

# Colloquī

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A journal for restless minds

## The “Stupid” Gene

*On well-educated ignorance*

Colloquī is a Deacon’s Corner weekly journal. Its mission and purpose: to encourage serious discussion, to promote reasoned debate, and to provide serious content for those who hope to find their own pathway to God.

Each week Colloquī will contain articles on theology, philosophy, faith, religion, Catholicism, and much more.

Be forewarned! Articles may and often will contain fuel for controversy, but always with the express intent to seek the Truth, the whole truth, and nothing but the truth, so help us God.

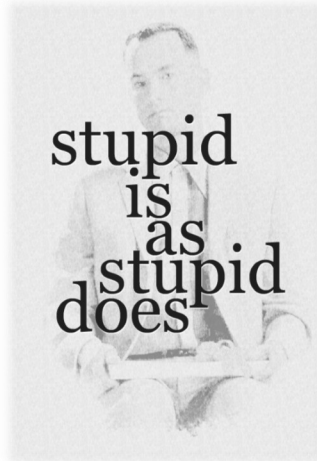
## The “Stupid” Gene

*On well-educated ignorance*

When asked whether he was “stupid or something,” Forest Gump replied, “Stupid is as stupid does,” a somewhat analogous aphorism akin to “Actions speak louder than words.” In his simple way, he answered the question without guile, honestly saying, in effect, that if he was behaving or acting stupidly, then yes, he must be stupid. His response clearly suggests that behaving or acting stupidly is a better indicator of one’s inherent stupidity than how well one might speak or how well-educated one might be.

With all the hifalutin’ foofaraw these days surrounding genetic testing, one cannot help but wonder if there might be a “stupid” gene to indicate one’s procliv-

ity toward stupidity. And no, let me be perfectly clear, such a gene, should it exist, would be found in every race, gender and color, for stupidity abounds across all bounds, no bounding boundaries, unless of course, you are not entirely human. There is one presumptive indicator of this tendency toward stupidity and that is simpleminded numskullery.



Now, stupidity comes in diverse flavors and it is important to understand which is which should one be asked the aforementioned question. But—and this is important, so listen up—stupidity is neither kith nor kin to intelligence nor to education for that matter. There have been, are now, and ever shall be

as many stupid geniuses as slow-witted, although one might earnestly conclude a certain corollary relationship between higher intelligence, academic achievement, ideological bias and stupidity.

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**H**aving just now made such egregious claims and in the interest of full disclosure and humble humility, I admit to holding several academic degrees, some measure of intelligence a bit beyond halfwit, while ideologically leaning ever closer to the horizontal. And yes, I have on too many occasions behaved stupidly, opened my mouth when the wiser course would have been to keep it tightly shut, and stupidly sputtered stupid stuff. With this I must admit to knowing of what I speak and thus lay claim to uncertain expertise in the august field of "Stupid Stuff Studies."

What follows is an amalgam of essays and whatnots upon which I dare to speak concerning the study of stupidity. Let the class begin.

Upon closer observation, it becomes apparent that every strong upsurge of power in the public sphere, **be it of a political or a religious nature**, infects a large part of humankind with stupidity. ... **The power of the one needs the stupidity of the other.** The process at work here is not that particular human capacities, for instance, the intellect, suddenly atrophy or fail. **Instead, it seems that under the overwhelming impact of rising power, humans are deprived of their inner independence and, more or less consciously, give up establishing an autonomous position toward the emerging circumstances.** The fact that the stupid person is often stubborn must not blind us to the fact that he is not independent. **In conversation with him, one virtually feels that one is dealing not at all with him as a person, but with slogans, catchwords, and the like that have taken possession of him. He is under a spell, blinded, misused, and abused in his very being.** Hav-

ing thus become a mindless tool, the stupid person will also be capable of any evil and at the same time incapable of seeing that it is evil. This is where the danger of diabolical misuse lurks, for it is this that can once and for all destroy human beings.<sup>1</sup>

These words, from an essay entitled *On Stupidity*, written by Dietrich Bonhoeffer, a Lutheran minister, scholar, and theologian while awaiting execution on April 8, 1945, record some of the problems at work in Hitler's rise to power. In another essay, Bonhoeffer suggests we are moving toward a time without religion.

