

1975
Summer
Schools



Intercollegiate
Studies
Institute, Inc.

The Intercollegiate Studies Institute's 1975 SUMMER SCHOOL PROGRAM

THE Institute will sponsor five summer schools during August, 1975. ISI conducts these sessions every summer to examine issues of continuing importance to the preservation of a free society. The theme of each school is carefully chosen to permit the widest possible application of the principles of various disciplines in the examination of the overall topic. This multi-discipline format reflects the Institute's belief that the free individual must come to know and act according to the truths of various fields of study and the relationships that exist among them.

The schools are devoted to comprehensive instruction through lectures, small-group seminars, and panel discussions. At the 1975 sessions, students will have a unique opportunity to discuss the major issues of the day with a wide range of outstanding scholars. Since faculty members will be sharing dormitory and dining facilities with the students, participants will be able to engage in extensive informal discussion sessions with professors. At previous seminars this close relationship has provided students—in the words of one—with “some of the most stimulating, interesting, and informative exchanges” of their academic experience. Students who are accepted must pay a \$25 registration fee. There are no other charges. ISI will pay the cost of room, board, tuition, and books. Students must provide their own transportation.

ISI hopes, through the disciplines of economics, history, philosophy, and political science, to provide the student with an appreciation of the liberal arts as a key to understanding the free society, and with a basis for further intellectual undertaking. This is our fundamental task, for ISI recognizes that the survival of the heritage of the West and the continuance of the free society depend upon the individual and his search for truth, which is the primary prerequisite for all human action.

ISI will conduct a summer institute on “**THE ROLE OF BUSINESS IN SOCIETY**” for California teachers of business education and social studies. This seminar, to be sponsored in cooperation with The Hoover Institution on War, Revolution and Peace, will be held August 3-8, 1975, at Stanford University.

A limited number of reservations are available for college students. If you would like additional information on this program and an application, please contact ISI's Western Director, Mr. Robert Reilly (114 N. Indian Hill Boulevard, Suite D, Claremont, California 91711).

Faculty

Dr. Israel M. Kirzner
Professor of Economics
New York University

Dr. W. Philip Gramm
Professor of Economics
Texas A & M University

Dr. Arthur Shenfield
Economist and Barrister

Guest Lecturers

Dr. Thomas G. Moore
Director of Domestic Studies Program and Senior Fellow,
Hoover Institution

Dr. Thomas E. Borcharding
Visiting Research Fellow,
Hoover Institution

— FREEDOM AND SANITY: —
THE PROBLEM OF MODERN MAN

ISI WESTERN SUMMER SCHOOL
August 17-22, 1975

Thomas Aquinas College
Calabasas, California

Ye shall know the truth and the truth shall make you free.

—*Gospel according to St. John*

Freedom shall make you true.

—*Martin Heidegger*

Above all things, modern man loves his freedom. And in the name of freedom, or "liberation," he justifies all things—from the most idealistic slogan to violence, killing and maiming innocent bystanders. But unless we have a clear and profound understanding of freedom and can concretely contrast it with its opposite, tyranny—tyranny of both the soul and society—we are helpless in distinguishing between a genuine freedom and the enormous and frequently self-serving and dangerous demands of a host of "freedoms to . . . , freedoms for . . . , and freedoms from . . ." which so dominate modern politics. The Gestapo and the KGB, the extermination of Jews and kulaks, and the exiling of Solzhenitsyn were all founded on a perverse understanding of freedom—and an understanding of freedom which also pervades our own political rhetoric, although not yet with such monstrous consequences.

