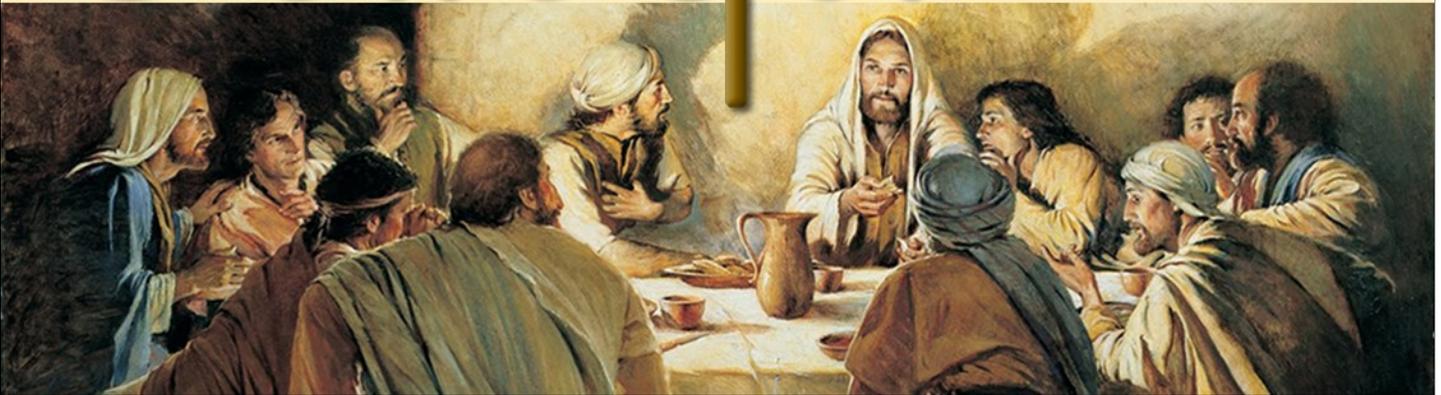


Colloquī

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A journal for restless minds

Echo Chamber Babel

A culture of conceit

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.

Echo Chamber Babel

A culture of conceit

Whether it was Albert Einstein or Fat Albert or Prince Albert in the can, most everyone has heard that witty pithy bon mot, that much too much, so often quoted quote: "The definition of insanity is doing something over and over again and expecting a different result."

This bit of common horse sense, with no warning whatsoever, mo-seyed to the mental trough looking for an oat to chew and finding none refused to, well, leave well-enough alone.

Someone, of whom I neither now recall nor the context, mentioned "echo chamber" and that space between my ears began reverberating, agitating synapses

otherwise engaged in furious games of tic-tac-toe.

The nag, now beside itself, glared at the other, then the trough, muttering with each nod and turn, "this time, ... this time, ...this time it will be different."

Should I go too far, I could apologize, but then, I shall no doubt go well beyond too far; far enough that I shall not have time enough nor the slightest inclination. Should truth scratch the hol-

lowed eye or offend the guttered ear where is the offense? What mortal wound, what cruel affliction, what tortured trauma could tempera ink of verbs and nouns inflict upon

such tender souls; or could it perhaps be toxic treason, seasoned with a dash of adverbial venom or, worse yet, a dollop of adjectival bitters to ruffle molting horse feathers?



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What rubs the craw so raw is the mad babble spewing forth from the echo chamber. Were it still confined, locked and secured within chamber walls, such babbling nonsense would be but the burbling blather of the lunatic babbling to no one listening. It would assuredly fail to bother anyone with half-a-mind, or a full one, in either case, but alas, the dam has well and truly burst and the undertow is inexorably dragging us all to hell, right here on God's green earth.

ONCE UPON A TIME:

I don't have to tell you things are bad. Everybody knows things are bad. It's a depression. Everybody's out of work or scared of losing their job. A dollar buys a nickel's worth. Banks are going bust. Shopkeepers keep a gun under the counter, punks are running wild in the street and there's nobody anywhere who seems to know what to do, and there's no end to it. We know, the air is unfit to breathe and our food is unfit to eat, and we sit watching our TVs while some local newscaster tells us that today we had fifteen homicides and sixty-three violent crimes, as if that's the way it's supposed to be.

