

# THE CANON

SPRING 2010

THE INTERCOLLEGIATE STUDIES INSTITUTE'S  
MEMBER AND ALUMNI MAGAZINE



THE TIMELINESS AND TIMELESSNESS OF MAGNA CARTA  
James R. Stoner Jr.

THE EDUCATION WE DESERVE  
Wes Siler

EDUCATING FOR LIBERTY IN THE GOLDEN STATE:  
*Strengthening ISI's Presence on the West Coast*



# ISI AT A GLANCE

RIGHT: Philip Hamburger (center) was the recipient of the 2009 Henry Paolucci/Walter Bagehot Book Award for his book *Law and Judicial Duty*. He is pictured here at the awards reception held in Wilmington, Delaware, with (from right to left) ISI's Mark Henrie, Anne Paolucci, and Constance and Serphin Maltese. BELOW: ISI, in cosponsorship with the John Jay College of Criminal Justice and the Manhattan Institute, hosted an educational conference titled "The Rule of Law in a Free Society: The Prospects for Law Enforcement." Conference presenters Stephen Handelman (left), director of the Center on Media, Crime, and Justice at John Jay College, and George Kelling (right), criminal justice professor at Rutgers University and senior fellow at the Manhattan Institute, participate in a lively question-and-answer session at the end of the conference.



ISI's Collegiate Network held its Professional Reporting Course in New York City last February, at which student participants were able to hear from experienced professional journalists, many of whom are CN alumni. Students also mingled with the speakers at the opening reception.



ABOVE: ISI held a one-day seminar in Chicago last November, bringing together ISI students and supporters for lectures by ISI faculty, authors, and staff. Here, President's Club members Mark Proesel and Jane Geldermann (center) pose with seminar attendees Denise Philpot (left) and Mary Georgopoulos (right).

ON THE COVER: A color lithograph of King John signing Magna Carta, from *Pictures of English History* (George Routledge & Sons, c 1890), The Bridgeman Art Library



Andrew Abela, ISI faculty associate and professor of business marketing and economics at The Catholic University of America, was one of five lecturers to speak about "Freedom and Virtue: Challenges and Prospects in a Time of Economic Crisis" at ISI's annual Leadership Conference, held in Indianapolis this past fall.



# THE CANON · SPRING 2010

THE INTERCOLLEGIATE STUDIES INSTITUTE

# CONTENTS

## FEATURES

---

- 20 THE TIMELINESS AND TIMELESSNESS OF MAGNA CARTA  
James R. Stoner Jr., Ph.D.  
*Everyone knows that Magna Carta stands among the headwaters of the great stream of American constitutionalism. Taken out of context, however, it is hard to imagine a political document more incongruent with our world today. Dr. James R. Stoner Jr. explains precisely why we have much to learn by becoming reacquainted with Magna Carta.*
- 36 THE EDUCATION WE DESERVE • Wes Siler  
*What exactly is conservatism, and how should a conservative view politics and political theory? When Wes Siler, ISI Honors Fellow and undergraduate at the University of Virginia, was not able to find the answers to these questions within his college classrooms, he turned to ISI for help.*

## PROGRAMS

---

- 14 Educating for Liberty in the Golden State: Strengthening ISI's Presence on the West Coast
- 18 The CN Editors Conference

## DEVELOPMENT

---

- 30 A Lifetime with ISI: Richard V. Allen

## ALUMNI

---

- 34 Coming Full Circle: From Graduate Fellowship Winner to Best-selling Author—Brian Domitrovic

## UNIVERSITY STEWARDSHIP

---

- 28 A New ISI Report: The Impact of College on Political Opinions
- 40 Millennials, Technology, and Prudent Innovation • Gerson Moreno-Riano, Ph.D.

## DEPARTMENTS

---

- 6 Letter from the President
- 10 ISI in Action
- 13 ISI Calendar of Events
- 46 The Last Word • Jed Donahue



## THE CANON

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# A TEACHABLE MOMENT

The ISI mission to educate each new generation of college students in the principles of liberty is as crucial now as it was when the institute was founded in 1953. Then as now, freedom is under assault by collectivist voices at home and anti-American ideologues abroad.

Like many other charities, ISI is working harder and smarter in the wake of the financial crisis. Attacks against American liberty have been renewed and reenergized in recent years. And so despite severe economic constraints, ISI has had to rise and counter the forces arrayed against our cherished traditions of ordered liberty. Indeed, thanks to the continued support and involvement of friends like you, ISI is getting ready to close out another solid academic year. In the pages that follow, you will learn just how broad and deep our program runs—and the impact it makes on the lives of young students and their beleaguered pro-American faculty.

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WE AT ISI BELIEVE STRONGLY  
THAT WE CANNOT LOSE SIGHT OF  
THESE PERMANENT, ETERNAL  
IDEALS, WHICH ARE VITAL TO  
OUR SURVIVAL AS A FREE SOCIETY.

---

More than anything, the current financial crisis represents a dramatic failure of American leadership. The refusal of our political establishment to rein in spending, bailouts, and unsustainable housing policies put us in this difficult position. Though we are under great financial distress and it is easy to focus on the present condition of our country, ISI has not lost hope. Rather, we are actively pursuing our mission and seeing our ranks grow and multiply more than ever.

We continue to call upon the nation's most talented college students to immerse themselves not just in the present but also in the more permanent ideas and ideals that sustain a free society and a prosperous economy. We do so with an eye toward the future, so that, in their time, they can make informed decisions that will avoid the kind of situation in which we now find ourselves. This transmission of the core ideals of America and the West is what ISI does best. We at ISI believe strongly that we cannot lose sight of these permanent, eternal ideals, which are vital to our survival as a free society—ideals that will continue on long after the current administration has changed hands.

In these unprecedented times, we are seeing renewed energy here at ISI. We see it in our staff, our faculty and scholarly partners, our alumni, and especially in the tens of thousands of students throughout the country who are turning to ISI as they seek to make sense of the dramatic economic and



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political changes taking place in our country. With this in mind, ISI has seized the teachable moment brought on by the big-government response to the global financial crisis by executing a robust and aggressive national education program this academic year.

The direct impact of ISI's work on college campuses can be clearly seen with long-standing ISI alumni like Matthew Spalding and Brian Domitrovic, both of whom received ISI Weaver Fellowships and have most recently partnered with ISI Books to publish influential scholarly titles. Spalding's work, *We Still Hold These Truths*, debuted at #2 on the *Washington Post* bestseller list and has swiftly become one of the best-selling books in ISI history while Domitrovic, profiled on page 34 in our alumni section, continues to garner national praise for his recently published *Econoclasts*, which *Real Clear Markets* hailed as "one of the best books of 2009."

Additionally, a current ISI student, Wes Siler, writes on page 36 with great insight and passion about how ISI helped him and a group of students at the University of Virginia come to a deeper appreciation of the Permanent Things. And we are honored to feature an ISI member since 1955 on page 30—former national security advisor for President Ronald Reagan and longtime ISI trustee Richard V. Allen.

Finally, at the front of America's tradition of ordered liberty is Magna Carta. Recently, ISI hosted a reception and private viewing of the oldest extant copy of Magna Carta in New York City. Dr. James Stoner Jr. contributed a reflection on the ongoing significance of Magna Carta for us, and it is reprinted here for your own enrichment.

I hope you enjoy this issue of *The Canon*. These are difficult times, and ISI depends on its friends to see it through this prolonged financial crisis. Your support ensures that the torch of liberty is passed to the next generation. Please join with us in that crucial work.



Sincerely,

T. Kenneth Cribb Jr.  
ISI President

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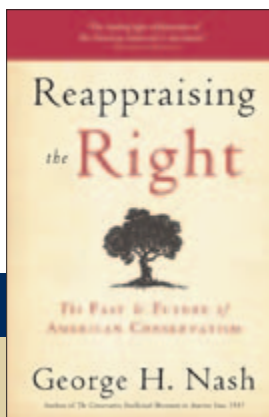


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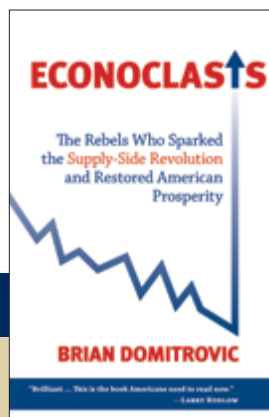
“The single most lucid analysis available of the varieties of American conservatism.”

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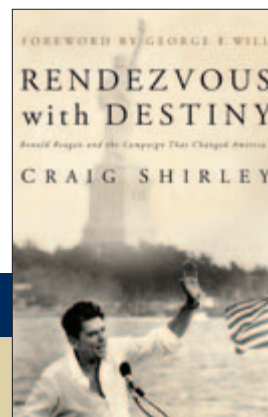
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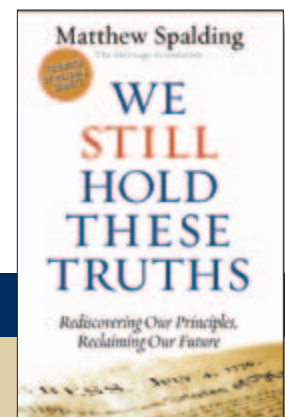
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# ISI IN ACTION

## ISI NATIONAL CONFERENCES AND LECTURES

Each year ISI hosts conferences and lectures across the country. These events give ISI supporters, members, and interested guests the opportunity to interact and reflect on current concerns in education, economics, politics, and culture. Attendees at these national events—both those familiar with and those newly introduced to ISI—gain a better knowledge of ISI’s mission and its valuable work with students while themselves learning from some of America’s top teachers.



More than seventy ISI supporters, members, and guests listened to ISI trustee Richard V. Allen speak about America’s national security at an ISI national seminar held in Phoenix, February 3, 2010.

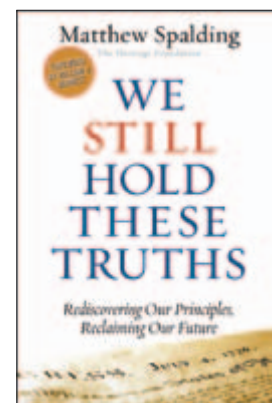
On November 14, seventy people participated in a day-long seminar titled “The Roots of American Order: Exploring the Foundations of Our Free Society in a Time of Uncertainty” in suburban Chicago, Illinois. Participants were treated to four thought-provoking lectures that addressed the importance of remembering the foundations of a free society. The seminar concluded with a reception where attendees met other ISI supporters as well as ISI students, faculty, and staff. The previous evening, ISI also welcomed President’s Club members for a dinner.

On February 3, ISI hosted an evening lecture and reception in Phoenix featuring Richard V. Allen, ISI trustee and former national security advisor for President Reagan. Mr. Allen spoke to a packed audience full of ISI supporters, members, and staff and addressed the critical topic of “National Security: How Do We Secure America Now?”

A full listing of upcoming ISI events can be found on page 13.