Amidst the confusion of conflicting claims for freedom today, it is apparent that the understanding of the word has undergone a radical transformation. Even as our own nation approaches its Bicentennial, we can see the expressed intentions of our Founding Fathers' understanding of freedom reinterpreted to allow for things that would have been clearly repugnant to them. In a much larger and graver sense, though, we can see the nature and tremendous significance of this metamorphosis by comparing the opening quotations from St. John and Heidegger. In both of these statements freedom is seen as essentially related to truth. John takes the knowledge of truth to be the source

of freedom. But Heidegger exactly transposes this relationship by making the truth dependent upon freedom. The ominous implications of the latter position must be examined to see what the consequences of it have been and might be, for it is the credo of the modern enterprise, and it explicitly denies what Western Christian civilization has always had at its core—*i.e.*, the conviction that man can know reality and from it gain knowledge sufficient to lead a good life.

The source of this conviction has been twofold: reason and revelation. Reason told man that objective reality existed, that he could know it, that there seemed some purpose implied in its construction and that for him this purpose had to do with what he called "the good." Revelation told man that this good was God and that man's purpose was to know, glorify, and enjoy Him in a way divinely prescribed. The purpose of man, then, was firmly embedded in the divine order of things, and man was sane to the degree that he so proportioned his life and activities to reflect this order and to fulfill his purpose. A saint was one who most successfully did so; a sinner was one who transgressed this order; a madman was one who denied it. The saint alone was free.

Now the first postulate of the modern enterprise which underlies Heidegger's statement is not so much a direct rebuttal to the answer as a total dismissal of the question: is reality knowable? Modernity has foreclosed this question as fruitless. An affirmative answer would lead to a conception of man's nature that would restrict what man could do. For instance, one thing he could obviously not do is be God. This restriction seriously irritated the philosophers of modernity, notably Nietzsche in his famous remark from *Thus Spake Zarathustra*. "If there were gods in existence, how could I endure not to be a god?" To escape this

(Continued on reverse side of last panel.)

Faculty

Angelo Codevilla
Author

Harry Neumann
Professor of Philosophy
Scripps College

Gerhart Niemeyer
Professor of Government
Notre Dame University

Ronald McArthur
President
Aquinas College

Frederick Wilhelmsen
Professor of Philosophy
University of Dallas

LAW AND LIBERTY
IN THE ANGLO-AMERICAN TRADITION

ISI MIDWESTERN SUMMER SCHOOL
August 17-22, 1975

Lake Forest College
Lake Forest, Illinois

"A government which can apply coercion to the individual citizen only in accordance with pre-established, long-term general rules but not for specific, temporary ends is not compatible with every kind of economic order. If coercion is to be used only in the manner provided for in the general rules, it becomes impossible for government to undertake certain tasks. . . . In this sense Americans have been able to defend freedom by defending their Constitution."

F.A. Hayek. *The Constitution of Liberty*

The most urgent, and at the same time most perplexing problem in American society today is to reconcile the claims of law and order with those of liberty and freedom. In recent years severe outbreaks of internal social violence brought into sharp relief the fact that a tension exists between order and liberty, and that law fails to provide easy solutions between the conflicting demands of each. Images of the time, as presented in newspapers and media for example, demonstrate that ours is an era of moral confusion, rampant crime, and emerging nihilism. Guardians of the law in this environment show no particular desire to come face-to-face with the radically altered conditions of the time, or to recognize that the paramount requirement of civilization is for order, not license.

Of the great legal systems, the Anglo-American has shown the greatest capacity for harmonizing and adjusting the conflicting claims of order and liberty. It has accommodated a variety of claims and attempted to filter the ones which produce an orderly, decent society. The experience of the

Founding Fathers of the United States is illustrative: presented with a variety of options extending from pure anarchic political forms to those of military dictatorship, they chose to form a moderate republican government with local units of government sovereign as specified in its great charter, the Constitution.

The Anglo-American world has recognized that mere experimentation along the lines of speculative theory does not produce a workable system of government or a particularly happy state of affairs. A dimension is required that abstract "philosophies" ignore: experience. Anglo-Americans have consistently retreated to this standard, the known as opposed to the unknown, in their social and political undertakings.