We know things are bad—worse than bad. They're crazy. It's like everything everywhere is going crazy, so we don't go out anymore. We sit in the house, and slowly the world we are living in is getting smaller, and all we say is: "Please, at least leave us alone in our living rooms, let me have my toaster and my TV and my steel-belted radials and I won't say anything. Just leave us alone."

Well, I'm not going to leave you alone. I want you to get MAD! I don't want you to protest. I don't

want you to riot—I don't want you to write to your congressman, because I wouldn't know what to tell you to write. I don't know what to do about the depression and the inflation and the Russians and the crime in the streets. All I know is that first you've got to get mad. You've got to say, "I'm a human being, god-dammit, my life has value."

So, I want you to get up now, I want all of you to get up out of your chairs. I want you to get up right now, and go to the window. Open it, and stick your head out, and yell, "I'm as mad as hell and I'm not going to take this anymore!"

I want you to get up right now. Sit up. Go to your windows. Open them and stick your head out and yell - "I'm as mad as hell and I'm not gonna take this anymore!" Things have got to change. But first, you've gotta get mad! ... You've got to say, "I'm as mad as hell and I'm not going to take this anymore!" Then we'll figure out what to do about the depression and the inflation and the oil crisis. But first, get up out of your chairs, open the window, stick your head out, and yell, and say it: "I'm as mad as hell and I'm not going to take this anymore!"

Edward George Ruddy died today! Edward George Ruddy was the Chairman of the Board of the Union Broadcasting Systems and he died at eleven o'clock this morning of a heart condition! And woe is us! We're in a lot of trouble! So, a rich little man with white hair died. What does that got to do with the price of rice, right? And why is that woe to us? Because you people and sixty-two million other Americans are listening to me right now. Because less than three percent of you people read books. Because less than fifteen percent of you read newspapers. Because the only truth you know is what you get over this tube. Right now, there is a whole, an entire generation that never

knew anything that didn't come out of this tube. This tube is the Gospel. The ultimate revelation! This tube can make or break Presidents, Popes, Prime Ministers. This tube is the most awesome, god-damn force in the whole godless world. And woe is us if it ever falls into the hands of the wrong people. And that's why woe is us that Edward George Ruddy died.

Because this company is now in the hands of CCA, the Communication Corporation of America. There's a new chairman of the board, a man called Frank Hackett sitting in Mr. Ruddy's office on the 20th floor. And when the twelfth largest company in the world controls the most awesome, god-damn propaganda force in the whole godless world, who knows what s—t will be peddled for truth on this network.

So, you listen to me. Listen to me! Television is not the truth. Television's a god-damned amusement park. Television is a circus, a carnival, a traveling troupe of acrobats, storytellers, dancers, singers, jugglers, sideshow freaks, lion tamers, and football players. We're in the boredom-killing business. So if you want the Truth, go to God! Go to your gurus. Go to yourselves! Because that's the only place you're ever gonna find any real truth. But, man, you're never gonna get any truth from us. We'll tell you anything you wanna hear. We lie like hell. We'll tell you that, uh, Kojak always gets the killer and that nobody ever gets cancer at Archie Bunker's house. And no matter how much trouble the hero is in, don't worry. Just look at your watch. At the end of the hour, he's gonna win. We'll tell you any s—t you want to hear.

We deal in illusions, man. *None of it is true!* But *you people* sit there day after day, night after night, all ages, colors, creeds. We're all you know.

You're beginning to believe the illusions we're spinning here. You're beginning to think that the tube is reality and that your own lives are unreal. You *do* whatever the tube tells you. You dress like the tube, you eat like the tube, you raise your children like the tube. You even *think* like the tube. This is *mass madness*. You maniacs. In God's name, you *people* are the real thing. *We* are the illusion. So turn off your television sets. Turn them off now. Turn them off right now. Turn them off and leave them off. Turn them off right in the middle of this sentence I am speaking to you now. Turn them off!

