

become entangled in an underbrush of mismatched concepts to which they, their parents, and their future teachers will be hard pressed to bring order."

The minds damaged most by being dragged into this "underbrush of mismatched concepts" are those of boys. What is happening today in American education is truly a bias crime if ever there was one, perpetrated with mindless ingratitude. Who, after all, has generously granted inexperienced women entry to the professions they founded? Who have been the caring, demanding mentors to tens and hundreds of thousands of women over the centuries? Fathers in particular are so notorious in this booster role that literature and literary history are replete with them; behind virtually every high-achieving woman is a doting dad.

Who, conversely, are those brassy young singles out trolling for your husband in the workplace, with no regard for your happiness or your children's welfare? ("Feminists think men are jerks," someone noted, "and they all want one.") Whose heavy favoritism toward their sons drives their daughters to speechless rage and lifelong depression, and whose negative criticism drives their daughters to anorexia and bulimia, according to the *Journal of Abnormal Psychology*? Who are all those teachers supposedly turning a deaf ear to girls' contributions in class? Who is most threatened by the dynamic new woman in the office or graduate department and wills her to fail? And who are all those math idiots who voted Bill Clinton into the White House?

It is less the hostility of men than women's own marked preference for males over females that blights their own lives and the lives of girls. Mothers prefer sons, daughters prefer fathers, and, as Gregory Corso observed in his poem "Friend," "The majority of friends are male / Girls always prefer male friends." As for the cause of the aforementioned pubescent "crash," in which "Ophelia" goes mad and drowns her Self, in the absence of common sense one might turn to Tolstoy, who described the phenomenon so beautifully in *War and Peace*: it is the green sickness that gets Natasha in its vise and makes her hysterical and almost ruins her, all because Prince Andrei does not marry her in time.

Tragically, teenage girls today may not marry even if they suffer the green sick-

ness unto death; they are considered too young by modern social standards for that most simple and humane of cures. And so they will continue to drown. But now, at least, they can take everyone else down with them, because surveys for the first time show that more young men than any other demographic sector report themselves "depressed."

Marian Kester Coombs writes from Crofton, Maryland.

## The Liechtenstein Academy by Peter Laurie

"**C**ourage," said the Philosopher, "is the prime philosophical virtue" (by which he meant the moral kind) "lacking which all the others become irrelevancies one has no nerve to bring oneself to put into practice." It is a notion from another time, in accord with which it came to pass that the philosophical cream of my own generation, guided by enlightened self-interest, determined to bring no children into this world. The trouble one saved oneself. The trouble one saved *them*.

Trouble, of course, there has been. Though after each of our century's dallies with mass death—reserving those ongoing—sobriety *has* tended to shame frivolity awhile. Sometimes, it has even seemed as if we *were* about to embrace that modicum of what the wise once called wisdom, if only to preclude the interlocking disasters of a self-administered extinction or the literal conflagration of the world.

Always, the impulse fades. It fades because the absence of evil does not necessarily mean the presence of good. It fades because we cannot see things as they are, which is a necessary component to doing anything at all.

Perhaps now mere pragmatism, euphemizing the world into market conditions, whereas one might even with the naked eye make out a transoceanic oil spill, the industrial occultation of rain forests, may well succeed where past mass death has failed. Our cycles of certitude spew their virtual volcanoes of information, less and less about more and more, more and more about less and less, on toward everything you ever wanted to

**TELOS**

**A Quarterly Journal of  
Critical Thought**

*Does it still make sense to talk about Left and Right? What remains of the communist project after the collapse of the Soviet Empire? Has collectivism become official liberal ideology? What is the impact of feminism, anti-racism and multiculturalism on American traditions? What has happened to the American Right after its anti-communist ideology became obsolete? Are paleo-conservatives and neo-conservatives on the same political side? What does it mean to be a conservative today? What remains of American particularism in the age of globalization? Is the crisis of conservatism but another version of the crisis of liberalism?*

These questions are debated in the pages of *Telos* by independent scholars unafraid to challenge various ideological establishments. Recent issues have re-examined the meaning of American federalism, the populist legacy, the resurgence of nationalism, separatism, etc. Future issues will deal with the crisis of European Unification, the collapse of American education, the disintegration of "humanism" and the possibility of religious alternatives.