## ISI BOOKS MAKING A NATIONAL IMPACT

ISI Books has had several exciting developments since the fall. ISI’s new title *We Still Hold These Truths* debuted at #2 on the *Washington Post*’s best-seller list. The author is ISI alumnus Matthew Spalding, who received an ISI Weaver Fellowship, regularly lectures on campus for ISI, and participates in faculty development programs organized by ISI’s Lehrman American Studies Center.



Another ISI alumnus, Brian Domitrovic, has drawn extraordinary acclaim for *Econoclasts*. *National Review* hails the book as the “landmark new history of the supply-side revolution,” while the influential website *Real Clear Markets* named it one of the top books of 2009. Dr. Domitrovic was also a Weaver Fellow and in 2009 became an ISI Lehrman Fellow.

Craig Shirley’s *Rendezvous with Destiny: Ronald Reagan and the Campaign That Changed America* has been recognized as the definitive history of the pivotal 1980 election. In the words of the *American Spectator*, it is “an exhaustive study that...will not anytime soon—if ever—be surpassed.”

Finally, ISI Books recently published *Reapprais-*



*ing the Right*, the latest work from the preeminent historian of modern American conservatism, George Nash. The *Weekly Standard* praises Nash's most recent title as an "invaluable" book which "shows that the death of conservatism has been greatly exaggerated."

### ISI'S LEHRMAN CENTER SPONSORS SYMPOSIUM ON ABRAHAM LINCOLN

The Lehrman American Studies Center at ISI cosponsored a symposium on Abraham Lincoln at Eastern University in conjunction with the University's Templeton Honors College last fall. The symposium title, "Last Best Hope of Earth," was taken from Lincoln's description of America's place in history as a beacon of freedom for the world. Lincoln saw his effort to preserve the Union as a means to keep this light burning for the sake of America and for the world that looked to her.

The conference included Fred Barnes, longtime friend of ISI, and ISI faculty members Allen Guelzo (Gettysburg College), Lucas Morel (Washington and Lee University), and Joseph Fornieri (Rochester Institute of Technology), who presented and discussed Lincoln's scholarship. Lectures from the conference are available on the Lehrman Center website: <http://lehrman.isi.org/medialibrary>.

The students in attendance not only listened to the lectures but also were able to spend time in reading groups with the scholars and authors, have their books signed, and see the Gilder Lehrman Institute's "Traveling Exhibition on Freedom: A History of the U.S."



ISI faculty associate Lucas Morel engages the audience at a symposium honoring Abraham Lincoln sponsored by ISI's Lehrman American Studies Center.

### ISI'S FOUNDING FATHERS NATIONAL HIGH SCHOOL ESSAY CONTEST

ISI, along with the Circe Institute, the James Madison Institute, and the Association of Classical and Christian Schools, sponsored the annual Founding Fathers high school essay contest. Students were asked to consider the life and character of Nathanael Greene and to discuss why his legacy as a military strategist, leader, and patriot should be remembered by contemporary Americans. Registrants were given a free copy of Spencer Tucker's *Rise and Fight Again: The Life of Nathanael Greene*, published by ISI Books, to use as a resource in their essay writing.

This year's winners are:

- **Ryan Hauser** of Bluffton, Ohio (\$1,000 first-place prize);
- **Jeremy Huard** of White City, Oregon (\$500 second-place prize);
- **Jess Foggy** of Hockessin, Delaware (\$250 third-place prize).

For more information about ISI's high school essay contests, contact Michelle Huntley at (302) 524-6132.



# NATIONAL SOVEREIGNTY IN AN AGE OF GLOBALISM: Legal, Political, Economic, and Cultural Challenges

*Who will police a  
global community?*

“Kyoto”

“Copenhagen”

“Davos”

“WTO”

“International  
Criminal Court”



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The intertwining of economic interests, political concerns, and shared threats to security among nations on the global stage is an unmistakable feature of life in the twenty-first century. Such intersecting and overlapping areas of concern have increased dramatically in recent years—introducing unprecedented challenges to national sovereignty and traditional understandings of international law.

This conference will explore the emergence of transnationalism and its implications for representative government, U.S. Supreme Court jurisprudence, American economic vitality, and cultural identity.

Attendance is free and open to the public.

To RSVP, please visit <http://Berkeley2010.isi.org>

For more information, please contact Mary Radford at [mrادford@isi.org](mailto:mrادford@isi.org), or (302) 524-6139.

Lunch will be served and a reception will follow the conference.



This event is made possible with the generous support of the Koret Foundation.

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# CALENDAR

PLEASE JOIN US FOR...

*our upcoming events*

- APRIL 22-25 Omaha, NE  
ISI Liberty Fund Colloquium  
*Tyranny and the Defense of Liberty*
- MAY 1 ISI CONFERENCE SERIES  
University of California–Berkeley • Berkeley, CA  
*National Sovereignty in an Age of Globalism*  
<http://Berkeley2010.isi.org>
- MAY 4 University of California–Santa Cruz • Santa Cruz, CA  
*What's So Great about Capitalism?*  
Dinesh D'Souza
- JUNE 12 ISI CONFERENCE SERIES  
The Inn at Rancho Santa Fe • Rancho Santa Fe, CA  
*The Economic Crisis in Context*  
<http://RSF2010.isi.org>
- JUNE 14-26 Princeton University • Princeton, NJ  
ISI's Lehrman American Studies Center Summer Institute  
<http://www.lehrman.isi.org>
- JULY 25-31 Historic Inns of Annapolis • Annapolis, MD  
ISI Honors Conference
- JULY 30 F. M. Kirby Campus • Wilmington, DE  
ISI Lecture Celebrating Milton Friedman's Legacy
- NOV. 11 Hotel du Pont • Wilmington, DE  
*ISI's Fifth Annual Dinner for Western Civilization*  
Hon. Edwin Meese III, 75th Attorney General of the  
United States of America, Ronald Reagan Distinguished  
Fellow in Public Policy at The Heritage Foundation



These events are free and open to the public.  
For more information, contact Mary Radford at [mrادford@isi.org](mailto:mrادford@isi.org) or (302) 524-6139.

[www.isi.org](http://www.isi.org)



# *Educating for Liberty* IN THE GOLDEN STATE

## Strengthening ISI's Presence on the West Coast

Some of the best and brightest students in the nation attend universities in the state of California, yet for many years, ISI did not have a strong presence on these campuses.

The pressing need for ISI's work at preeminent California universities became even clearer with the release of ISI's Civic Literacy Reports, which showed the failure of these top universities to teach America's history and institutions to its students. In fact, Stanford and Berkeley students together scored a dismal 59.7 percent on a basic test of their understanding of America's history, government, market economy, and place in the world. When one considers that these colleges are annually counted among the most prestigious in the country—schools from which many of both the region's and the nation's leaders are drawn—this failure to instill a proper understanding of our nation's history and free institutions is truly alarming. It became apparent that there was, and still is, an urgent need to invest in educational programs on college campuses in California.

For the past three years, ISI has worked to bring its much-needed resources to the students and faculty of California in an effort to strengthen the intellectual climate on college campuses. With the support of a core group of ISI faculty associates in California and California-based foundations such as the Koret Foundation in the San Francisco Bay Area, ISI has taken on aggressive outreach and networking campaigns for this project by strengthening and increasing its membership on campuses of key schools; by recruiting new ISI faculty mentors and providing resources to existing ones; by working to support existing Collegiate

Network (CN) publications while adding new ones; and by organizing events such as lectures, debates, and seminars in the area.

With the hard work of the ISI program staff, ISI's recent efforts in California have made a significant impact. ISI has added almost 1,500 new academic members in California; the CN now has seven independent newspapers at California schools, including two at Stanford (the *Stanford Review* and the *Cardinal Principle*) and one at Berkeley (the *California Patriot*); and ISI now holds as many as ten student-centered lectures, debates, and seminars in California each year.

With plans already in place for personal visits to campuses in California by ISI and CN program officers, as well as lectures, seminars, and debates scheduled for the 2010–11 school year, ISI will continue to strengthen and expand its network of students and faculty on the West Coast.

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ISI HAS ADDED ALMOST 1,500 NEW ACADEMIC MEMBERS IN CALIFORNIA; THE CN NOW HAS SEVEN INDEPENDENT NEWSPAPERS AT CALIFORNIA SCHOOLS; AND ISI NOW HOLDS AS MANY AS TEN STUDENT-CENTERED LECTURES, DEBATES, AND SEMINARS IN CALIFORNIA EACH YEAR.

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ON THE ROAD WITH  
MICHELLE HUNTLEY, ISI PROGRAM OFFICER

Armed with ISI brochures, books, and copies of the *Intercollegiate Review*, I began my two-week visit to California last January with the goal of not only putting a face to ISI for the many faculty and students who are already familiar with ISI's work but also challenging and inspiring them to bring the battle for ideas to their own campuses. I was also looking to introduce ISI to anyone who was eager to listen.

I began my two-week visit to the West Coast at the University of California–Los Angeles at an ISI-sponsored lecture featuring acclaimed author and senior fellow at the Hoover Institution, Dinesh D'Souza. D'Souza was greeted by a full audience of students, faculty, and community guests eager to listen to his lecture titled "What's So Great about Capitalism?" It was evident by the boisterous question-and-answer session at the conclusion of the lecture that D'Souza's ideas had really resonated with the audience.



*Dinesh D'Souza, acclaimed author and senior fellow at the Hoover Institution, spoke to a large group of ISI members, donors, and guests at an ISI-sponsored lecture held at the University of California–Los Angeles in January.*

While in Southern California, I also visited with a professor and a group of undergraduate students at Biola University. Though the students were a diverse group, they had one common interest: to come together to form an ISI group at their school. Like so many other students across the nation, these students at Biola were looking for a forum where they could discuss the first principles of Western Civilization and the ideas of intellectual conservatism, and they were turning to ISI for help.

## ISI's California Events for 2009–10

### FEBRUARY 24, 2009

Santa Clara University • Santa Clara, CA

Lecture: *The Economy after the Crisis*

GARY WOLFRAM

### FEBRUARY 24, 2009

San Jose State University • San Jose, CA

Debate: *What Should Government Do to Fix Our Financial Markets?*

GARY WOLFRAM VS. BARRY EICHENGREEN

### OCTOBER 12, 2009

University of California–Los Angeles • Los Angeles, CA

Lecture: *War in the Postmodern World: A Review of New Laws of Conflict*

VICTOR DAVIS HANSON

### JANUARY 21, 2010

University of California–Los Angeles • Los Angeles, CA

Lecture: *What's So Great about Capitalism?*

DINESH D'SOUZA

### JANUARY 29–30, 2010

Stanford University • Palo Alto, CA

Lecture and Seminar: *Finding a Place in the World: Citizenship and Community in Modern America*

WILFRED McCLAY

### FEBRUARY 25, 2010

University of California–Berkeley • Berkeley, CA

Lecture: *Laws of Conflict in a Postmodern World and the Lessons of the Classical Tradition*

VICTOR DAVIS HANSON

### FEBRUARY 26, 2010

Claremont Consortium • Claremont, CA

Lecture: *Horatio and the Pirates: Unraveling Hamlet's Plot*

LEON CRAIG

### MARCH 10, 2010

Claremont Graduate University • Claremont, CA

Lecture: *Shakespeare's Henry V: A Model King?*

PAUL CANTOR

### MAY 1, 2010

University of California–Berkeley • Berkeley, CA

Conference: *National Sovereignty in an Age of Globalism: Legal, Political, Economic, and Cultural Challenges*

### MAY 4, 2010

University of California–Santa Cruz • Santa Cruz, CA

Lecture: *What's So Great about Capitalism?*

DINESH D'SOUZA

After my trip to southern California, I traveled up the coast to the Bay Area. I visited with faculty and students from San Jose State University, Santa Clara University, Golden Gate University, California State East Bay, Stanford University, and the University of California–Berkeley.