Last night I got up here and asked you people to stand up and fight for your heritage, and you did, and it was beautiful. Six million telegrams were received at the White House. The Arab takeover of CCA has been stopped. The people spoke, the people won. It was a radiant eruption of democracy. But I think that was it, fellas. That sort of thing is not likely to happen again. Because at the bottom of all our terrified souls, we know that democracy is a dying giant, a sick, sick dying, decaying political concept, writhing in its final pain. I don't mean that the United States is finished as a world power. The United States is the richest, the most powerful, the most advanced country in the world, light-years ahead of any other country. And I don't mean the Communists are gonna take over the world, because the Communists are deader than we are.

What is finished is the idea that this great country is dedicated to the freedom and flourishing of every individual in it. It's the individual that's finished. It's the single, solitary human being that's finished. It's every single one of you out there that's finished. Because this is no longer a nation of independent individuals. It's a nation of some

two hundred odd million transistorized, deodorized, whiter-than-white, steel-belted bodies, totally unnecessary as human beings and as replaceable as piston rods.

Well, the time has come to say is 'dehumanization' such a bad word? Whether it's good or bad, that's what is so. The whole world is becoming humanoid, creatures that look human but aren't. The whole world, not just us. We're just the most advanced country, so we're getting there first. The whole world's people are becoming mass-produced, programmed, numbered, insensate things.

The American people are good people: Democrats, Independents, Republicans and others. Under no circumstances will I and I hope no others, capitulate to those that want to undercut what's all good in America.¹

Howard Beale said all that, once upon a time, in *Network*, a 1976 satirical indictment of the "most awesome, god-damn propaganda force in the whole godless world," television media. It was satire then, but today, a really, really, really crude reality show.

Once upon a time, we knew what was wrong with the world and could say it aloud. We could shout it as often and as loud as we wanted from open windows or rooftops or the streets. But alas, no more.

Now we sit, comatose from fear, staring with dead unseeing eyes through opaque, hermetically sealed, unbreakable windows—it is for our own good, you know, to prevent our leaping out of them—as thoroughly addicted to our TVs, "smart" phones, computers, tablets as any addict who ever muttered "I can quit whenever I

choose to do so." And we wonder why we neither care nor bother in the least to wonder why.

We don't socialize anymore because feelings could be hurt, damaged beyond repair by racist, xenophobic, homophobic, transphobic, gender-phobic, human-phobic, hate-filled, discriminatory, prejudiced, bigoted baskets of deplorables, "humanoid creatures" masking as dishonest human beings. We don't communicate anymore because we have little or nothing to say that may not or might possibly result in someone taking offense.

We refuse to engage our minds, to read great works written by august authors long now dead and for the most part, studiously forgotten. Pedantic professors, potty-mouthed pundits, the propagandizing press and pettifogging politicians have promulgated, as politically correct, secular dogma: the dead are dead, deader than the proverbial toenail. The dead can teach us nothing of modern *mores* and cultural *advances*; we have nothing to learn from the past, the past is passé, irredeemable and despicably immoral. Listen to us, we sell the truth.

The past enslaved the mind to the will and whims of an ineffable transcendent power, to multiple gods or the one God to rule them all. This, of course, is the secular ideologue nothing more than religious nonsense used to fool faithful fools into docility and patient sufferance, into believing eternal happiness awaits them if they believe long and hard enough, suffer enough, give enough, then die enough.

According to Marx, “Religion is the opium of the people” If this be true—coming from the father of socialist/communist thought, how could it be otherwise—then one must presume religion capable of inducing sustainable narcosis, an overwhelming, long-lasting feeling of well-being coupled with unending, glorified, sanctified bliss. Why then, do you suppose, the number of disciples continues to decline while true opioid abuse increases? Could it possibly be something other than the absolute truth? But then, quoting someone long ago dead, “What is truth?”

The problem with the vast lot of us is that, as with the vestigial tail, we have lost the desire to be virtuous, the need to be humble. We have, in large part, reached the heights of arrogance commensurate with the depths of our ignorance. How many—the better ask would be: how few—have ever noticed the obvious etymological similarity between—that is, the root word for—*ignorant* and *ignore*? Both words come from the Latin *ignorare* (“to ignore, be ignorant of”) by which the measure of our culpable ignorance equals our unrestrained enthusiasms to ignore reality.