The impact of ideological abstraction even in the Anglo-American legal world is surely growing. We are all too familiar with those persons, both bizarre and presentable, who, allegedly trained and respectful of the law, urge the most unethical antics in the courtroom, who justify "rights" which free the most hardened criminals, and who defend trial by jury only when the result favors their partisan preconceived position.

Today the law is presented as something divorced from concrete experience, as something which should promote a radical "equality" instead of traditional equity. The importance of property and individual initiative are denigrated in favor of a more exciting commitment to "social justice" and "consumerism," with little regard for either a genuine philosophical foundation for such a position or the slightest regard for the empirical con-

(Continued on next panel.)

Faculty

Russell Kirk
Author and lecturer

Thomas Molnar
Professor of History
Long Island University

Arthur Shenfield
Economist and Barrister

William Stanmeyer
Professor of Law
Indiana University

Guest Lecturers

Eliseo Vivas
Professor Emeritus
Northwestern University

M. Stanton Evans
Editor
The Indianapolis News

sequences of such a radical overturning of existing society. Nor is it of interest to such ideologues that neither the population at large—in the name of whom such changes are said to be made—nor rigorous scholarship treating the connection between law and economics support such policies. The demands made upon the governmental bureaucracy cannot be met; the goals advocated cannot be achieved; the unintended consequences of such proposed policies will be detrimental to those for whom the policies were allegedly made. And above all, the legal protection, the political freedom, and the economic prosperity of all will be undermined if not lost.

At a time when respect for law has seriously declined, when "law and order" is seen to be a codeword for something other than a genuine concern for increased crime, when bureaucratic regulation hampers economic productivity, and when the political process is endangered by partisans of every sort, it is crucial that citizens who want to preserve our traditional freedoms return to first principles supporting the institutions and activities that foster them. During the course of the Midwestern Summer School, the great subjects of law and economics within the Anglo-American experience and the principles underlying this tradition will be examined.



Students and faculty at an ISI Summer School.

APPLICATION REQUEST

Please send me an application for the following ISI summer schools:

- Eastern Midwest Western

"The Role of Business in Society" Summer Institute at:

- Stanford University Monmouth, Oregon

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intolerable burden of reality and the restraints it imposes, the modern philosophical enterprise constricted the universe, rejecting the very idea of truth and accepting as real only that which man could change. This would enable man to be free and creative in the same way as God. But to re-make himself in the image of autonomous man he would have to deny that he had already been made in the image of God. "What would there be left to create, if there were any gods?" asks Zarathustra. So both reason and revelation were rejected and replaced with this willful ignorance upon which modern man would found his unconstrained freedom.

The modern enterprise, because it abandons objective truth and therefore the possibility of knowing real purpose, is basically insane. The modern regimes of a man-remade man, Nazi

Germany, the Soviet Union, and Red China, have already reflected this as they have turned their nations into giant lunatic asylums and slaughter houses. One need only ask who is really free—Solzhenitsyn or Soviet Man; who is really sane—those in Soviet asylums or outside them? Uncomfortable questions also need to be asked about the sanity of our own nation and the extent to which it has followed in the flight from reality.

The ISI Western Summer School will carefully investigate the philosophical origins of the modern enterprise which transformed the meaning of freedom by changing its relation to truth, examine the profound problems and consequences it has led to in every aspect of life, and attempt to suggest ways in which some purpose may be brought to modern man's frenetic activity.

SPECIAL NOTE

ISI and the Conference for a Democratic Politics will co-sponsor three panels on political philosophy at the American Political Science Association's Annual Convention in San Francisco, September 2-6.

For additional information write to ISI (14 S. Bryn Mawr Ave., Bryn Mawr, Pa. 19010).

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LIBERTY, LAW AND VIRTUE:
THE THOUGHT AND TIMES OF THE AMERICAN REVOLUTION

ISI EASTERN/SOUTHERN SUMMER SCHOOL Georgetown University
August 11-16, 1975 Washington, D.C.