At San Jose State University, I met with faculty from the economics department. As free-market scholars, these professors had come across our journals and ISI Books titles, but they had very limited knowledge of other programs such as our campus reading groups, our honors program, and our graduate fellowship opportunities. As one professor exclaimed, “I thought I knew ISI, but you do so much more than I could even have imagined!”

Next, I met with students from UC Berkeley. They took me to a local restaurant where we talked about the culture of the campus as well as how they combat the radicalism and extremism that runs rampant there. Most of the students were new to ISI, so I told them about the many different programs and opportunities that ISI offers. The students were also very excited to



*Michelle Huntley (second from right) visiting with students at the University of California–Berkeley. The students are holding copies of ISI Books titles that Michelle often gives away when visiting with students.*

hear about the upcoming ISI-sponsored conference being held at Berkeley in May on national sovereignty.

After two busy and productive weeks, I left the West Coast with a positive feeling that as an ambassador of ISI, I had made great strides in this part of the country. There is a true need in California for the work that ISI has been doing on college campuses for over fifty years, and with each personal visit and ISI-sponsored event, we come closer to meeting that need.

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- **STUDENT ESSAY CONTEST:** ISI will also annually award a top prize of \$10,000 to the best essay on the culture of enterprise by a college undergraduate. This year’s topic is: “Can Character and Communities Survive in an Age of Globalization?”

For more information on ISI’s Culture of Enterprise Initiative, please contact its director, Dr. Rich Brake, at [rbrake@isi.org](mailto:rbrake@isi.org) and visit its website: [www.cultureofenterprise.org](http://www.cultureofenterprise.org).

*Please note: the deadline for nominations for the Templeton Enterprise Awards is May 31 (no self-nominations, please). The deadline for the student essay contest is December 15.*

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# 2009 EDITORS CONFERENCE

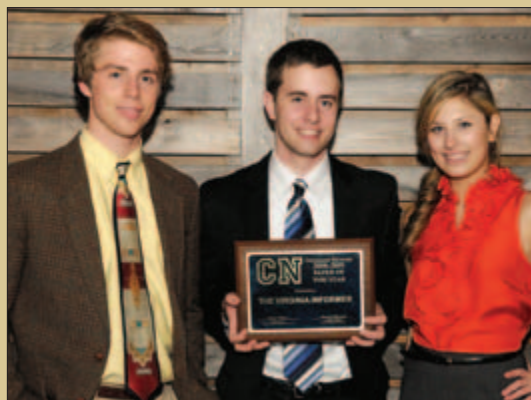


*Victorino Matus, deputy managing editor of the Weekly Standard, spoke to students about "The Business We've Chosen: Life as a Journalist." Matus offered a number of amusing anecdotes about his life as a journalist and, in doing so, gave students a perspective on the challenges and benefits of living a writer's life.*

More than 120 college students from 60 different colleges and universities across the nation joined professional journalists and the Collegiate Network (CN) staff for the 2009 CN Editors Conference in November in San Antonio, Texas. The annual conference offers student editors practical advice to improve every aspect of their publications, gives them a chance to cultivate connections with their counterparts around the country, and most importantly, encourages some of the nation's best and brightest student editors to consider careers in journalism.

The CN staff and seasoned student editors led workshops on such topics as inclusion of social media in the modern newsroom, layout and design, paper sustainability, fund-raising, and managing hostility from college administration and students. The conference also featured a wide variety of nationally important speakers such as John J. Miller, national correspondent for *National Review*, who spoke about his experience with the CN and offered insight on the potential future of journalism, and Victorino Matus, deputy managing editor of *The Weekly Standard*, who offered a number of amusing anecdotes about the challenges and benefits of life as a writer. Martin Singerman, News Corporation senior advisor and an annual Editors Conference favorite, talked about his life in the journalism business from his youth in Brooklyn to the upper echelons of News Corporation.

## 2008-09 Awards



*The 2008-09 Paper of the Year Award was presented to the College of William and Mary's Virginia Informer.*

### WILLIAM F. BUCKLEY, JR., AWARD FOR OUTSTANDING INVESTIGATIVE REPORTING

Melanie Zanona (*The Orange and Blue Observer*—University of Illinois)

### JOHN W. POPE CENTER AWARD

Jonathan Danzig (*The Primary Source*—Tufts University)

### BEST NEW PAPER

*The Liberty Bell*—Seton Hall University

### BEST NEWSPAPER LAYOUT

*The Villanova Times*—Villanova University

### BEST MAGAZINE LAYOUT

*The Portland Spectator*—Portland State University

### NEW MEDIA AWARD

*The Vanderbilt Torch*—Vanderbilt University

### PAPER OF THE YEAR

*The Virginia Informer*—College of William and Mary



Student attendees also heard from fellow college editors and recent CN graduates who formed the “War Stories Panel.” This panel shared anecdotes about stories they had written which drew attention from school administration and staff and then provided advice on how to deal with these situations. Attendees were also able to participate in open

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“I CAN HARDLY EXPRESS HOW VALUABLE THE CN AND ESPECIALLY THE EDITORS CONFERENCE HAS BEEN TO OUR GROWTH AS AN INDEPENDENT STUDENT PUBLICATION.”

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question-and-answer sessions with CN alumni currently working in the field of journalism. Students were encouraged to ask questions about career paths, internship programs, and journalism schools.

The conference concluded with the presentation of the CN Awards for the 2008–09 school year, recognizing the best work that student journalists across the country are doing to shine a light on the worst abuses of today’s political correctness.



*The CN Editors Conference gave student editors a chance to receive practical advice from seasoned professionals on improving every aspect of their publications.*



GONZAGA UNIVERSITY'S

*Katie Infantine*

Having attended the Collegiate Network’s Editors Conference for the past two years—first as a contributing editor and this year as editor in chief of Gonzaga University’s Catholic magazine *The Gonzaga Witness*—I can hardly express how valuable the CN and especially the Editors Conference have been to the growth of our student publication. It is often difficult for a completely student-run publication at a university campus to find the support to sustain a paper, journal, or magazine long enough to see it become an established voice on campus, let alone a conservative voice. The support of an organization like the CN—which helps students develop publications that uphold the ideas of ordered liberty, Western Civilization, and, in the case of *The Gonzaga Witness*, Catholic orthodoxy—is, in many cases, the only thing that can make these publications a reality.

The resources made available to us through the CN Editors Conference ranged from professional contacts to possibilities of journalism internships at leading national journals and newspapers. We were able to collaborate with fellow students from around the nation and also receive some of the best advice from professional journalists and CN staff members about everything from editing and publishing to how to create and maintain a website to attract a wider readership. However, my fellow staff members and I agree that our favorite part of this year’s conference was the individual help, whether it came from the question-and-answer breakout sessions or the opportunity to grill professional journalists.

Thanks to the CN, *The Gonzaga Witness* staff has now reevaluated its mission and approach and almost doubled in size. We are thrilled to start a new semester of production.

# The Timeliness

BY JAMES R. STONER JR., PH.D.



On September 22, ISI hosted a private viewing of Magna Carta at the historic Fraunces Tavern in New York City, the site at which, in 1783, General George Washington bade his famous farewell to his officers at the close of the American Revolution. Thanks in part to the efforts of ISI trustee Wayne Valis, the Fraunces Tavern Museum currently displays one of only four extant original copies of Magna Carta, a document that changed the course of human rights. ISI donors, faculty, staff, and guests gathered for a tour of the Magna Carta exhibit followed by an intimate dinner at the tavern. Attendees were treated to introductory and closing remarks by ISI president T. Kenneth Cribb Jr. and a lecture by acclaimed British author, columnist, and broadcaster Andrew Roberts, who was the recipient of ISI's Henry Paolucci/Walter Bagehot Book Award in 2007 for his well-publicized book *A History of the English-Speaking Peoples Since 1900*. The following essay by Dr. James R. Stoner Jr., ISI faculty associate and professor of political science at Louisiana State University, appeared in the program for this special event.

Everyone knows that Magna Carta stands among the headwaters of the great stream of American constitutionalism. Taken out of context, however, it is hard to imagine a political document more incongruent with our world today. Ours is an age of science and technology, eager for fresh discoveries and new gadgets; but Magna Carta invokes established customs and traditions and looks for wisdom in a distant past. Our time is democratic and secular; but Magna Carta was granted by a king at the urging and with the witness of archbishops and bishops, barons and knights. Increasingly our society is “post-literate,” obsessed with song and image and chronicled by video-

recording; but Magna Carta is a document, repeatedly copied and reissued, whose power was always understood to lie in the written word.

Even in comparison with our own Declaration of Independence, Magna Carta appears out of step. The Declaration appeals to universal principles of natural law, while Magna Carta enumerates feudal privileges. The Declaration proclaims human equality and personal rights to life, liberty, and the pursuit of happiness, while Magna Carta rises above particularism only once or twice, in mentioning the “freedom of the Church” and “the law of the land”—the latter, decidedly restricted to the land of England. The Dec-



# and Timelessness of Magna Carta

laration proclaims a war for political independence and announces the establishment of a new sovereign country, while Magna Carta claims only to restore ancient liberties and remedy abuses. Magna Carta begins by invoking the presence of God, while the Declaration addresses “mankind.”

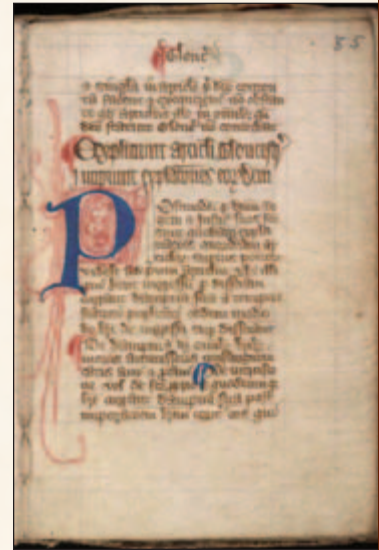
But it is precisely because Magna Carta has grown strange to us that we have much to learn by becoming reacquainted with it. Its central concern—how to counter the abuse of governmental power with the rule of law—remains a matter of interest to citizens of all political stripes today. Why would we want to ignore a successful response to a problem with which we still must grapple? The character it supposed in the human beings who made it and lived under it can also be inferred from its terms, and there is nothing about human nature that makes such character obsolete. Seeking to learn from Magna Carta teaches us doubly about the value of tradition, for the document itself looks to tradition, and we learn about our own tradition by looking to it.