Ignorance and lack of ambition are sure signs of a rotter in possession of an overweening arrogance, a competence founded upon incompetence, and an infantile narcissistic ego with an emotional attachment to laziness demanding to be spoon-fed. Too few care a twig for Howard Beale—he was quite demented, you know—even less for his mad rant.

You're beginning to believe the illusions we're spinning here. You're beginning to think that the tube is reality and that your own lives are unreal. You *do* whatever the tube tells you. You dress like the tube, you eat like the tube, you raise your children like the tube. You even *think* like the tube. This is *mass madness*. You maniacs. In God's name, you *people* are the real thing.

The real thing? How would a madman know what is real and what is not? Why listen to such a raving lunatic? Nothing is real, or so we have been told to believe; a mere fantasy, a reality show ginned up in the wild imaginations of the digital gods who made us. The same gods who know—but never will admit to knowing—that when you own the language you own the mind; power, ultimate power, belongs to those who control the mind by subverting the language to their own tortured ends.

The Orwellian future, *Nineteen Eighty-Four*, once but a fiction, has turned from mere fantasy into a dystopian nightmare; its imaginative themes of government overreach, totalitarianism and the regimentation of all persons and behaviors within society are now the dreams of puppy dogs and pussy cats. The guardians (the press) of individual liberty, free speech and free thought, in combine with social media and technological oligarchies have become complicit partners of the government in the object enslavement of the human mind. In the public square, where free and open ideas are the food and fodder of a free people, media oligarchies now limit debate; they decide who is heard, who is not, and what the public is allowed to hear.

No doubt there are doubts and doubters who doubt the indubious of the aforementioned. As the oat always tastes best after the nag has chewed on it for a while, listen to what a few horse flies have to say after being tail whipped.

A handful of people, working at a handful of technology companies, through their choices will steer what a billion people are thinking today. I don't know a more urgent problem than this. It's changing our democracy, and it's changing our ability to have the conversations and relationships that we want with each other.—Tristan Harris, former Google employee

Randomized, controlled experiments conducted with more than 10,000 people from 39 countries suggest that one company alone — Google LLC, which controls about 90 percent of online search in most countries — has likely been determining the outcomes of upwards of 25 percent of the national elections in the world for several years now, with increasing impact each year as Internet penetration has grown. —Robert Epstein

The YouTube algorithm that I helped build in 2011 still recommends the flat earth theory by the “hundreds of millions.” This investigation by @RawStory shows some of the real-life consequences of this badly designed AI.... So basically we have the two best AIs of the world, on Instagram and YouTube, competing to convince people that the earth is flat. Because it yields large amounts of watch time, and watch time yields ads. This is a #raceToTheBottom. ... Flat Earth is not a 'small bug.' It reveals that there is a structural problem in Google's and Facebook's AIs: they exploit weaknesses of the most vulnerable people, to make them believe the darnedest things.—Guillaume Chaslot, former YouTube and Google employee

The dynamics of the attention economy are structurally set up to undermine the human will. If politics is an expression of our human will, on individual and collective levels, then the attention economy is directly undermining the assumptions that democracy rests on. If Apple, Facebook, Google, Twitter, Instagram and Snapchat are gradually chipping away at our ability to control our own minds, could there come a point, I ask, at which democracy no longer functions?—James Williams, former Google strategist.

Social networking sites might tap into the basic brain systems for delivering pleasurable experience. However, these experiences are devoid of cohesive narrative and long-term significance. As a consequence, the mid-21st-century mind might almost be infantilized, characterized by short attention spans, sensationalism, inability to empathize and a shaky sense of identity.—Susan Greenfield, Oxford professor

Twice as many teenagers now have depression as a generation ago. This high rate of depression has no biological explanation. Instead, it appears to be caused by engagement with social media on smartphones. It's now clear that there's a strong association between use of social media and depression in adolescents. The more depressed adolescents are, the more they use social media; the more they use social media, the more depressed they are. Which causes which is unclear, but whatever the cause, it's a vicious cycle.—Dr. Nassir Ghaemi

Just before July fourth, for example, Facebook automatically blocked a post from a Texas newspaper that it claimed contained hate speech. Facebook then asked the paper to 'review the contents of its page and remove anything that does not comply with Facebook's policies.' The text at issue was the Declaration of Independence.—Bob Goodlatte (R-Va.)