**Number 108**

**Special Issue on:**

**Racism, Multiculturalism and  
Globalization**

**Adam: Anti-Semitism and Racism**

**Sulewski: Lester Frank Ward**

**Pels: Strange Standpoints**

**Michael: Making a Stand**

**Karnoosh: On Drugs and Society?**

**De Benoist: On Globalization**

**Hunt: The First Peoples and Quebec**

**Combe: French Historical Research**

**Pickstock: Capitalism or Secularism?**

**Wegierski: Canadian Conservatism**

**Murray: On Affirmative Action**

**Gottfried: Post-1989 Socialism?**

Subscriptions include 4 issues per year and cost \$40 for individuals and \$95 for institutions. Foreign and Canadian orders add 15% for extra postage. Checks must be in US funds. Back issues cost \$14 each (\$30 for institutions). For subscriptions, back issues or information, write:

**Telos Press Ltd.**

**431 E. 12th Street,**

**New York NY 10009**

**212-228-6479 fax: 212-228-6379**

**e-mail: telospress@aol.com**

OCTOBER 1997/49

know about nothing but were afraid to ask. One comes actually to *prefer* one's universe devoid of the hoax of quality. (It may not occur to us that another well-known name for such a place is Hell.)

Unless one were a poet, say, or a philosopher. They, in their primordial purity of function and meaning, are as rare as stars in the daytime, though they may occur. Such a one might have been fated to be born in the midst of an Old World's highest of high hills, where Mozart also had been born, at one of that world's least propitious modern moments, a little after the Siegfried Line was breached.

Inspired by the example of Dietrich von Hildebrand and of Karol Wojtyła, otherwise known as Pope John Paul II, an admirably unselfregarding personage named Josef Seifert came to found the International Academy for Philosophy in the Principality of Liechtenstein. The term itself would appear provocative, recalling as it does those other two academies—Plato's, Cosimo's—of happy memory without which the world could never have hoped to have come into being at all.

This may well have been a nervy thing to try. Though as with that of Athens or of Florence, a family and a fortune stand behind it, Liechtenstein's princely house is not so well known—yet—as that of Solon or the Medicis. The old prince now deceased displayed a crucial presence of mind, though, in a maddened world, sparing his principality participation in the Third Reich. In contrast to those other world metropolises, most people have barely heard of Liechtenstein, whose obscurity behind mountains at the heart of a Europe currently obsessed with its own materialist/hedonist abandon may prove an asset whose value has yet to mature. It is the academy's premise that considerably less is right with the emerging human picture than most are willing to consider. The academy exists not to “study” philosophy (one may do that there, of course) but to resurrect it. At which point one may well ask whether such a thing were even possible; if possible, advisable; if advisable, desirable. That would be to begin, as Plato himself said all philosophy must, in wonder.

Seifert's first words to me were about my own New World (Dallas, as it happened, where I have never been). He was being introduced to a local political fig-

ure who asked him, in that singular way of our countrymen, not “What do you do?” but “What do *you* do?” and to which he replied, not “I write books” nor “I teach at the university,” though he did both, but—“I am a philosopher.” That was what he knew himself to be.

“A . . . ? A . . . ? What?” (It is hard to know whether the public figure's response was a ploy.) “A phuh . . . la . . . suh . . . phuh . . . ? Hey! Do you realize what that means? That means . . . that the lowliest truckdriver in this town . . . is of more real use in life than you!”

The man from the Alps where liberty is as air was not as abashed by the turn of conversation as he was meant to be. The prime philosophical virtue can be a fine thing on occasion. He respectfully asked if Tex had heard of Aristotle, the source of the opinion as to the prime philosophical virtue. It may have been vanity, but the query acquired a positive response. “Then you may know of his remark that what is of no ‘use’ may—on that very account—be what is most to be *valued*.” We are not yet a race of philosopher kings, and this notion had not occurred to Tex. It did serve, though, to put a period to the social interval.

But can there be “value” in pursuing what *is* of no “use”? The academy has been founded upon an apt set of observations, as startling as indefeasible, as disturbing as ignored: one, that our time has spawned a greater number of political murders than all other times put together; two, that these deaths are a consequence not of reversion to savagery, itself a real enough result, but of philosophy. The academy stipulates that the philosophies in question are, to be sure, demonstrably bad ones, ideologies passed off as philosophies, stratagems for psychological manipulation, even systematic *anti*-philosophies: that modernity is largely antipathetic to the traditional claims of philosophy as well as a consequence of its very attitude, that influential philosophers of the last three centuries have expended inordinate energies discrediting themselves. Whence the scorn of our no-nonsense Texan. He probably does know where the oil well is, after all.

But would he recognize his cousins-in-contempt? The ones who said, “God is dead, Nothing is true, Anything goes”? The ones who scoffed, “Philosophers have explained the world—it is necessary to *change* it!”? The ones who sneered, “Our enemies will never be in a position

to tell us we lied”? The ones who hoked up the portrait of Albert Einstein for the cover of *Time* with the rubric, “It's all relative,” as if the physicist himself had never said—as he had, repeatedly—that none of his theories had philosophical relevance at all? Or that school of linguistics that thought it had debunked the scandal of words actually meaning anything?