What is Magna Carta and how did it come to be? This is not as easy a question to answer as one might expect, for while the charter was originally issued by King John on the field of Runnymede near Windsor Castle in June 1215—serving as a sort of treaty to end an uprising that the barons and their allies had clearly won—the text that subsequently became authoritative was the reissue a decade later by his successor, Henry III; and this in turn achieved its full authority by being confirmed in a statute of Parliament in 1297. The 1215 version contained sixty-three chapters (what we would call articles or paragraphs). Several of these were split off a few years later to form a separate Charter of the Forest, and a number of the others merely made provision for John’s remitting fines “imposed by us

unjustly and contrary to the law of the land” (ch. 55) or otherwise settled specific grievances with his subjects (and the Welsh and Scots), so that the 1225 Charter of Liberties included only thirty-seven chapters as worthy of being held “in perpetuum.” The first chapter, in every version, promised that “the English Church shall be free.”

There is a complicated history here: John’s refusal in 1207 to receive Pope Innocent III’s choice for archbishop of Canterbury, Stephen Langton, led to England’s being placed under papal interdict and, eventually, to the excommunication of John himself. In 1213 John and the pope were reconciled and Langton was admitted to his post. The charter seems to ratify this arrangement—Langton, in fact, being among the barons and in some accounts considered the likely author of the charter itself, written as it was in Latin. Within the year the pope suspended Langton and allowed John to repudiate the Great Charter he had just granted, but his death soon after occasioned Langton’s restoration and the charter’s reissue. While such tergiversations between medieval popes and monarchs were not uncommon, the whole sequence cautions against reading the guarantee of freedom to the English Church as a direct forebear of our constitutional security for religious freedom.

The remainder of the document is a grant “to all the free-men of our kingdom, for us and for our heirs



Magna Carta cum Statutis Angliae,  
(Great Charter with English Statutes)  
page one of manuscript, fourteenth  
century





*For hundreds of years, Lincoln Cathedral in England has held one of the four remaining original copies of Magna Carta.*

forever, [of] all the under-written liberties to be had and held by them and by their heirs, of us and of our heirs.” The first batch largely removes the king from interference with inheritance or with the remarriage of widows. The “ancient liberties” and “free customs” of the city of London and all other cities, burghs, towns, and ports are secured; they are freed as well from being forced to build bridges or embankments. Later on, a uniform measure throughout the kingdom is promised for wine, ale, corn, and cloth, and in several chapters the liberties of merchants are protected. Feudal du-

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ties are for the most part returned to how they stood in the reign of Henry II, and in general are defined and moderated. Constables, bailiffs, and sheriffs are circumscribed in their powers by a number of chapters, particularly in their ability to seize the subjects’ land or goods, whether in collection of debts or to satisfy the king’s desires. In the original version, though not in the reissues, the king even promises, “We will not

make men justices, constables, sheriffs, or bailiffs unless they are such as know the law of the realm, and are minded to observe it rightly” (ch. 45).

The most famous passages, however, are those that concern judicial procedure. The Court of Common Pleas, the king’s chief court of common law regarding land, will no longer travel among the king’s courtiers but “shall be held in any certain place” (soon Westminster is so designated). Fines will be laid on both commoner and peer “only according to the degree of the offense.” Since trial by ordeal had been banned by the Fourth Lateran Council, also in 1215, “No Bailiff, for the future, shall put any man to his open law...without faithful witnesses produced for that purpose” (ch. 28). Finally, in chapter 29 (39 in the original) come the phrases that most resonate with the ages:

No Free-man shall be taken, or imprisoned, or dispossessed, of his free tenement, or liberties, or free customs, or be outlawed, or exiled, or in anyway destroyed; nor will we condemn him, nor will we commit him to prison, excepting by the legal judgment of his peers, or by the law of the land—To none will we sell, to none will we deny, to none will we delay right or justice.

By the seventeenth century, the most authoritative interpreter of the common law, Sir Edward Coke, will equate the promise of this passage with the guarantee of “due process of law,” complete from indictment by grand jury to conviction by a jury of twelve. Scholars now agree that this reads the present back into the past beyond warrant, since trial by jury did not emerge in its modern form until the 1300s. Still, the text makes clear that something like a jury—the “judgment of his peers”—was already employed. Nor was this a privilege reserved to the nobles, the peers of the realm; it is explicitly extended to all free men, not only in this famous chapter but also in the preface to all the chapters after the first, quoted previously.

This point bears underlining, for the extension of protection to all free men—Coke goes so far as to say this includes even villeins (or serfs), except in relation



to the lord of their manor—distinguished Magna Carta from most other legal documents in feudal times. That this can be explained by King John’s peculiar success in turning all ranks and degrees against him—so that town and country, lord and freeman, layman and clergy all stood together at Runnymede—does not diminish the achievement. Rather than limit its reach to feudal principles grounded in reciprocity—protection in exchange for homage and service—Magna Carta’s broad guarantee against condemnation and imprisonment except through the action of law suggested a limitation, by law, on monarchy itself. Moreover, in promising justice without bribery or dismissal or delay—by implication through the courts regularized a century before by the reforms of Henry II—Magna Carta established a high standard for English law and judgment. This is not yet the abstract principle

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of equality in America’s Declaration, and it secures equal access to justice under law, not equal rights and privileges in law itself. But Magna Carta provides something the Declaration does not: a detailed program with the force of law arranged to actually restrain those who govern the state. In treating rights as privileges, Magna Carta accords them more value than most rights in our age of complaint: liberties are tied to the person and his property; they are emphatically one’s own. The many copies of the charter, made painstakingly by hand and deposited throughout the realm, were so many deeds of proof.

Though the language may in this respect be novel, many of the provisions of the document as well as its overall spirit are deeply traditional. Historian J. C.

Holt has established that the authors of Magna Carta had before them a copy of the coronation charter of Henry I from 1100, and they were familiar as well with two miscellaneous collections of English laws, *Leges Edwardi Confessoris* and *Leges Henrici Primi*, which had been recently glossed. The text itself in-



Sir Edward Coke

introduces some innovations, but the constant reference is to liberties and customs, meaning liberties as these have been established and acknowledged over time. There is no mention yet of “time immemorial”—the phrase that later generations will use to describe the antiquity of common law and which will be fixed by the law to refer to customs and privileges in effect before 1189—but there is reference to “ancient customs,” “ancient liberties,” “ancient and right customs,” “ancient tenure or possession,” “due and accustomed place,” and so forth. Coke says of Magna Carta that it was for the most part declaratory of preexisting common law, not introductory of new law, and this is apparent in its language and confirmed by those who have investigated the details. “Free customs” is not quite a redundancy, nor is “ancient liberties,” but the presumption is that settled legal practices, like landed property in an estate, ensure liberty against governmental abuse. Inheritance appears to this society not as the bane of opportunity but as the conservation of what is true and good.

How did Magna Carta influence the subsequent development of English law and liberty? In the first place, its constant reiteration in reissues and confirmations might suggest repeated threat of royal abuse—but it surely also indicates a steady resolution for stable law and public order. In modern times, the English came to equate their liberty with the sovereignty of Parliament, but Magna Carta—though indicative of the claim of the English to be a political people able to restrain their king—antedates the settlement of the modern



form of Parliament by the better part of a century. Indeed, to say that Magna Carta was given statutory form and placed at the head of English statutes in 1297 means that the parliamentary statute had come of age, the charter itself having been in place for four score years.

Holt documents how the various provisions of the charter found their way into other statutes and

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*While the commentary on Magna Carta in his *Institutes* runs almost eighty pages—and serves at once to lend the prestige of common law to the charter and the authority of the charter to common law—Coke’s text had been seized by the crown shortly before his death and was not published until the 1640s.*

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into legal practices increasingly fixed in common-law precedents. As Ellis Sandoz argues, Sir John Fortescue’s celebrated account *In Praise of the Laws of England* in the mid-fifteenth century has absorbed Magna Carta and its meaning into the distinction between political and regal government on the one hand and merely regal government on the other. “For who can be more powerful and freer than he who is able to restrain not only others but also himself? The king ruling his people politically can and always does do this,” writes Fortescue, at the end of a lengthy discussion of the virtues of the English jury—by his time the legal embodiment of the principle of judgment by one’s peers.

Much is made of the eclipse of Magna Carta in the age of the Tudors, particularly of its lack of mention in Shakespeare’s *King John*, but Holt has found lectures upon it in the Inns of Court, where common lawyers trained and associated, as well as in debates in Parliament. And Shakespeare’s choice to feature dynastic and continental politics is consistent with his other plays and with his general squinting at the law.

What no one doubts is that Magna Carta returns to the forefront of English constitutional debate in

the seventeenth century, and that the leading figure in its revival is the same Sir Edward Coke. In the widely read prefaces to his *Reports*, in his actions in Parliament formulating the Petition of Right, and in his *Second Institutes*, Coke gave Magna Carta pride of place as the guarantor of English liberty and the authoritative voice of the common law on matters we today would call constitutional. While the commentary on Magna Carta in his *Institutes* runs almost eighty pages—and serves at once to lend the prestige of common law to the charter and the authority of the charter to common law—Coke’s text had been seized by the crown shortly before his death and was not published until the 1640s. More immediately important was the reference to Magna Carta in the 1628 Petition of Right. Occasioned as a protest of the king’s forced loans, the petition indicts as well the whole practice of imprisonment without cause; it is condemned explicitly as a violation of chapter 29 of Magna Carta, said to be a violation of due process of law, and shown to be in defiance of judicially issued writs of habeas corpus. In fact, Coke and his contemporaries sometimes wrote as though any act or statute made in defiance of Magna Carta was null and void.

Coke died in 1634, well before Parliament went to arms against the king, and there is plenty in his writings to distance him from the Roundheads. Nor would he, like the Leveller John Lilburne, have used Magna Carta to argue against rank and privilege per se. Nevertheless, Coke’s legacy is evident in the Habeas Corpus Act of 1679 and in the English Bill of Rights a decade later, with their emphasis on due process in the courts of justice. The echo of Magna Carta is unmistakable in the enumeration in the bill of specific rights against the abuse of power and in its claim that “all and singular the rights and liberties asserted and claimed in the said declaration are the true, ancient, and indubitable rights and liberties of the people of this kingdom.” As late as 1765, William Blackstone refers to Magna Carta, the Petition of Right, the Habeas Corpus Act, the Bill of Rights, and the Act of Settlement as the summation of the law of English liberty—which, in his hands, the sovereignty of Parliament was meant to confirm and elaborate, not abrogate or change.



Today in Great Britain it is sometimes said that, as a result of parliamentary action, only three provisions of Magna Carta retain legal force: the guarantee of the church's freedom, the protection of the liberties of London, and the famous chapter 29. And indeed, no one doubts that parliamentary sovereignty made Magna Carta the creature of Parliament. Still, as recently as 2008, the chancellor of England, Jack Straw, could deliver a speech in the United States called "Modernizing the Magna Carta," concluding with a call for a British Bill of Rights and Responsibilities which might be "a step towards a fully written constitution, which would bring us in line with most progressive democracies around the world."

