). In addition to alerting Texas lawmakers of the crisis in collegiate civic education—and its permutations in the Lone Star State—Scott was able to brief personally several Texas legislators, many of whom sit on the pertinent higher education committees in the Texas general assembly.



Photo from iStockphoto

ISI'S CIVIC LITERACY TEST NOW ON-LINE TAKE IT TODAY!

www.americancivilliteracy.org

Over 250,000 individuals have taken ISI's civic literacy exam online. Interestingly, the average score of these civics-surfers on ISI's website is seventy-three percent, far higher than the roughly fifty-four percent average for graduating seniors. This is not a scientific comparison, of course, but it is reflective of a genuine interest in civic learning among the general public.

Log on today and see how well you do. Just as a point of reference, below are the "Top Ten Facts College Students 'Unlearn' About American History."* We call this phenomenon "negative learning"—where college seniors do much worse than incoming freshmen on the same question!

Theme	Negative Learning Score
1. Power of Judicial Review	-10.47
2. President Washington's Foreign Policy	-8.03
3. Monroe Doctrine	-7.75
4. The Federalist Papers	-4.70
5. Settlement of Jamestown	-2.03
6. American Revolutionary War	-1.83
7. War of 1812	-1.56
8. Civil War Events	-1.54
9. Thomas Paine and <i>Common Sense</i>	-1.49
10. Reconstruction	-0.89

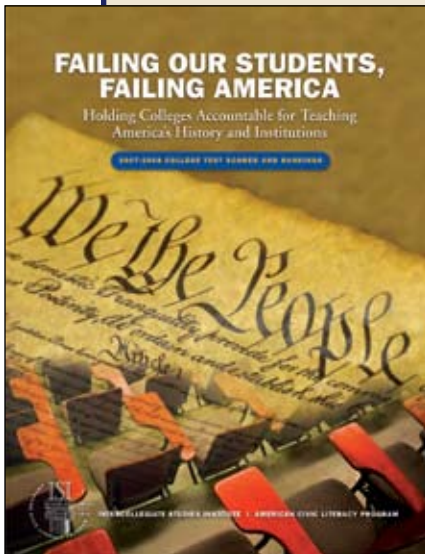
*From a December 26 ISI press release. Reported on in "Civics Grasp Unlearned," *Washington Times*, December 28.

For more information, or to request a copy of
Failing Our Students, Failing America, visit
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IN THE NEWS

ISI'S CIVIC LITERACY REPORT



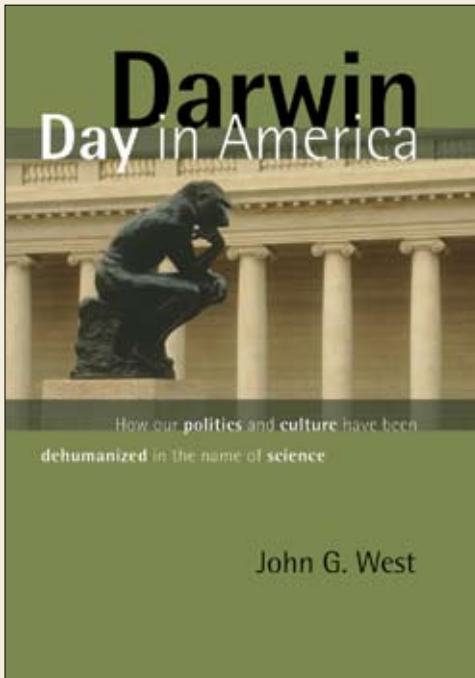
ISI has had over 534,000 visits to www.americancivilliteracy.org with more than 118,000 individuals taking the survey. Their average score has been seventy-three percent, which is significantly better than the average college senior's score of fifty-four percent. The Palm Beach Post also uploaded the entire survey to their website, where over 130,000 more people took the test in early January.

F*ailing Our Students, Failing America: Holding Colleges Accountable for Teaching America's History and Institutions* has been covered in news stories, editorials, interviews, articles, and online blogs since its release last fall. The results of the survey, along with ISI's recommendations, have reached over 184 million Americans through countless media outlets. A review of the major media highlights in the past quarter is indicative of the breadth and depth of the study's reach. Here are some pertinent numbers:

- Altogether, 671 print and online publications covered the report, including 527 print and online articles and 114 blog reports.
- ISI spokesmen interviewed with ninety-eight print publications and radio networks, including interviews with several nationally syndicated radio programs, including CNN Radio Network, USA Radio Network Newsreel, American Radio Journal, and "Paul Harvey News."
- The report was covered by major national news networks and was featured on ABC's "Live with Regis and Kelly" and FOX News Channel's "Weekend Live" and "Special Report with Brit Hume." Additionally, at least 127 regional and local television stations covered ISI's findings.
- National print and online coverage included such outlets as *USA Today*, *Washington Post*, *Chronicle of Higher Education*, *Chicago Sun-Times*, *Los Angeles Times*, *San Francisco Chronicle*, *United Press International*, *Bloomberg News Service*, *New York Sun*, *Boston Herald*, and *Miami Herald*, to name a few.
- ISI's report compelled nationally syndicated columnists Cal Thomas, Edwin J. Feulner, and Suzanne Fields to devote entire columns to the report. Cal Thomas's syndicated piece appeared in over 180 newspapers across the country reaching over fourteen million readers.
- Spokesmen also appeared on several national television programs, including C-SPAN's "Washington Journal" and the Christian Broadcasting Network.