So we—who comprise in our own estimation the most sophisticatedly disillusioned human race since the opening words of Ecclesiastes—let swarms of meaningless words and hoked up images assail us every day. The phonier they come off, the truer we are apt to take them to be.

One evidently well-known thinker of our time I had the luck not to have heard of made front page news a few years back by declaring that history had come to an end. I happened to have been in Anatolia at the time, where the father of history and the first Ionian philosopher were born. This news flash led me to think that we have grown so used to the savor of sophistry we are likely to gag on any taste of truth, a predicament one sour Greek had commented upon even in *his* day: “Nothing ‘is.’ If it ‘were,’ it would be indefinable; if definable, incommunicable; if communicable, still unintelligible.”

This sounds to me now like only a fair appraisal of the task the academy has set itself. It will involve the healing of atrophied perception, the revival of the love of wisdom in its ancient and eternal sense, the restoration of the primacy of quality over quantity, mind over matter. For this to happen, we will have to allow some meaning to the evidence of things not seen and stop pretending that our own is the only form of mind.

*Peter Laurie is a writer living in upstate New York.*

For Immediate Service

**CHRONICLES**

NEW SUBSCRIBERS

TOLL FREE NUMBER

**1-800-877-5459**

# GREAT TOPICS—GREAT ISSUES

**THE MEANING OF DEATH—August 1997**—Bill Kauffman on the costs of war, Michael Hill on things worth dying for, Allan Carlson on the new euthanasia pill, and Barry Baldwin on the case for capital punishment. Plus Frank Brownlow's review of *Alias Shakespeare* by Joseph Sobran and Justin Raimondo's report on George Soros.

**NATIONAL SUICIDE—July 1997**—Thomas Fleming on learning a lesson from the Czechs, Curtis Cate on the French debate over immigration, R.J. Stove on Pauline Hanson's influence in Australia, Justin Raimondo on the future of the Pacific Northwest, William Murchison on why Mexico lost Texas, and Gregory McNamee on the state of Native Americans.

**MANIFEST DISASTER—June 1997**—Thomas Fleming on the new imperialism, Samuel Francis on globalism and its consequences, Joseph Sobran on the case for anti-Americanism, Srđja Trifkovic on America's role in the Balkans, and James George Jatras on benevolent global hegemony. Plus Rajko Dolecek's Letter from Pale and Justin Raimondo on David Horowitz and the ex-communist confessional.

**UTOPIAS UNLIMITED—May 1997**—Thomas Fleming on the world of W.S. Gilbert, Thomas Bertonneau on the death of science fiction, Jesse Walker on the cult of Philip K. Dick, and Scott P. Richert on the *X-Files*. Plus Samuel Francis reviews the latest biography of H.P. Lovecraft, and August Derleth's last editor recalls the founding of Arkham House.

**SQUEEZE PLAY: THE CONSERVATIVE MIDDLE—April 1997**—Samuel Francis on the GOP flop, Mark Royden Winchell on paleoconservatism, George Watson on the strange friendship between conservatives and the free market, Martin Mawyer on the future of the Christian right, and Paul Gottfried on Martin Luther King as conservative hero.

**NEW WORLD CULTURE: Mmm, mmm, good?—March 1997**—Bill Kauffman on life on Planet Hollywood, David Hackett Fischer on multiculturalism's assault on scholarship, Jesse Walker on Ray Davies and the Kinks as proud localists, and Michael Hill on the New Reconstruction of the South. Plus former ambassador Frank Ruddy on "Au Revoir, Boutros."

**THE SERVILE STATE CRACKS DOWN—February 1997**—Thomas Fleming on why everybody gonna pay tax today, Samuel Francis on the new federal police state, Sarah J. McCarthy on why Uncle Sam is not trusted, and U.S. Congressman Don Manzullo on judicial taxation without representation.

**HATE: OPEN SEASON ON HUNS, POLACKS, REDNECKS, WOPS, RUSSKIES, HUNKIES—January 1997**—Paul Gottfried on Polonophobia, Ralph Raico on Nazifying the Germans, Michael Hill on the tar and feathering of the South, and Wayne Allensworth on the Russian Demon. Plus Margie Burns on "Southern White Trash" as a genre of film.

**SACRAMENTS, ANTI-SACRAMENTS—December 1996**—Thomas Fleming on Uncle Sam as the Anti-Christ, Father Ian Boyd on the sacraments as perceived by G.K. Chesterton and Muriel Spark, Harold O.J. Brown on the sacraments of death, and Philip Jenkins on teaching religion vs. religious teaching.

**DON'T VOTE, IT ONLY ENCOURAGES THEM—November 1996**—Robert Weissberg on elections as a means of state control, James J. Condit, Jr., on vote fraud, Clyde Wilson on the two-party stranglehold, and Greg Kaza on "none of the above." Plus Senator Eugene McCarthy on immigration.