In America, as these remarks suggest, the course of constitutional development was very different. As A. E. Dick Howard, John Philip Reid, and Donald Lutz, among others, have shown, American colonists from the first moment of settlement jealously claimed their right to English liberties and to the common law that secured them, and they frequently referred to Magna Carta as a model and a source. While the British moved away from ancient law toward a sovereign Parliament in the eighteenth century, the Americans, who experienced Parliament as a foreign power within which they had no representation but whose taxes and trade regulations they were expected to endure, seemed to move in the opposite direction. Although their polities were newly made and much of ancient law was inapplicable among them—especially in New England, where primogeniture and entail never were established, but even in Virginia, where no titled local nobility was ever formed—the colonists clung to their assemblies as if they were part of an ancient constitution, and they interpreted efforts by the English ministry to modernize the empire as an infringement on traditional rights. The British, seeking to adapt to the aspirations of a modern, democratizing age, weaned themselves from Magna Carta. The Americans, "born equal, instead of becoming so," in Tocqueville's phrase, found in Magna Carta a symbol of political liberty, silently ignoring its feudal excrescences and adopting the common law insofar as it was, in the later words of Joseph Story, "applicable to the situation of the colony,



*Fresco of King John granting Magna Carta painted by Ernest Normand in 1900 at the Royal Exchange in London.*

and...not...altered, repealed, or modified by any of our subsequent legislation." The Americans eventually established many of the charter's provisions in written constitutions of their own.

The "good old" spirit of resistance to arbitrary authority in the name of the "good old" law was evident in the Stamp Act controversy in 1765 and throughout the period of the Revolution. Even the Declaration of Independence, after its theoretical discussion of the laws of nature and the rights of men, enumerated specific grievances in the language of the English constitution, going so far as to accuse Parliament of passing "acts of pretended legislation," "foreign to our Constitution, and unacknowledged by our laws"—a phrase which, in 1776, could only refer to a constitution of British North America, unwritten in the mod-



ern sense but anchored in a tradition that extended back to the Great Charter. When in the aftermath of declaring independence Americans turned to writing constitutions for themselves, they included enumerated bills of rights on the traditional model, often adopting specific passages from the English tradition even while adding a liberty of conscience and religious exercise then scarcely recognized overseas. Principles from Magna Carta abounded in their new systems: no taxation without consent, executive action subject to legal limitation, no imprisonment without a trial, trial by jury, recognition of local liberties. And one passage is preserved verbatim, the phrase “law of the land,” which can be found in some of the state constitutions and may be discerned, in the form of “due process of law,” in the federal Bill of Rights.

*American colonists from the first moment of settlement jealously claimed their right to English liberties and to the common law that secured them, and they frequently referred to Magna Carta as a model and a source.*

Magna Carta came about when all the ranks of society came together to restrain arbitrary action by the king. How could such a precedent apply to government by the people themselves? Americans came very quickly to recognize, in Jefferson’s terms, that “an elective despotism was not the government we fought for,” that sovereign power could be abused in the hands of the people as surely as in the hands of a prince. In retrospect, the clearest abuse of the new democracies was the support that many of them gave to the institution of slavery—itsself unknown at common law but reintroduced in the colonies as if from the Roman past. It is no accident that, when the slave power was defeated by force of arms, the constitutional results were registered in an amendment that included a new “due process” clause, now limiting by federal law the actions of the states. Modern analysts typically decry the use of that clause by the courts to enforce liberties associated with economic life, but in fact the argument

had traditional resonance: Coke in his *Institutes* interprets the phrase “liberties” in chapter 29 to mean that “all monopolies are against the great Charter, because they are against the liberty and freedom of the Subject, and against the Law of the Land.”

To take the story much further would involve us in the politics of the present. But it is worth asking when, if ever, our fundamental law changed from being an enumeration of powers and liberties to a partisan tool of one side or the other—and whether, like the people at Runnymede, we remain empowered to reclaim this inheritance as our own.



JAMES R. STONER JR. (Ph.D., Harvard University, 1987) is a professor of political science at Louisiana State University and author of *Common Law and Liberal Theory: Coke, Hobbes, and the Origins of American Constitutionalism*. He served from 2002 to 2006 on the National Council on the Humanities, to which he was appointed by President George W. Bush. He is an ISI faculty associate.

#### RESOURCES

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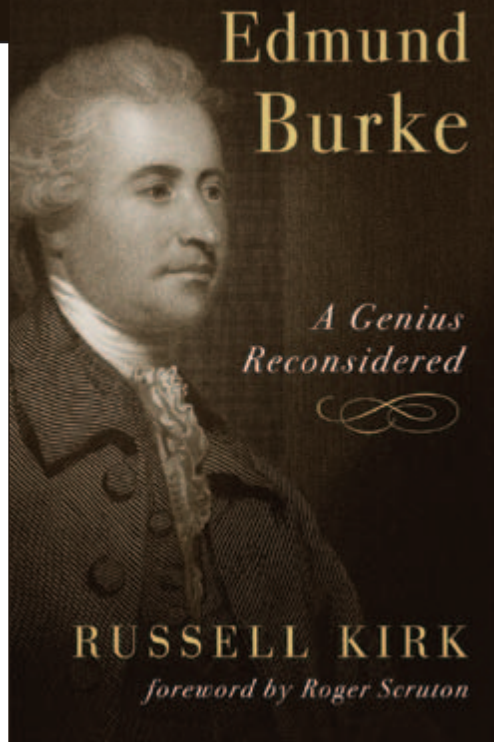
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# A NEW ISI REPORT: THE IMPACT OF COLLEGE ON POLITICAL OPINIONS



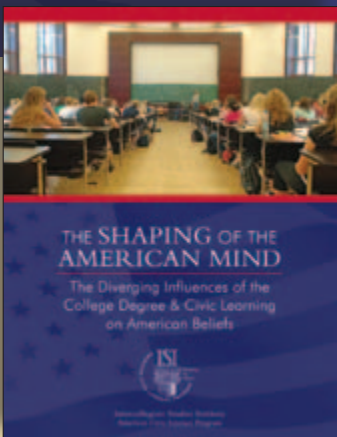
Last December, ISI's American Civic Literacy Program published a groundbreaking report exploring the relationship between the college experience and civic knowledge. The 2009 report entitled *The Shaping of the American Mind: The Diverging Influences of College and Civic Learning on American Beliefs*, builds on ISI's three previously published reports on civic literacy. This series of reports has garnered considerable public attention for exhibiting the failure of American colleges to instill in students even a basic understanding of our country's history, institutions, founding documents, and

economic principles. Reports in 2006 and 2007 showed that the average college senior could not even earn a "D" on this basic test, and at many of the nation's most expensive and prestigious colleges, seniors actually scored *lower* on the civic literacy test than did freshmen. Our 2008 report demonstrated that the average American (regardless of his or her level of education) is not learning about America's history and institutions outside of the classroom either—although he or she could do so, the data showed, by spending more time discussing current events and public affairs with family and friends, by reading, and by participating more actively in civic affairs.

The latest report, *The Shaping of the American Mind*, explores how civic knowledge and the college experience impact graduates' opinions about a host of perennial issues regarding American ideals, culture, and governance. We wanted to determine whether earning a college degree distinctly influences students' opinions about public issues despite their ignorance of the historical, political, and economic principles at the foundations of those issues. In addition, we wanted to explore the impact that civic learning has on students' opinions about the same set of public issues (and thus how students might respond if colleges were doing a better job of transmitting knowledge

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## *The Shaping of the* AMERICAN MIND



The Diverging Influences of College and Civic Learning on American Beliefs

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of America's history and institutions). Respondents were asked to register their level of agreement or disagreement on a scale of one to five, with thirty-nine separate propositions, across five issue categories. The results were intriguing.

Regression analyses showed that earning a bachelor's degree impacted respondents' opinions on only five of the thirty-nine propositions; respondents were *more likely* to favor same-sex marriage and abortion on demand, and *less likely* to favor teacher-led prayer in public schools, to believe anyone can succeed in America with hard work and perseverance, and to believe that the Bible is the Word of God. Just as telling are which opinions the college experience did not impact: although 72 percent of Americans think colleges should prepare citizen leaders by teaching America's history, key texts, and institutions, earning a bachelor's degree had no impact on whether a person believes our Founding documents remain relevant today.

In contrast to the college experience, increasing civic knowledge had an impact on respondents' opinions on twenty of the thirty-nine propositions. While there was less ideological flavor to the influence of civic knowledge, those who increased their civic knowledge were more likely to believe that America's Founding documents and the Ten Commandments remain relevant; less likely to believe that America corrupts otherwise good people; and more likely to believe that prosperity depends upon entrepreneurs and free markets.

Ultimately, the results of ISI's 2009 civic literacy report seem to indicate that if colleges and universities did a better job of teaching America's history, institutions, and texts, students' appreciation of them would increase accordingly; and surely, intellectual and political dialogue in America would be richer for it.

To read the report in more detail, visit [www.americancivilliteracy.org](http://www.americancivilliteracy.org).



## ISI'S CIVIC LITERACY RESEARCH INFLUENCES POLICY DEBATE

By documenting the failure of American higher education to effectively teach the nation's history and institutions, ISI's civic literacy research is designed to function as a catalyst for much-needed curricular reform on today's college campuses. The photo above captures just such catalytic efforts as Dr. Richard Brake, director of ISI's university stewardship division, briefs state legislators on ISI's civic literacy findings at the Texas Public Policy Foundation's eighth Annual Policy Orientation for the Texas legislature in January 2010. Dr. Brake, appearing with other higher education reformers such as Stephen Balch of the National Association of Scholars and Lorraine Pangle of the University of Texas, was asked to address the following panel topic: "Western Civilization: Dead or Alive in Academia?" ISI's empirical proof of an epidemic of civic ignorance among college graduates stunned the overflow crowd and has led the Texas State legislature to ask for ISI's help in drafting reform legislation to strengthen the Texas State System of Higher Education's core curriculum requirements later this spring.





Richard Allen speaking at a recent ISI lecture in Phoenix on the topic of “National Security: How Do We Secure America Now?”

## A LIFETIME WITH ISI: *Richard V. Allen*

In 1955, an unexpected event left an indelible mark on Richard V. Allen’s life: a letter addressed to the room’s previous occupant appeared in Allen’s mailbox during his sophomore year at the University of Notre Dame. Noticing the intriguing return address, “The Intercollegiate Society of Individualists,” he decided to open the third-class letter. “I found a newsletter with a review about a text I was using in a class” Allen remembers. “The review was written by a Yale student, M. Stanton Evans. He had it exactly right—and gave voice to my own concerns about the book. I joined ISI immediately...and began a close friendship with Stan that has only deepened in the half century of our cooperation.”

Later that year, Allen bought the premiere issue of *National Review* and, upon perusing it, learned that ISI’s first president, William F. Buckley Jr., was also editor of *National Review*. Two of Allen’s most influential professors from the University of Notre Dame, Dr. Gerhart Niemeyer and Father Stanley Parry, were also associated with ISI and *National Review*. This “accidental and reinforcing discovery” solidified the importance of the ISI connection. Allen was impressed that ISI members were not only influencing academe but also contributing to the national dialogue. “Conservative thought was there, active, in the mainstream,” he recalls, “and for me this was a remarkable stroke of good fortune.”