What is bothering me incessantly is the question what Christianity really is, or indeed who Christ really is, for us today. The time when people could be told everything by means of words, whether theological or pious, is over, and so is the time of inwardness and conscience—and that means the time of religion in general. We are moving towards a completely religionless time; people as they are now simply cannot be religious any more. Even those who honestly describe themselves as "religious" do not in the least act up to it, and so they presumably mean something quite different by "religious."

Memes and bumper stickers, tweets and twitters, sound bites and Tator Tots all in a row, these are all stupid things, all meaning what, that I don't know. A few years ago, Joseph Pierce wrote an essay *The Wisdom and Wickedness of Women*, an intriguing and most assuredly misogynistic title if ever there was one.

The inanity of many bumper stickers continues to astonish me. Take, for instance, one which proclaims that "well-behaved women don't

make history." As a sound-bite it is not sound, nor does it give us much to bite into. It does, however, provide food for thought on the topic of fools and thoughtlessness. It assumes that making history is good and that being good isn't good. This is indeed both foolish and thoughtless.

Adolf Hitler made history. So did Attila the Hun. If making history is good and being good is not important, I presume that we can consider Hitler and Attila to have been successful. The same can be said of Islamist terrorists, serial killers, and mentally-ill airline pilots who crash their planes into mountains. On a purely Machiavellian level, this makes sense, even if it only makes sense if we are insensitive to the plight of the countless victims of such history-making men.

It is evidently true, therefore, that badly-behaved men make history. But what about women? The bumper sticker seems to be saying that history-making women need to behave as badly as history-making men. Women need to fight the Macho-Nazis by becoming Femi-Nazis. They need to fight the chauvinism of Attila the Hun with the *shevinism* of Attila the Hen!

Faced with such facile fascism we might be tempted to say that making history can go to hell with those who make it! Such a reaction is, however, too hasty because it is too reactionary. The point is that the bumper sticker is wrong in its claim that "well-behaved women do not make history." On the contrary, well-behaved women are always making history but not in the way that Hitler made history, nor in the way that female tyrants such as Bloody Bess (Elizabeth I) made history. They make history by means of maternity, teaching their children and their husbands how to be well-behaved. They make history in accordance with an aphorism that is

much older than any bumper sticker and much wiser than anything dreamt up by feminists. They make history because the hand that rocks the cradle rules the world.

The powerful silence in all of history is the silence of the hand rocking the cradle.

The truth is that the healthiest societies are always in one important sense matriarchies. They are societies in which strong and virtuous women raise strong and virtuous children, and in which well-behaved wives rein in the unruly passions of their poorly-behaved husbands. The unhealthiest societies are patriarchies in which the power of men runs riot because the power of well-behaved women to restrain them has been weakened. The most unhealthy society of all is one in which the women want to run riot with the men.

In short, we do not need a society in which women behave as badly as men, which seems to be the logic of the feminazism that inspired the inanity and insanity of the bumper sticker.

We need a society in which the silence of the lambs is more powerful than the violence of the rams. We need the hand that rocks the baby in the cradle, not the hand that throws the baby out with the bathwater or the hand that kills the baby in the womb. We need a society that knows that the hand that rocks the cradle is the very rock on which society stands secure. In other words, we need a society that knows that patriarchy can only exist if it nestles in the bosom of matriarchy.

And let's take a moment to ponder the connection between patriarchy and matriarchy a little more carefully. According to the ghastly gospel of feminism, the problem is that society is patriarchal and that patriarchy is patronizing towards wom-

en. The root of the feminist error is that feminists do not distinguish between men and fatherhood, conflating the two terms so that they are employed synonymously. In reality, however, patriarchy is not possible in a civilized culture if it is patronizing towards women because patriarchy (the rule of the father) is impossible without matriarchy (the rule of the mother). For a man to become a father he needs the consent and cooperation of a woman who wants to become a mother. It is only in uncivilized societies, the sort of societies advocated by feminists, that men become predators, seeking to use and abuse women without the desire or responsibility of fatherhood. In their fanatical advocacy of contraception and infanticide, feminists have indeed declared war on patriarchy (the power of fatherhood) but only at the expense of matriarchy (the power of motherhood). To put the matter bluntly they have declared war on parenthood, despising the parent and killing the child.