NEW FROM ISI BOOKS



DARWIN DAY IN AMERICA How Our Politics and Culture Have Been Dehumanized in the Name of Science

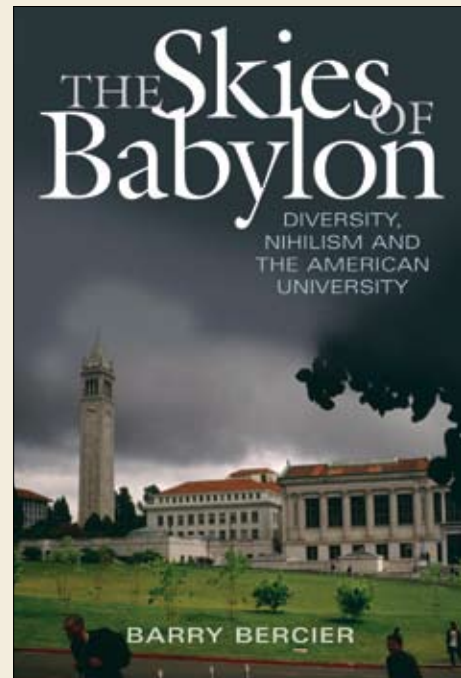
Based on extensive research with primary sources and archival materials, John G. West's captivating *Darwin Day in America* tells the story of how American public policy has been corrupted by scientific ideology. Marshaling fascinating anecdotes and damning quotations, West's narrative explores the far-reaching consequences for society when scientists and politicians deny the essential differences between human beings and the rest of nature. It also exposes the disastrous results that ensue when experts claiming to speak for science turn out to be wrong. West concludes with a powerful plea for the restoration of democratic accountability in an age of experts.

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THE LAST WORD

by H. Spencer Masloff Jr., ISI Senior Vice President

The conservative movement is based on ideas, and the ideas it is based on were first set forth in books. Some of these books were published long ago—Plato’s *Republic*, Aristotle’s *Ethics* and *Politics*, St. Augustine’s *City of God*, the Bible. Others—such as *The Conservative Mind*, by Russell Kirk; *Witness*, by Whittaker Chambers; *The Road to Serfdom*, by Friedrich Hayek, and *Capitalism and*



*Henry Regnery, third from left, listens to Ronald Reagan address the audience at a 1977 ISI alumni dinner. Later, Reagan would salute Regnery for his “vision to draw together and publish landmark books” such as Kirk’s *The Conservative Mind* and William F. Buckley Jr.’s *God and Man* at Yale.*

Freedom, by Milton Friedman—are more recent. The ideas set forth in these books, and in many others, continue to be the foundation to which advocates of the free market, traditional values, political liberty, and limited government return to again and again.

Henry Regnery was one of the early intellectuals who recognized the importance of getting these ideas into print, and he was one of the few people willing to put his reputation, his fortune, and his name on the line to see that they would be made available to

the American people. Publishing titles by the likes of William F. Buckley Jr., Russell Kirk, Whittaker Chambers, and Richard Weaver, Regnery Publishing played a vital role in the post–World War II conservative movement. Today, a good many other publishers are printing popular conservative books—the kind that make the best-seller lists—but few publishers are willing to print scholarly, thoughtful books, many of which have a limited sale and do not make much of a profit.

It is important, however, to keep the work of Henry Regnery alive, ensuring that the kinds of books he was so good at finding and publishing still be made available to the reading public. To that end, Henry Regnery’s son, Alfred S. Regnery, has made a \$500,000 matching grant challenge to establish a \$1 million Henry Regnery Legacy Fund at ISI Books.

The fund will finance the printing and launch of two carefully selected books. As these books are sold, the proceeds will be returned to the fund to provide for the publication of additional works in future years. Thus, the Henry Regnery Legacy Fund will be a source of permanent revenue allowing ISI Books to publish new texts on timeless conservative themes.

Although the conservative movement has grown by immense proportions over the last fifty years, there is still an urgent need to develop the ideas on which future generations will rely. To make your pledge in support of the Henry Regnery Legacy Fund, please contact Spencer Masloff at smasloff@isi.org or (800) 526-7022 ext. 140.

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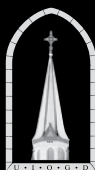
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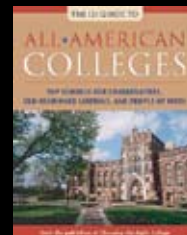
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