**SEX, SIN, AND SCIENCE—October 1996**—Philip Jenkins on the "one in ten" myth about homosexuals, Janet Scott Barlow on the pseudoscience of therapy, Thomas Szasz on the bogus justifications for circumcision, and Tomislav Sunic on drugs and democracy.

**BATTLES OF THE BOOKS: MULTICULTURALISM AND EDUCATION—September 1996**—Thomas Fleming on the latest assault on the classics, Zbigniew Herbert on the significance of T.S. Eliot, George Garrett on the legacy of Shakespeare, and Harold O.J. Brown on the Bible past and present. Plus essays on abolishing compulsory school attendance laws and on the dirty facts about college admissions.

## BACK ISSUE ORDER FORM

1 to 4 issues \$7.00 each; 5 to 9 issues \$5.00 each; 10 or more issues \$4.50 each (postage and handling included)

Date	Qty.	Cost	Date	Qty.	Cost
August 1997	_____	_____	February 1997	_____	_____
July 1997	_____	_____	January 1997	_____	_____
June 1997	_____	_____	December 1996	_____	_____
May 1997	_____	_____	November 1996	_____	_____
April 1997	_____	_____	October 1996	_____	_____
March 1997	_____	_____	September 1996	_____	_____

Name \_\_\_\_\_ Total Qty. \_\_\_\_\_ Total \$ \_\_\_\_\_

Address \_\_\_\_\_

MAIL WITH CHECK TO: CHRONICLES • P.O. Box 800 • Mt. Morris, IL 61054 • OR TO ORDER BY CREDIT CARD, CALL: 1-800-397-8160

# Modern Scholarly Editions of Classic Works for Today's Readers

## GOVERNMENT BY JUDICIARY

### THE TRANSFORMATION OF THE FOURTEENTH AMENDMENT

Second Edition

By Raoul Berger

Foreword by Forrest McDonald

It is the thesis of this monumentally argued book that the United States Supreme Court—largely through abuses of the Fourteenth Amendment to the Constitution—has embarked on “a continuing revision of the Constitution, under the guise of interpretation.” Consequently, the Court has subverted America’s democratic institutions and wreaked havoc upon Americans’ social and political lives.

One of the first constitutional scholars to question the rise of judicial activism in modern times, Raoul Berger points out that “the Supreme Court is not empowered to rewrite the Constitution, that in its transformation of the Fourteenth Amendment it has demonstrably done so. Thereby the Justices, who are virtually unaccountable, irremovable, and irreversible, have taken over from the people control of their own destiny, an awesome exercise of power.”

The Court has accomplished this transformation by ignoring or actually distorting the original intent of both the framers and supporters of the Fourteenth Amendment. In school desegregation and legislative reapportionment cases, for example, the Court manipulated the history, meaning, and purpose of the Amendment’s Equal Protection Clause in order to achieve a desired political result. In cases involving First Amendment freedoms and the rights of the accused, the Justices converted the Fourteenth Amendment’s Due Process Clause into a vehicle for the nationalization of the Bill of Rights. Yet these actions were nothing less than “usurpations” that robbed “from the States a power that unmistakably was left to them.”

This new second edition includes the original text of 1977 and extensive supplementary discourses in which the author assesses and rebuts the responses of his critics.

Raoul Berger, now 96, retired in 1976 as Charles Warren Senior Fellow in American Legal History at Harvard University.

555 + xxiii pages. Foreword, preface to the second edition, introduction, bibliography, bibliography of Raoul Berger’s writings, index.

Hardcover \$19.50 0-86597-143-9

Paperback \$ 9.50 0-86597-144-7



## “Conceived in Liberty”

For a nation “conceived in liberty,” the study of the ideal of a society of free and responsible individuals is a never-ending obligation. To encourage this deliberation, Liberty Fund—a private educational foundation established in 1960—makes available a wide range of outstanding books. In keeping with the Fund’s mission, books are both beautifully produced and priced to ensure their availability to all serious readers. Each title explores some aspect of the interrelationship of liberty and responsibility in individual life, society, governance, or economics. Accordingly, our publications include the works of Adam Smith, David Hume, Lord Acton, Ludwig von Mises, Nobel laureates F. A. Hayek and James Buchanan, crucial political writings of the American founding era, and other landmark works in philosophy, law, social and political thought, and education. We invite you to request a free copy of our catalogue.

Call 800-955-8335

Fax 317-579-6060

or write:

**Liberty Fund**<sup>INC.</sup>

We pay  
UPS shipping on  
prepaid orders.

8335 Allison Pointe Trail, Suite 300, Dept. CHR7, Indianapolis, IN 46250

Explore Liberty Fund’s catalogue on the World Wide Web  
at [www.Libertyfund.org](http://www.Libertyfund.org)