In his junior year at Notre Dame, Allen became a political science major. Dr. Niemeyer and Father Parry pointed him to great thinkers like Russell Kirk, Edmund Burke, and Ludwig von Mises. “I became involved with ISI because it opened a most important door, providing insight and reading I might never have encountered,” he states. “ISI was a component in my life from the mid-1950s and is a component even now. It is a very important anchor point.” One letter, two professors, and an institution dedicated to “educating for liberty” profoundly shaped Allen’s viewpoint.

In December 1957, during his first year in graduate school serving as Niemeyer’s assistant, Allen married Patricia A. Mason in her hometown of Indianapolis, Indiana. She attended St. Mary’s College, close to his Notre Dame, where she earned a Bachelor of Science degree and became a registered nurse. Dr. Niemeyer shortly thereafter

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“I BECAME INVOLVED WITH ISI BECAUSE  
IT OPENED A MOST IMPORTANT DOOR,  
PROVIDING INSIGHT AND READING I MIGHT  
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recommended Allen for an Earhart Graduate Fellowship, which he chose to pursue in Germany. One year later while the Allens were living in Germany as he studied at the University of Munich, they welcomed their first child, Michael. Michael’s six siblings, Kristin, Mark, Karen, Kathryn, Kevin, and Kimberly, followed. Today the Allen family has grown to include twenty-two grandchildren.

“ISI is a  
lifetime  
experience.”

While in Europe, Allen taught part-time as an instructor for the University of Maryland's overseas program. After three years of study at the University of Munich, he and his family returned to the United States when Allen took an assistant professorship at Georgia Tech in Atlanta. While there, he won the Congressional Fellowship of the American Political Science Association and went to Washington. But he was deflected from the fellowship, accepting instead an offer in September 1962 to help establish, under Admiral Arleigh Burke and David Abshire, the Center for Strategic and International Studies. In 1966 he was appointed senior staff member at Stanford University's Hoover Institution on War, Revolution, and Peace.

In 1968 he took leave from Hoover to work in the campaign of Richard Nixon. Allen worked as the chief foreign policy advisor, which combined his interests in international relations and political science. President Nixon appointed him principal associate of the National Security Council. From 1969 to 1971 he was in private business, then recalled by President Nixon and appointed deputy assistant to the president for international economic affairs. He left that position in 1972 and created Potomac International Corporation, an international consulting business. After nearly four years as candidate Ronald Reagan's chief foreign policy advisor and another year as President Reagan's first national security advisor, he founded the Richard V. Allen Company, a trade policy consulting company operating principally abroad.

One person whom he frequently encountered in Washington was a promising student he had met back in the 1960s while lecturing at an ISI seminar in Indianapolis. The two had kept in contact and Allen decided to award him the Public Affairs Fellowship he had created at the Center for Strategic and International Studies in Washington. The student was Edwin J. Feulner, now president of The Heritage Foundation. "The ISI connection serves as a very important reference for one's future," Allen says. "These and many other individuals in the fields of academe, government, and business have made immeasurable contributions." Allen's connection with ISI stayed strong well into his

career. Similarly, in each of his public service terms, he worked closely with fellow ISI alumnus John F. Lehman Jr. Together with a small group of colleagues, they formulated a comprehensive defense policy for the prospective President Reagan. Lehman became secretary of the navy in the Reagan years and built the six-hundred-ship U.S. Navy.

Allen recognizes the continual need for ISI's programming. "Citizenship prepares young people for the future." He believes that even in the current information age, with access to information so readily available, basic civic knowledge has not automatically increased. "Without adequate information grounded in sound principles, good choices cannot be made." Moreover, "any résumé with an ISI connection attracts my rapt attention; it's a strong indicator of motivation."

"ISI is a lifetime experience," states Allen. "It seems the best way to describe an organization that appears early in a student's life, brings a certain insight that remains with the individual, influencing thinking, choices, and actions." Allen also sees the critical necessity of the Collegiate Network, ISI's student journalism program. Just as he found ISI through happenstance, so another student may discover ISI through unplanned curiosity: "ISI's work with independent, conservative student newspapers is of crucial importance. One can never tell when an inquiring mind will come across an article that will open a door for that individual."



*Richard Allen speaking to lecture attendees about ISI's Collegiate Network*

Allen joined ISI's board in 1968 and continues to serve in that capacity today. Recently, he spoke at an ISI dinner event in Phoenix on the topic of "National Security: How Do We Secure America Now?" He has received honorary doctorates from Pepperdine University, Hanover University, and Korea University. Allen is a senior fellow at the Hoover Institution at Stanford University, a member of the Council of Foreign Relations, a cochair for the Washington-based bipartisan Committee for Human Rights in North Korea, and is an honorary fellow in the Department of Politics at the University of Otago in Dunedin, New Zealand. He has been decorated by the presidents of Germany, Korea, and Taiwan and received the Reagan Revolution Medal in 1987. He has published several books, is at work on another, and has written for the *New York Times*, *Wall Street Journal*, *The Atlantic*, and numerous other publications.

When he is not lecturing, Allen divides his time among homes in Denver, Colorado; Brant Beach, New Jersey, and the Gibbston Valley in New Zealand's South Island. In 1998 he and Pat first visited New Zealand and purchased land that includes a seven-acre vineyard at the independently owned and operated Peregrine Winery, which specializes in pinot noir, pinot gris, and other wines. He notes that he drives a tractor, cuts brush, plants trees, and installs and repairs his irrigation systems "in the constant struggle to stay on the right side of the grass."



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Throughout Allen's career, which has led him into academe, business, and public service and taken him to many unique locations around the globe, he has not forgotten ISI. In fact, Allen is one of ISI's most vocal supporters. He observes, "I'm especially grateful for the association and for that letter in my mailbox in 1955!"



These events are free and open to the public. For more information or to RSVP, please visit the website or contact Mary Radford at (302) 524-6139 or [mrادford@isi.org](mailto:mrادford@isi.org).

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# Coming Full Circle: From Graduate Fellowship Winner to Best-selling Author **BRIAN DOMITROVIC**



*Domitrovic was a featured speaker at ISI's 2009 Regional Leadership Conference on "Economic Crisis, Then and Now," which was held last October in Indianapolis, Indiana.*

**B**rian Domitrovic was a freshman at Columbia University in 1985 when he first became aware of ISI's work on his own undergraduate campus. Domitrovic was writing for a conservative campus newspaper at the time and enlisted the help of ISI to bring conservative speakers like Paul Vitz and Hilton Kramer to Columbia.

After graduating with a degree in history and a minor in mathematics, Domitrovic went on to graduate school at Harvard University, where he studied history and economics. On his first day of classes at Harvard, he befriended fellow graduate student Mark Henrie, who would later become ISI's senior vice president of academic affairs. It was Henrie, Domitrovic says, who

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"ISI STRIVES TO REINTRODUCE A VISION OF COMMUNITY WHEN IT COMES TO HIGHER EDUCATION.... I CAN ONLY ADMIRE THIS ENDEAVOR AND STRIVE TO KEEP UP WITH IT MYSELF."

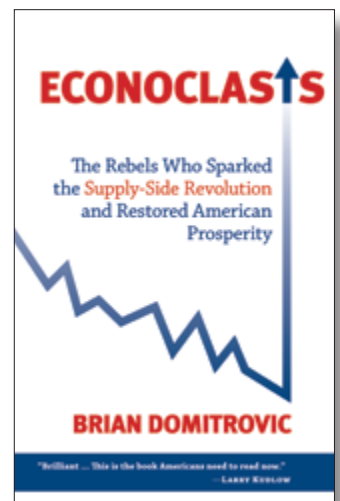
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encouraged him to apply for a Richard M. Weaver Fellowship, which Domitrovic was then awarded in 1994. After that, Domitrovic claims, he "was hooked on ISI."

Since completing his Ph.D. in history from Harvard in 2000, Domitrovic has had teaching appointments at Slippery Rock University, Grove City College, and Allegheny College, been published in the *Wall Street Journal*, the *Washington Times* and the *New York Daily News* (among many others), and has appeared on CNN (*Lou Dobbs Tonight*), CNBC (*The Kudlow Report*), and Fox Business to promote his latest book.

Now an assistant professor at Sam Houston State University in Texas and a seasoned teacher, lecturer, and mentor, Domitrovic remembers how pivotal ISI was in his own academic pursuits and continues to stay directly involved with ISI's crucial work on college campuses. "ISI strives to reintroduce a vision of community when it comes to higher education," asserts Domitrovic. "I can only admire this endeavor and strive to keep up with it myself. College (let alone learning) must be collegial, and ISI's achievements in this regard are probably its most surpassing."

Domitrovic is involved in every aspect of ISI: he serves as a faculty mentor for ISI's Honors Program, lectures for ISI on college campuses and at major events, participates in faculty development programs organized by ISI's Lehrman American Studies Center, and has sat on the board of and written for ISI



*Domitrovic's book, Econoclasts: The Rebels Who Sparked the Supply-Side Revolution and Restored American Prosperity was published by ISI Books and is available for purchase at [www.isibooks.org](http://www.isibooks.org)*



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“FROM AN ACADEMICALLY GIFTED UNDERGRADUATE ORGANIZING LECTURES, TO A GRADUATE FELLOWSHIP WINNER AND CONFERENCE PARTICIPANT, TO A FACULTY LECTURER AND BOOK AUTHOR: THAT’S A PRETTY GOOD SUMMARY OF THE PATH WE HOPE MANY OF OUR STUDENTS WILL TRAVEL.”

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*Domitrovic is a fellow of ISI’s Lehrman American Studies Center. He participated in ISI’s 2009 Lehrman American Studies Center Summer Institute at Princeton University, which provided practical, hands-on advice on curricular, pedagogical, and professional matters.*

publications such as *Modern Age* and the *Intercollegiate Review*.

“For all of the fruits that come with studying and teaching at the great universities,” states Domitrovic, “these places do, at times, represent fishbowls. Drawing up a review for one of the ISI journals—and especially attending a conference—I really do get the sense of turbo-charging the learning picked up in the secular academy.”

It was only natural, then, that Domitrovic thought to ask ISI Books to publish his most recent manuscript on supply-side economics. “As for *Econoclasts*, my hunch was fully borne out that ISI Books’ intellectual and editorial leverage would vault the manuscript to a

higher level of quality as it became a book.” ISI Books published *Econoclasts: The Rebels Who Sparked the Supply-Side Revolution and Restored American Prosperity* last September to rave reviews. Larry Kudlow, host of CNBC’s *Kudlow Report*, hailed *Econoclasts* as “a brilliant look at America’s last economic crisis... This is the book Americans need to read now, as our leaders rush forward to deal with the present crisis without consulting the lessons of the past.”