It is little wonder that St. John Paul II dubbed our deplorable epoch the culture of death. It is deadly not only because it kills babies and denigrates parenthood but because it kills itself in a senseless and suicidal debauch.

The antithesis of such horrible nonsense and the antidote to its poison is to be found in the person of the Blessed Virgin, the woman who is Motherhood Personified. It is no wonder that she is honored in the Litany of Loreto as being the seat of wisdom, the mirror of justice, and the cause of our joy. She is the wisest of women who undid the wickedness of Eve. She is not only a well-behaved woman who made history but the best-behaved woman on whom all history turns. *Sancte Maria, sedes sapientia, ora pro nobis!*<sup>2</sup>

Pierce subsequently pours gasoline onto the thoroughly flaming pyre

with another essay, "*The Arrogant Ignorance of the 'Well-Educated'.*"

On more than one occasion my essays for *The Imaginative Conservative* have been inspired by bumper stickers. Many moons ago, for instance, I wrote "The Wisdom and Wickedness of Women" in response to seeing a bumper sticker declaring that "Well Behaved Women Do Not Make History." Recently, sitting in traffic, I saw this very same bumper sticker on the car in front of me, beside another which declared the following: "What you call the Liberal Elite, we call being well-educated." The juxtaposition of these two stickers, carefully selected by the car's owner to teach me a lesson, set me thinking. I might even say that it taught me a valuable lesson, though not the lesson that my neighbor in the car in front of me meant to teach me.

Let's take the second bumper sticker first. Clearly designed to offend other motorists, it is supremely supercilious and extremely arrogant. We, the average Joe, whoever we may be, are not as "well-educated" as the royal "we" driving the car in front of us. This pompous "we," who is presumably a she, presumes that anyone who disagrees with her is poorly educated, whereas she, of course, is well-educated. If we were as well-educated as she, we would agree with her.

To be fair to her, she is basing her presumption on data that shows that those who are "well-educated" tend to vote for the Democrats whereas those who are less "educated" tend to vote Republican. She votes Democrat because she is well-educated. We, who are presumed to be Republicans (because we are presumed to be stupid), complain that those who are better educated than us (and are therefore better than us) are part of an elite.

The problem is that her education is not as good as she thinks it is. If she was educated in our secular system, she would have learned nothing whatsoever about theology, presuming that, if there is a God, he, or probably she, agrees with us. If he or she does not agree with us, he or she can go to hell. And, of course, we can tell God to go to hell because he or she is made in our image (we are not made in his/hers) and we can do what we like with him or her. In short, we can treat God with the same arrogance and superciliousness with which we treat our neighbor: "What God calls sin, we call being well-educated."

If she was educated in our secular system, she will know nothing of philosophy, or, if she does, she will believe that there was no philosophy worth taking seriously before René Descartes. She will know nothing of the philosophy of the Greeks, of Socrates, Plato and Aristotle, and still less of the great Christian philosophers, such as Augustine or Aquinas. Insofar as she's even heard of these people, she will presume that they did not know what they were talking about: "What the ancient philosophers call error, we call being well-educated."

If she was educated in our secular system, she will know nothing of history, or, if she does, she will know it only from her own twenty-first century perspective, or from the twenty-first century perspective of those who taught it to her. History is not about learning from the people of the past, their triumphs and their mistakes, but is about sitting in judgment on the stupidity of our ancestors, who are presumed to be unenlightened, or at least not as enlightened as she is or her teachers are. "What the people of the past believed to be immoral, we call being well-educated."