Core assumption in tech: personalized ads are better for users. Ads exploit your insecurities to manipulate you into buying stuff you don't need. Who wants their personal insecurities amplified?—James Damore, former Google employee

Shallow emotions. An incapacity to feel genuine love. A need for stimulation. Frequent verbal outbursts. Poor behavioral controls. These are just some of the things that social media are encouraging in all of us. They're also a pretty comprehensive diagnostic checklist for sociopathy — in fact, that's where I got the list.—Milo Yiannopoulos

One of the things I've been very interested in is feats of concentration that people used to perform all the time — [such as] writing a book in six weeks or a computer program in a few days. I don't think that's impossible now, but I do think it's become considerably harder in our environment to enter important and deep states of focus and concentration, because we surround ourselves with technology, whose business model is to distract us.

Our computers are ostensibly productivity-enhancing machines, but they also are loaded with platforms whose business model is to consume as much of your time as possible with ads and noise and distraction.

*There's nothing wrong with taking a break, but we've engineered our environment for distraction. We bob from one thing to another, perpetually. And I don't know if it's so great for our culture or even ourselves.—Tim Wu, author of *The Attention Merchants**

Facebook and Google assert with merit that they are giving users what they want. The same can be said about tobacco companies and drug dealers. The people who run Facebook and Google are good people, whose well-intentioned strategies have led to horrific unintended consequences. The problem is that there is nothing the companies can do to address the harm unless they abandon their current advertising models.—

Roger McNamee, venture capitalist, an early investor in Google and Facebook

I don't know if I really understood the consequences of what I was saying, because [of] the unintended consequences of a network when it grows to a billion or 2 billion people and... it literally changes your relationship with society, with each other... It probably interferes with productivity in weird ways. God only knows what it's doing to our children's brains. The thought process that went into building these applications, Facebook being the first of them... was all about: 'How do we consume as much of your time and conscious attention as possible?' And that means that we need to sort of give you a little dopamine hit every once in a while, because someone liked or commented on a photo or a post or whatever. And that's going to get you to contribute more content, and that's going to get you... more likes and comments. It's a social-validation feedback loop... exactly the kind of thing that a hacker like myself would come up with, because you're exploiting a vulnerability in human psychology.—Sean Parker, Facebook's first president, on social media

*[Users of my service], trust me. Dumb ****s.—Mark Zuckerberg*

*The short-term, dopamine-driven feedback loops that we have created are destroying how society works—no civil discourse, no cooperation, misinformation, mistruth.... I feel tremendous guilt. I think we all knew in the back of our minds, [our children] are not allowed to use this ****.—Chamath Palihapitiya, former vice president of Facebook user growth*

Remember, the nag looked for an oat to chew but found none. The nag bag was far from empty, full of ersatz grist, dry as bone and rancid; sold as health food, better than oat, no gluten.

Human beings, unlike all other creatures, are uniquely gifted with the innate ability to communicate beyond the elementary or primitive chemical/biological means of all sentient creatures. No other creature is capable of visualizing unrealized ideas or concepts. Only the human mind is able to generate a cogent thought and to express it to others in an understandable way. We communicate with one another through words, a combination of sounds that have been used and transmitted from one generation to another; words developed through usage over time that have both definition and meaning, necessary components that allow one person to communicate with another.

Words are combined to form sentences; paragraphs, one or more sentences; grammar, syntax, usage, definition, meaning are all conceptual elements of language and only the human mind is capable of generating such a complex system of thought and expression.

It is perhaps our greatest failure and our worst nightmare, that which we have brought upon ourselves. We have allowed—perhaps unwittingly, perhaps through ignorance, most assuredly with our knowledge if not our consent—our language to be bent, twisted and turned completely inside outside. We have been led by the nose to the trough of psychobabble and gobbledygook and have, like a sobered sot too long besotted, drunk with complete abandon the orange-colored Kool-Aid, knowing full well it was nothing less than sour grapes.