Domitrovic was honored with the ISI Director’s Award in 2000 for his dedication to all facets of ISI’s work. According to Mark Henrie, ISI’s senior vice president of academic affairs and Domitrovic’s old pal from graduate school, “Brian is a terrific example of what we might call the ISI life cycle. From an academically gifted undergraduate organizing lectures, to a graduate fellowship winner and conference participant, to a faculty lecturer and book author: that’s a pretty good summary of the path we hope many of our students will travel.”



*Domitrovic talks with attendees at a lecture that he gave on his newly published, *Econoclasts*, at ISI’s F. M. Kirby Campus for the Curran Lecture Series in the summer of 2009.*



# The Education

## *We Deserve*

BY WES SILER

“I HAVE COME  
TO LEARN  
DURING MY TIME  
WITH ISI THAT IT  
HAS PROVIDED  
MORE ANSWERS  
TO MY EARLY  
FRUSTRATIONS  
THAN I EVER  
COULD HAVE  
ANTICIPATED.”

“Politics is the study of who gets what, where, how, and why.”

These were the first words I read in a college classroom. After reading them, I felt a sense of unease and suspicion as I shut the book and thought about the meaning of the sentence. Immediately, images formed in my mind of the French and Russian revolutions, of the power of the state and the ability to coerce citizens. I thought of the Jacobins in France and the Bolsheviks in Russia, who knew exactly who should get what and how to use government force to make it so. It reminded me of Pat Dollard’s reversal of the von Clausewitz antithetical when he claimed that “politics is war by other means.” At the time I could not express what disturbed me about such a definition of the practice of politics, but I knew that something about it was wrong.

The Intercollegiate Studies Institute came into my life two years after that experience. By that time my travels had led me from a two-year stint at The George Washington University, to a six-month internship on Capitol Hill, to mission work in Romania and Uganda, and then finally to reentry into college life at the University of Virginia. Left unanswered during those experiences was the question of what exactly conservatism is, and how a conservative should view politics and political theory. I had often told my friends that I felt a duty to go into politics because I saw an enormous amount of correctable philosophic confusion in the field, but the truth was that I had not yet resolved my own difficulties or substantively formed my own beliefs enough to provide answers.



That changed when I joined an Intercollegiate Studies Institute reading group known as the Burke Society. The society was initiated by a student named Anne Bowie, who had long been familiar with ISI and who held particular affection for the writings of Edmund Burke. The Burke Society, Anne told me, was an organization dedicated to exploring the conservative intellectual tradition and preparing students to articulate true conservative beliefs on campus. When I signed up to join, the organization was still in its embryonic stages but already finding success and establishing a reputation at UVA. Anne and the other founding members had emerged victorious from a skirmish with the university's student council over the club's right to reserve membership in the group to self-identified "conservative" students.

It was clear to me from the beginning that the Burke Society was much more than a group of students wrestling with the limitations of the institutional classroom. Guided by ISI, the student association was continually fed shipments of free books by conservative authors. The first book I received from ISI was Russell Kirk's *The Conservative Mind*, a work that brought philosophic coherence to various authors I had read

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"ISI ALSO SUPPORTED THE BURKE SOCIETY BY BRINGING THOUGHTFUL SPEAKERS TO OUR SOCIETY MEETINGS, WHICH SET US APART FROM THE TYPICAL ACTIVIST ORIENTATION OF OTHER CONSERVATIVE GROUPS."

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and statesmen I knew. Kirk's work was the first I had read that traced the conservative perspective beyond the Barry Goldwater and Ronald Reagan campaigns and into the eighteenth and nineteenth centuries. It showed me that there were many past scholars, such as Disraeli and Newman, whom I would likely never read in a college classroom, as well as more recent



*Siler (bottom center) and the members of the University of Virginia's Burke Society at ISI's Edmund Burke Revival Conference held last October at the Russell Kirk Center for Cultural Renewal in Mecosta, Michigan. UVA's Burke Society played a large part in helping to organize the conference.*

scholars, such as Irving Babbitt, George Santayana, and Robert Nisbet, who could speak directly to our lives and circumstances today.

ISI also supported the society by bringing thoughtful speakers to our meetings, which set us apart from the typical activist orientation of other conservative groups. The society adopted the theme of "Fountain of Conservative Thought," and we found a specialized role on campus in challenging misperceptions of conservatism and deepening the understandings of the conservative perspective in our students. We welcomed leading conservative scholars such as the brilliant Dr. George Nash, author of *The Conservative Movement in America Since 1945*, and the remarkable Dr. James Kurth, the Claude Smith Professor of Political Science at Swarthmore College, who devoted an entire day to an extracurricular seminar with members of the society. The topics and themes varied widely during these lectures and seminars, but in each one, the scholar brought a passion for knowledge.

My appreciation for the conservative intellectual tradition expanded even further the following summer at the 2009–10 ISI Honors Program, at which two of us from the Burke Society interacted with some of the most promising conservative students in the nation. There we participated in remarkably profound discussions, something ISI makes possible by bringing together students and faculty with both a passion for knowledge and a healthy respect for mankind's spiritual existence. The Honors Program demonstrated to me that there truly is no ceiling to the expanse of



*Siler was one of only forty students chosen for ISI's 2009–10 Honors Program. ISI's Honors Program is a highly selective, year-long mentoring fellowship for the nation's most promising undergraduates. Here, Siler attends the capstone of ISI's Honors Program, a week-long conference held last July in Williamsburg, Virginia, titled "Meaning in History: Learning from the Past."*

the eternal order, and impressed upon me the ability of this order to relate to and guide us in our terrestrial condition.

With the assistance of Dr. Vigen Guroian, an ISI professor at the University of Virginia and a senior fellow at the Russell Kirk Center; Douglas Minson, ISI's executive director of academic affairs; and Annette Kirk of the Kirk Center, the Burke Society was able to recreate the environment and intellectual stimulation of the Honors Program for a group of our own best students, whom we recruited for a trip to Mecosta, Michigan. There at Russell Kirk's ancestral home, Burke Society members gathered to enjoy and interact with some of ISI's best faculty members, including the renowned Burke scholar Dr. Peter Stanlis; Dr. Ian Crowe, director of the Edmund Burke Society of America; and UVA's own Dr. Guroian. Of course, we also met Annette Kirk, who imparted to us a greater appreciation of her late husband's work and brought us face to face with the man as she knew him.

It was after that time that the leadership of the society and I realized that we were now guiding a group of students who were ready to assume responsibility for and take a greater role in their own education. It has been our endeavor since that realization to develop and administer a class at UVA wholly and explicitly committed to examining the conservative intellectual tradition. During the fall of 2010, the society plans to sponsor a weekly seminar with ISI professors and

presenters. Our goal is to facilitate the intellectually stimulating and invigorating environment that we have experienced with ISI for other students at UVA on a weekly basis, and we intend to petition our university for academic credit in the enterprise. Our students are no longer intellectually content with only brief meetings. Thanks to ISI, we have been equipped to convene an official class for our peers at the university.

It will be some time before ISI's investment at the University of Virginia and other colleges pays off in a visible way in the public arena, but when it does, I perceive that our country's current state of affairs will change. I am reminded that during the 2008 Democratic primaries, Hillary Clinton took pains to define herself as a progressive rather than a liberal and then proceeded to trace her political convictions back to the progressive era of the early twentieth century. The fact that Clinton and others, such as President Barack

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Obama, are well-schooled in the tactics of Saul Alinsky and the origins and development of Progressive ideology is becoming increasingly well-known. To challenge this type of intellectually fortified threat, conservatives must obtain a philosophical grounding of their beliefs to match. There is no better place to obtain this type of education than ISI.

I have come to learn during my time with ISI that it has provided more answers to my early frustrations than I ever could have anticipated. Politics, properly understood, is far more than the management of economic resources, as my first college textbook presumed. Politics is a public conversation about truth and the



best way to adapt our understanding of it to the complex communities in which we live. I have learned from ISI that being a statesman should not mean that one is fighting to gain a greater piece of the pie for himself or for his interest group; instead, it should signify that one is engaged in service to all citizens and to the insoluble principles that maintain blind and just standards for every person. As Edmund Burke once wrote, “Each contract of each particular state is but a clause in the great primeval contract of eternal society, linking the lower with the higher natures, connecting the visible with the invisible world, according to a fixed compact which holds all physical and all moral natures each in their appointed place.”

ISI’s conferences, books, colloquia, and seminars have opened my eyes wider than I thought possible and led me by the hand to new dimensions of political and philosophical thought. Its programs have reminded me that the guiding lights in my life should be the faith that sustains me, the inheritance upon which our current society rests, and truth to the extent that I and those before me have been able to perceive it. Desperate



*Siler and other conference attendees listen intently to Peter Stanlis, author of Edmund Burke and the Natural Law and one of the fathers of postwar conservatism, as he speaks at ISI’s Edmund Burke Revival Conference, held October 30–31, 2009, in Mecosta, Michigan.*

grasps at political meaning are made elsewhere, but it is within the historical and truly philosophical context that ISI provides that one may find truth.

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# Millennials, Technology, and Prudent Innovation

By Gerson Moreno-Riano, Ph.D.



ISI's Lehrman American Studies Center has the important mission of reinvigorating the teaching of America's Founding principles within higher education in the twenty-first century. Today's universities are populated by students often called Millennials. Just what is a *Millennial*? In most discussions about Millennials,

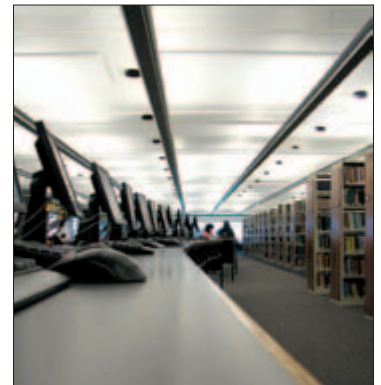
it is commonplace to understand these students in terms of their sociological and cognitive features. These generational traits are often deeply intertwined with Millennials' use of digital technologies to the extent that Millennials and digital technologies are almost considered synonymous. What this means is that the lines of demarcation between Millennials, technology, and culture are quite blurred. Yet it is clear that the intimate connection between Millennials and digital technologies is here to stay. This will undoubtedly have an impact in higher education and in the manner in which ISI's Lehrman American Studies Center carries out its mission.

While the characteristics of Millennials may be somewhat blurry, it is possible to demarcate two dominant schools of thought concerning their essential attributes. Both perspectives consider Information Communication Technologies (ICTs) such as the Internet to be central to Millennials' existence. But both differ regarding the effects of ICTs on the cognitive and sociological development of Millennials. The first school of thought considers Millennials as an *enhanced generation*. Some have argued that ICTs have precipitated a permanent and positive change in the thinking and learning patterns of Millennials and, consequently, universities need to accommodate this reality. Cognitive scientist Andy Clark, for example, has argued that the seamless interaction between technology and

human thinking has affected the cognitive processes of human beings to the point that perhaps cyborg—and not human—is a better descriptor and perhaps better condition than the current existential state of humans (e.g., Clark, 2003a and 2003b). Nick Bostrom of Oxford University's Future of Humanity Institute has also argued that information technologies have enhanced the human capacity for cognition and substantively affected and enhanced the thinking process of today's humans (e.g. Sandberg and Bostrom, 2006). Those who consider Millennials as enhanced beings suggest that they are more intelligent and demonstrate faster cognitive processing as well as alternative thinking patterns. Thus, they can multitask more effectively, can process a greater amount of information more quickly and critically, and, consequently, are bored more easily. Thus, universities must reorient themselves to a new and different kind of student.