If she was educated in our secular system, she will know nothing of

great literature, or, if she does, she will have misread it from the perspective of her own twenty-first century pride and prejudice, or from the proud and prejudiced twenty-first century perspective of those who taught her. She would not think of trying to read the great authors of the past through their own eyes because, living in the past, such authors lack the sense and sensibility which she has. "What Jane Austen calls pride and prejudice, we call being well-educated."

Once we understand what being "well-educated" actually means in the deplorably illiterate age in which we find ourselves, we are not surprised to find these two bumper stickers side by side. One who is "educated" in this way, will obviously believe that "well-behaved women do not make history." What we, the uneducated, call bad behavior, the liberal elite call being well-educated.

To be "well-educated" is to be ignorant of theology, philosophy, history and the great books of civilization. It is to believe that we have nothing to learn from the Great Conversation that has animated human discourse for three millennia. It is to treat our neighbor in the car next to us with supercilious and scornful contempt, presuming that he is stupid because he is not as "well-educated" as we. It is to treat the greatest minds and the most brilliant writers in history with contempt because they are not as "well-educated" as we. In short, to be "well-educated" is not merely ignorance, it is the arrogance of ignorance.<sup>3</sup>

While on the mention of "well-educated" Pierce notes in another essay "*Education as if Truth Mattered*" what is missing from modern education.

The title of this essay, "Education as if Truth Mattered," is taken from the subtitle of Christopher Derrick's book, *Escape from Scepticism: Liberal Education as if Truth Mattered*, published in 1977. Derrick's subtitle was itself borrowed and adapted from the subtitle of E. F. Schumacher's international bestseller, *Small is Beautiful: Economics as if People Mattered*, published four years earlier. Derrick and Schumacher were friends, the former being instrumental in introducing the latter to the Church's social teaching, and the two books have much more in common than their ostensibly different subjects would suggest. In both cases, the authors illustrate how modernity's philosophical materialism has undermined the very foundations of civilized life and how the solution to the problem is a return to traditional concepts of the good, the true, and the beautiful. Schumacher turned to the wisdom of the ancients to help him understand the defects of the economy; Derrick turned to the wisdom of the ancients to correct the defects of the academy. Whether considering the plight of the economy or the academy, both men showed how the denigration of the good, the fragmentation of the true, and the destruction of the beautiful have resulted in a world that is bankrupt in terms of true wealth.

In a previous essay for *The Imaginative Conservative*, "Chesterton and the Meaning of Education," I highlighted the wisdom of G. K. Chesterton's critique of modern education. It is worth noting, however, that Chesterton's critique of the follies and fallacies at the heart of the modern academy was echoed by the generation of great writers who followed in his wake. T. S. Eliot's *Modern Education and the Classics*, published in 1934, complemented C. S. Lewis's "*Reflections on Education with Special Reference to the Teaching of English*" which was the

subtitle of his book, *The Abolition of Man*. Both works insisted that education could not be divorced from morality and that the latter must inform the former. Similarly, Eliot's *The Idea of a Christian Society* (1939) and his *Notes Towards the Definition of Culture* (1948) dovetailed with Lewis's position as regards the necessity of Christianity to any genuine restoration of European culture. Most notably, Eliot's depiction of "The Hollow Men" in his poem of that title, published in 1925, prefigures Lewis's "Men without Chests" in *The Abolition of Man* who are fictionalized to great satirical effect in Lewis's *That Hideous Strength*, the latter of which contains a delightful parody of the disintegration and dumbing-down of the modern academy.

And let's remember that great men write great books because of the Great Books that they've read. If the twenty-first century is to produce more great men and more great books, it will have to restore a true education; and a true education is an education as if truth mattered.<sup>4</sup>

As, Joseph Pierce has obviously missed the point, quite "stupidly" I might add, assigning educational greatness to contemporary academic purpose. But then, what else should one expect from an "old white man?" As one professor recently observed,

Contemporary universities are doing their best to eradicate prejudice and bias. Yet one remaining prejudice—against white men—is not only tolerated but encouraged. While we are told that **diversity of skin color and gender is an unmitigated good**, people in faculty meetings and job searches joke about the undesirability of white men. They look forward to the time when all the "old white men" shall disappear

from campus. Job performance? Publications? Pedagogical skill? These are now less important than a faculty that reflects the demographics of the school, or the general population, or ... we're not quite sure what. But everyone knows the first principle of academic life: **Diversity is a moral imperative.** (*emphasis mine*)

... Yet the prejudice against white men goes unquestioned. Its victims never speak of it publicly. They only hope not to offend, and to be allowed to go about their business.