A few short years ago any serious discussion of "virtue" was denigrated, if not despised, in most prestigious academic and legal circles. A "value-free" social science reigned supreme; jurisprudence, or any course examining the philosophical foundations of the rule of law, had been excised from most law school curricula. Arguments in terms of good and bad, right and wrong, or anything remotely suggesting a moral judgment were viewed as quaintly naive, if not downright foolish. Only the most dramatic of political issues—war and impeachment—have brought these issues to the fore once again. And even now much of the contemporary discussion is at an extremely shallow level, frequently forced into serving a partisan or faddish purpose.

As we approach our Bicentennial celebration, and in view of the recent past, it is therefore particularly appropriate that we examine the close connection between law, liberty, and virtue necessary to support a government of free men. Prior to the American Revolution and even more clearly during the constitutional convention and the ratification debates, these questions were seriously and vigorously debated throughout the country. When does tyranny endanger liberty? What institutional checks are necessary to prevent the abuse of power? On what grounds is a legitimate government to be distinguished from usurpation? What role do property, taxes, and a sound currency play in maintaining a free and independent people? Over what issues should a war be entered into by prudent, but principled, men?

To understand these issues fully requires a sound understanding of the philosophical and religious heritage of America—which means, in turn, examining our European and especially our

English roots. The ideas of separation of powers, checks and balances, common law, the rule of law, legislative supremacy, and a mixed regime were all part of this legacy upon which the colonists and the Founding Fathers drew repeatedly. This heritage, however, was not simply transferred to the new land; the thought and institutions developed necessarily had something distinct.

From this difference came the idea that America was "a city upon a hill"—that is, a land decisively distinct and superior to anything in Europe. In this perspective English society was entering a period of serious decline, akin to that experienced by Rome before its fall. Political corruption, self-interested factions, luxury combined with vice, and a widespread erosion of valued social, religious, and political institutions were all seen to be rampant in the Old World. America was the last and a unique bastion of both liberty and virtue—the last great hope of the Western world.

The purpose of the Eastern Summer School will be to explore these fundamental philosophical, political, economic, social, and religious developments which intertwined to give us a government of ordered liberty, rule of law, a free enterprise system, and a people of solid republican virtues. The wider European influences will be outlined, with special attention given to English developments in the 17th and 18th centuries. How these ideas were then transferred to the colonies, the various and competing perspectives that developed, and then how these were forged into an enduring constitutional government will be studied in considerable detail. Through such a study the close connection between these three basic concepts—law, liberty, and virtue—will be more fully appreciated and understood.

Faculty

George W. Carey
Professor of Government
Georgetown University

M. E. Bradford
Professor of English
University of Dallas

Jeffrey P. Hart
Professor of English
Dartmouth College

Russell Kirk
Author and Lecturer

Dr. Arthur Shenfield
Economist and Barrister

ISI will conduct a summer institute on "THE ROLE OF BUSINESS IN SOCIETY" for Oregon teachers of business education and social studies. This seminar, to be sponsored in cooperation with the Oregon College of Education, will be held July 27-August 1 in Monmouth, Oregon.

A limited number of reservations are available for college students. If you would like additional information on this program and an application, please contact ISI's Western Director, Mr. Robert Reilly (114 N. Indian Hill Boulevard, Suite D, Claremont, California 91711).

This program has been approved for two semester or three quarter units of undergraduate or graduate course credit.

Faculty

Dr. Arthur Shenfield
Economist and Barrister

Dr. William R. Allen
Professor of Economics
U.C.L.A.

Dr. David Meiselman
Professor of Economics
Virginia Polytechnic Institute

Guest Lecturers

Dr. Thomas G. Moore
Director of Domestic Studies Program and Senior Fellow,
Hoover Institution

Dr. W. Philip Gramm
Professor of Economics
Texas A & M University

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