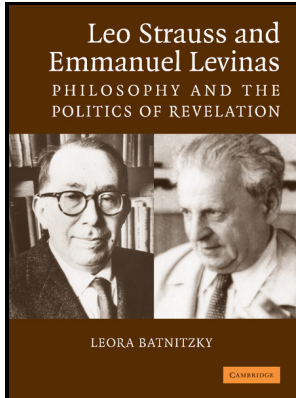


Leo Strauss, the Straussians, and the American regime

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Leo Strauss, the Straussians, and the American Regime

There is, to say the least, a tension between the two.

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The consequences are predictable: there is a fair amount of disagreement among the different writers, and the agreement there is appears almost to be deduced from the writers' conceptions of what Strauss must have said in order to produce the policy results they are trying to explain.

Positivism is the theory that says only scientifically empirically supportable claims merit the label of truth; all claims of the sort we have come to call values for example, judgments of what is morally and politically good, right, and just are pronounced merely subjective preferences, which can never be rationally validated.

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Her Strauss therefore rejects all the elements of political morality we associate with liberal democracy as defended by modern philosophers like Locke or Kant. He wrote detailed, almost Talmudic interpretative studies, dedicating more space to questions like how often Machiavelli cited the Roman historian Livy than to the substantive discussion of Machiavelli's principles of realpolitik.

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The trail thus leads from the mainstream media to LaRouche and thence to Drury. In place of truth, they must tell the people lies; they must give the

people sugarcoated myths that will console them and make them fit for social life. He did not voice any worry, however, about Straussians running the government.

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The Economist in June, shortly after Bartley's Wall Street Journal editorial, also identified the LaRouche literature as the origin of the buzz about Strauss and Bush foreign policy.

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Footnotes and other references included in the book may have been removed from this online version of the text. Drury stands somewhere behind the eruption of media coverage of Strauss and Straussians, but her own statements in the media are much closer to the LaRouche version than to what we find in the mainstream media.

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