"This is as it should be!" say the presumed moral leaders of the university. Men have held privileged positions for too long. White men, in particular, need to sit down and shut up so that others can speak out and take institutional power. For more radical activists, a group of white men is itself a symbol of oppression. ... The unspoken and largely unexamined assumption is that students need to learn from people who look like them. Women now make up the majority of college students; therefore, women should be their teachers.

... The notion that an individual, by virtue of his group identity, inherently possesses power or suffers oppression is a cornerstone of the theory of intersectionality.

The theory of intersectionality holds that oppression and privilege do not attach to a single characteristic (race or gender, for instance) but occur in combination depending on the intersecting traits one possesses. A black woman, therefore, experiences greater and different oppression than does a white woman, who suffers from only a single disadvantage. In this framework, group identity always takes precedence over individual identity, and white men are the most privileged group. Structural oppression is taken as incontestable fact.

Progressives adopt the group privilege narrative for particular purposes: to seize the levers of the university and change its personnel. If white men are indeed a homogeneous, oppressive bloc, then they may be opposed *en masse*.<sup>5</sup>

Professor Corey further notes that a new orthodoxy expressed by prominent progressives suggests a corollary to the derogation of men: the moral superiority of women. Because statistically, women are less violent and more emotionally sensitive than men, they should be placed in positions of leadership, *per se*. Doing so, they argue, will counteract the toxic masculinity that saturates our culture.

In *The Coddling of the American Mind*, Jonathan Haidt and Greg Lukianoff call such mental gymnastics "The untruth of us versus them."

Life should be understood as a battle between good and evil people. In this context, men (especially white men) are manipulative and vicious; women are upstanding and virtuous. Complex human beings are categorized simplistically as friends or enemies.

When intersectionalists insist that the identity of teachers must match the identity of students, they really mean to highlight the degree of difference from white male identity that a person brings to campus. They value individuals for characteristics that are involuntary and, according to a traditional understanding of academic justice, irrelevant. This trend is unintentionally patronizing. To say that women learn best from women, blacks from blacks, Hispanics from Hispanics, is to propose much the same educational segregation that Civil Rights

integration was designed to overcome.

Nor is there much, if any, empirical evidence to substantiate the “mirror effect”—the notion that students work harder and learn more when they see their own identity group represented at the podium. In truth, the “mirroring effect” is just one more anti-white male canard.

Unfortunately, these points will have little impact on intersectionalists. Their focus on identity is a religious conviction, not a reasoned position. And diversity is the first great commandment. ... On the intersectional view of justice, we should do good to friends and harm to enemies, promoting women and handicapping men.<sup>6</sup>

**P**lease note the radical misappropriation of what Jesus taught. By ignoring the rest of the commandment, intersectionalists distort and misapply what Jesus said.

You have heard that it was said, “You shall love your neighbor and hate your enemy.” But I say to you, Love your enemies and pray for those who persecute you, so you may be sons of your Father who is in heaven (Mt 5:43-45).

Professor Corey astutely expects criticism from the progressive left, even offering one up as an example. She argues unequivocally that it does not necessarily follow that women want to be *given* benefits and advantages, but that they just might prefer to *earn* them, that a great many women want to be chosen not for their sex, but for their individual talents. What a concept! Her closing remarks says it all.