The Enhanced Generation School also suggests that Millennials are more deeply connected to society and the world and are more progressive than ever before. In short, Millennials are *progressive cosmopolitans* at heart. ICTs have certainly assisted in this process. The Internet has facilitated

a reorientation of how Millennials understand the world. As Joshua Yates has argued in commenting on the work of sociologist Roland Robertson, today's cosmopolitanism is the result of a globalization that has led people to have a “growing *consciousness* of both the world as a single place...and humanity as a single people” (Yates, 2009, 7). This growing consciousness is clearly evident in the Millennial generation. In the 2007 report *Millennials Talk Politics*, researchers concluded that Millennials volunteer at record numbers and have an intense desire for civic engagement and



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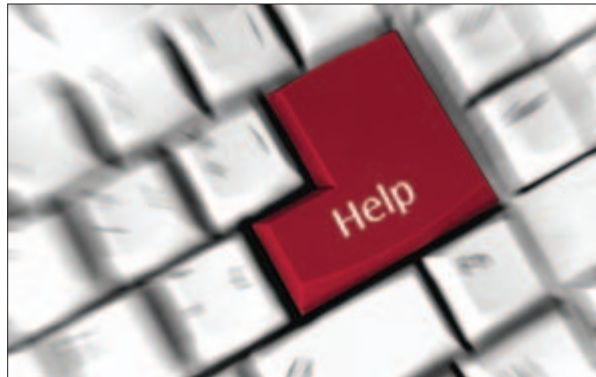


participation. This generation wants to make the world and its own communities better. It is dissatisfied with any political worldview that is divisive and fragmented, preferring social unity and holism instead. For Millennials, cosmopolitanism and localism are not mutually exclusive—it is all one big world and one large people.

While the Enhanced Generation School considers Millennials as an upgraded cohort, the Dumb Generation School regards Millennials as a *stunted generation*. The leading spokesperson for this view is Emory University's Mark Bauerlein. One of Bauerlein's first salvos appeared in a 2006 article titled "A Very Long Disengagement" published in the review supplement of *The Chronicle of Higher Education*. Therein, Bauerlein argues that Millennials, though highly connected via technology, are nonetheless poorly educated. Bauerlein's scathing criticisms were just starting. In May 2008, he published the widely read and much-discussed book *The Dumbest Generation*. Bauerlein agrees that Millennials volunteer more than ever before and have enhanced resources at their disposal. Yet Millennials, though technologically rich, are intellectually and socially impoverished. As Bauerlein argues:

Yes, young Americans are energetic, ambitious, enterprising, and good, but their talents and interests and money thrust them not into books and ideas and history and civics, but into a whole other realm and other consciousness. A different social life and a different mental life have formed among them. Technology has bred it, but the result doesn't tally with the fulsome descriptions of digital empowerment, global awareness, and virtual communities (Bauerlein, 2008, 10).

As in any debate, there are various arguments that exist between the poles of opposition. Both the Enhancement and the Dumb Generation Schools have, however, delineated the parameters of the discussion and focused discussions on the key themes of



educational content and teaching pedagogy. Depending on the particular school of thought, educational content should center on either contemporary and future events or the past, while teaching pedagogy should be either student-centered or content-centered. American universities and leading American higher education policy groups have, for the most part, accepted the conclusions of the Enhanced Generation School. Colleges are investing millions of dollars in information technology and exploring myriad ways to make their campuses, teaching, and learning more digitally connected and seamless. Likewise, American universities and the higher education segment have adopted a globalization framework on which to revise and reshape general education and political science curricula. If Millennials are both citizens of a country and, most importantly, citizens of planet earth, then, so it is argued, it behooves universities to reorient curricula away from the local and toward the more digital and global.

How should we respond to these trends and arguments? First, we should avoid a knee-jerk reactionism against educational uses of technology and globalizing the curriculum. Such reactionism could be interpreted as a rejection of Millennials themselves—an unfortunate consequence that we should categorically avoid. All too often I have witnessed colleagues and fellow academics besmirch the use of teaching technologies and global themes as if these were the devil incarnate.

We should remember not only that our classrooms are filled with Millennials but also that in the future it will be Millennials themselves who will be faculty, scholars, and university administrators. Given this demographic reality, it would serve us well to embrace a prudent progressivism toward the use of teaching technologies and global curricula initiatives. The progressivism that I am defending is simply an approach to educational innovation that is grounded in the core conservative principle of *prudentia*. In short, it is the grounding of creativity and innovation on a holistic and principled discernment.

Prudent progressivism would entail the development and deployment of education technologies akin to ISI's Lehrman American Studies Center's website, [lehrman.isi.org](http://lehrman.isi.org). It would include the development and deployment of teaching and learning technologies that engage the intellect and various sensory dimensions to reaffirm substantive content and principled critical thinking. This prudent progressivism would mean that we seriously undertake educating current *and* future faculty in the sound development and use of these educational technologies in curriculum and course development as well as classroom teaching. What this prudent progressivism entails is a rejection of a hermit-like entrenchment that bemoans pedagogical creativity, innovation, and, by implication, Millennial students. Prudent progressivism in teaching and learning welcomes the future and grounds it in that which is timeless and enduring.

Reinvigorating the teaching of America's Founding principles amid the Millennial generation will require this type of prudent progressivism. It will require a commitment both to the timeless and the innovative. I can think of no better institution to embody this dynamic composite than ISI's Lehrman American Studies Center.



ISI's Lehrman American Studies Center holds a two-week long Summer Institute each year for some of the nation's top aspiring college teachers addressing topics such as education and the Millennial generation.

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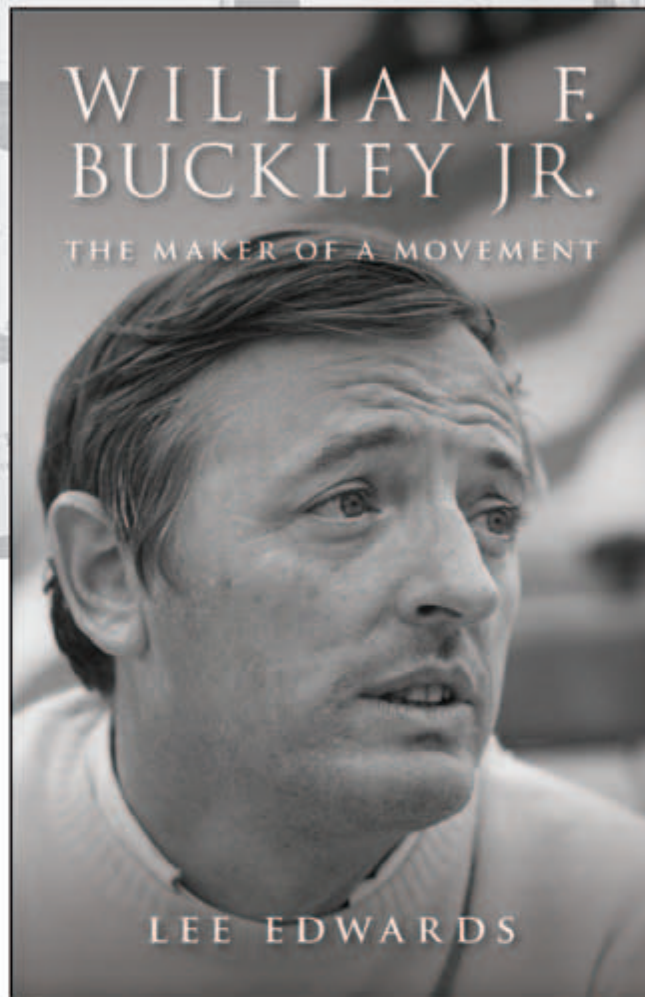
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# THE LAST WORD

by Jed Donahue

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**M**ore than a decade ago, as a young editor working in Washington, D.C., I took on some freelance work from ISI Books, just then ramping up its publishing program. The tasks I performed were hardly consequential, but the experience shaped my outlook and, ultimately, my career.

My first assignment involved a book titled *The Superfluous Men*, an anthology of writings by interwar conservative critics. Though the appointed task should have taken only a couple of hours, I became engrossed in the book, devouring essays by the likes of Albert Jay Nock, H. L. Mencken, and Allen Tate. ISI, I quickly realized, was doing something quite different from—something more important than—what was usually characterized as “conservative publishing” at the end of the Clinton era.


Thereafter, I eagerly welcomed assignments from ISI. Even more welcome was the opportunity that emerged many years later, when I was a senior editor at the Crown Publishing Group in New York: to join ISI Books as editor in chief.

Now, as a steward of ISI’s book publishing program, I remain mindful of the mission articulated by the founding editor of ISI Books, my colleague Jeff Nelson: “to instruct and to remember.” That phrase aptly characterizes ISI’s commitment to publishing thoughtful books—both original works that nurture the traditions of liberty and new editions of classic texts.

In 2009 ISI honored that commitment by releasing such important books as Brian Domitrovic’s *Econoclasts*, a masterful history of supply-side economics that reminds us of the foundations of America’s prosperity; George H. Nash’s *Reappraising the Right*, a worthy follow-up to Nash’s indispensable *Conservative Intellectual Movement in America Since 1945*; and *Thoughts and Adventures*, a new annotated edition of Winston Churchill’s forgotten masterpiece.

In 2010 ISI Books will continue to “instruct and remember.” The coming months will bring intellectual biographies of William F. Buckley Jr. and Whitaker Chambers, as well as *The Southern Critics: An Anthology*, which features landmark essays by Robert Penn Warren, John Crowe Ransom, and Flannery O’Connor, among others. Additionally, a new critical edition of *The Quest for Community* will show readers why sociologist Robert Nisbet’s magnum opus, originally published in 1953 (the year ISI was founded), is as relevant today as ever. As *New York Times* columnist Ross Douthat notes in his illuminating introduction, “Nisbet’s Eisenhower-era analysis of the modern political predicament looks as prescient as it’s possible for any individual writer to be.”

ISI Books’ commitment to quality remains as strong as it was in those early days when I was an avid reader and an occasional freelancer for the press. More than ten years after my introduction to ISI Books, I am still devouring its rich intellectual fare.

 *Jed Donahue is vice president of Publications for ISI and editor in chief of ISI Books.*



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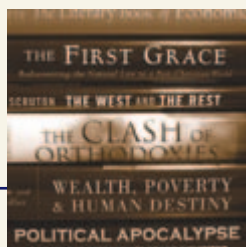
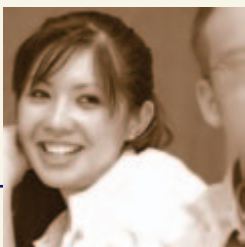
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