Judge us, then, as men and women, not by our race or gender, but as

individuals. Judge us by our work, our minds, our characters, our kindness (or lack of it), our generosity, our energy, and our talents. Do not prejudice us. Do not tell us you need a representative or critical mass of people like us, or that you need to eliminate representative of the group “white men.” Both impulses are a kind of benevolent prejudice, operating on debatable assumptions about the betterment of society. Both have unintended and poisonous consequences that undermine the entire project of liberal education.<sup>7</sup>

Sir Roger Scruton (knighted in 2016 for his services to philosophy, teaching and public education) is an English philosopher and writer who specializes in aesthetics and political philosophy. Editor from 1982 to 2001 of *The Salisbury Review*, a conservative political journal, Scruton has written over 50 books on philosophy, art, music, politics, literature, culture, sexuality, and religion; he has also written novels and two operas. His most notable publications include *The Meaning of Conservatism* (1980), *Sexual Desire* (1986), *The Aesthetics of Music* (1997), and *How to Be a Conservative* (2014). He has been a regular contributor to the popular media, including *The Times*, *The Spectator*, and the *New Statesman*.

**T**he latest edition of *First Things* contains a brief note on his recent firing as head of a British architectural commission—an office for which he is well suited, given his thoughtful advocacy of buildings that are fit for human habitation—by the “feckless” administration of Theresa May.

**A**ccording to the report, George Eaton of the *New Statesman* interviewed him and published an account that cherry-picked quotations in order to misrepresent Scruton as guilty of anti-Semitism and Islamophobia, among other moral crimes. Never at a loss for words, Sir Roger provided a sober assessment of the whole affair:

We in Britain are entering a dangerous social condition in which the direct expression of opinions that conflict—or merely seem to conflict—with a narrow set of orthodoxies is instantly punished by a band of self-appointed vigilantes. We are being cowed into abject conformity around a dubious set of official doctrines and told to adopt a world view that we cannot examine for fear of being publicly humiliated by the censors. This world view might lead to a new and liberated social order; or it might lead to the social and spiritual destruction of our country. How shall we know, if we are too afraid to discuss it?<sup>8</sup>

When it comes to many of the considered issues which confront us as a nation, none are perhaps more divisive than abortion and immigration. I have written previously on the abortion issue so will, in the remainder of this essay focus on the current debate concerning immigration. Here I will forgo wading into the rats’ nest soup of legal / illegal, documented / undocumented tropes in order to focus on what I perceive are of far greater importance, and therefore, considered stupid by the open-borders cabal: assimilation and hyphenated-identities.

A century ago, Teddy Roosevelt insisted that our ancestors become



“unhyphenated Americans.”

Not one to mince words or speak the lingo of the politically correct cult, Roosevelt, in 1907, made his thoughts on immigration perfectly clear.

In the first place, we should insist that if the immigrant who comes here in good faith becomes an American and assimilates himself to us, he shall be treated on an exact equality with everyone else, for it is an outrage to discriminate against any such man because of creed, or birthplace, or origin. But this is predicated upon the person's becoming in every facet an American, and nothing but an American ... There can be no divided allegiance here. Any man who says he is an American, but something else also, isn't an American at all. We have room for but one flag, the American flag ... We have room for but one language here, and that is the English language ... and we have room for but one sole loyalty and that is a loyalty to the American people.

In 1916, he doubled-down in a speech delivered to the National Americanization Committee.

Let us say to the immigrant not that we hope he will learn English, but that he has got to learn it. Let the immigrant who does not learn it go back. He has got to consider the interest of the United States or he should not stay here. He must be made to see that his opportunities in this country depend upon his knowing English and observing American standards. The employer cannot be permitted to regard him only as an industrial asset.

We must in every way possible encourage the immigrant to rise, help him up, give him a chance to help himself. If we try to carry him

he may well prove not well worth carrying. We must in turn insist upon his showing the same standard of fealty to this country and to join with us in raising the level of our common American citizenship.

If I could I would have the kind of restriction which would not allow any immigrant to come here unless I was content that his grandchildren would be fellow-citizens of my grandchildren. They will not be so if he lives in a boarding house at \$2.50 per month with ten other boarders and contracts tuberculosis and contributes to the next generation a body of citizens inferior not only morally and spiritually but also physically.

Earlier last year, while passing through the Panama Canal, I read David McCullough's marvelous book, *The Path Between the Seas*, which details the monumental human effort to construct the canal. To truly understand the man who was Teddy Roosevelt, McCullough's book is a must read. I never met the man, but I admire him and find echoes of a more current president in his manner and his attitude.

Surrounding me, on my desks (yes, plural) are piles of essays and notes which urgently plea for attention. Should I mention every one, it would take a book, a very large one, and perhaps I shall when I find myself less occupied. In the meantime, I hear the not-so-silent screams of a cartoon demanding some immediate attention. So, in order to put this essay to bed, I shall, I suppose, humor Scott Adams with a brief synopsis of a recent Dilbert cartoon.

In the first frame, the pointy-headed manager confronts Dilbert,

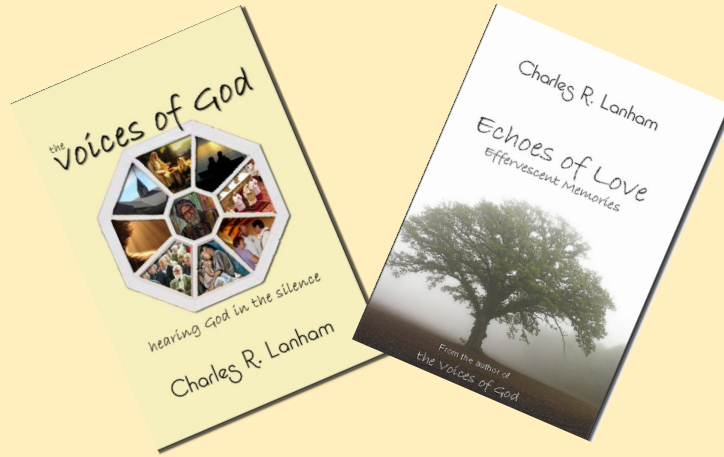
holding a piece of paper while saying, “We have seventeen pieces of evidence that you are an Elbonian spy.”

In the second frame Dilbert responds, “No, you have seventeen coincidences and a bad case of confirmation bias.”

To which, in the third frame, the pointy-headed manager demands, “Can you prove you are **not** a spy?” Dilbert replies, “How about I prove you're a moron and see how far that gets us?”

How is it that we have turned management of the academy and the care and feeding of our minds over to arrogant “well-educated” ignorant morons, too stupid to dress themselves? When did we abdicate our sovereign and inalienable rights, allowing those who would deny our humanity to legislate away our liberty and individual freedoms? When did we become so stupid? When?

1. Dietrich Bonhoeffer, “*Letters and Papers from Prison: On Stupidity*,” Touchstone, Updated edition, May 10, 2011.
2. Joseph Pearce, “*The Wisdom and Wickedness of Women*,” *The Imaginative Conservative*, April 19, 2015. Joseph Pearce is Senior Contributor at *The Imaginative Conservative*. A native of England, He is the author of numerous books, which include *The Quest for Shakespeare*, *Tolkien: Man and Myth*, *The Unmasking of Oscar Wilde*, *C. S. Lewis and The Catholic Church*, *Literary Converts*, *Wisdom and Innocence: A Life of G.K. Chesterton*, *Solzhenitsyn: A Soul in Exile* and *Old Thunder: A Life of Hilaire Belloc*.
3. Joseph Pearce, “*The Arrogant Ignorance of the ‘Well-Educated’*,” *Intellectual Takeout*, August 3, 2016.
4. Joseph Pearce, “*Education as if Truth Mattered*,” *The Imaginative Conservative*, March 1, 2016.
5. Elizabeth C. Corey, “*An Acceptable Prejudice*,” *First Things Magazine*, June/July 2019, pp. 9-11. Elizabeth C. Corey is the American Enterprise Institute Values and Capitalism Visiting Professor for 2018-19.
6. *Ibid.*
7. *Ibid.*
8. *While We're At it*, *First Things Magazine*, June/July 2019, p 70.



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