What possible explication, short of madness, does one propose health by means of death to life an inalienable right? When did it become a right, even more, a moral obligation to kill another for mere whim or fancy? When was the fifth commandment declared null and void?

When did biology so confound itself? Are now XX and XY identical even to the naked eye; might there be a more unlikely combination: XS, XM or XL? Does it even matter anymore?

If the hen lays an egg, what then of the rooster? How many chickens will there be without a rooster in the house? Should the rooster be a hen, will it produce large or small green eggs? To lay or not to lay, that is the question, is it not?

Youth and indiscretion go hand and hand, like peas and carrots, cake and ice cream, green eggs and ham, taters and tots. You simply will not find one without the other. We are become like goldfish in a world very small; every twitch and flutter recorded by the cat to further its advantage.

Words have been “weaponized” which is to say your words *will* be used against you. Love your enemies and hate your friends; render gender sexless; sexting is a spectator sport, sorry, no participation trophy. Every word euphemized, made easier to digest. Old words are made new again, redefined, left unrefined. Free speech censored so as not offend; ignorance is never free.

The land of the free and home of the brave no longer applies to individ-

uals, those asking only for the freedom to merit and achieve their dreams on their own. Today it is a racist, xenophobic, nationalistic, imperialistic statement supported by the oppressors of native (the brave) peoples who land was viciously stolen along with their freedom.

Hate, bigotry and racism trip the tongue too lightly as if to tilt the scale of justice by the mention. Diversity, equality and fairness counterweigh the tilt, or so it would appear; such is the slippery slope down which ologies will slide. One notable example will serve to explain. Recently, black students at a well-known university were surveyed; when asked if they thought dormitories for black students should be provided, the majority agreed. When asked whether there should be black only graduation ceremonies, again the majority responded affirmatively. Apparently, the obvious irony escaped the majority of those surveyed or perhaps they slept through the class on “separate but equal” and segregation.

No matter which direction your slant is tilted—left, right, or sidewise—quite often quoted with divers intent is simply this: “we are a nation of laws.”

We live in a time of law, in which there seem to be statutes, rules, and regulations regarding virtually every aspect of our lives. The battle cry of the disaffected, “there ought to be a law,” has been heeded with a vengeance. Whereas not so long ago people had to work out for themselves what kinds of benefits employers would provide employees and how a business owner would respond to a potential customer

when he discovers something morally problematic about that customer (or vice versa), the law now provides guidelines and potential punishments.

Proponents of our current system argue that these laws make us freer. Laws now may make people free from potential bankruptcy caused by the cost of contraceptives. They also may make people free from the insult of being denied services, or having to find a different service provider. Thus, in a manner directly in line with Franklin Roosevelt's "Four Freedoms" (of speech, of worship, from want, and from fear), our government is providing us with more freedoms. And it is doing so not merely in its role as social welfare state but also in its role as law-state.

There is a long tradition espousing the rule of law as necessary for human freedom. Predictable rules long have been seen as providing people with the certainty they need to plan and go about their lives. Such certainty is needed if people are to have the confidence to forge their own lives rather than rely on the government, and this is the essence of ordered liberty. As Montesquieu noted, political liberty embraces "a tranquility of mind arising from the opinion each person has of his safety." In order to have this liberty, "it is requisite the government be so constituted as one man need not be afraid of another."

Discussing the necessity of a separation of governmental powers, Montesquieu was arguing that people living under arbitrary governments—in which one person might write, enforce, and adjudicate law—were consigned to the rule of men rather than the rule of law. Under such conditions, Montesquieu argued, the rulers would be able to violate their own laws with impunity. As a result, there would be a constant fear of being subject to the

arbitrary will of a ruler, and people could never enjoy that "tranquility of mind" essential for liberty.

Montesquieu defended the rule of law as necessary for tranquility of mind and, with it, the ability to plan and to build a life of ordered liberty. His point, however, goes to the form rather than to the extent of lawmaking. Such laws as there are, he argued, should result from a system embodying the rule of law, lest there be arbitrary rule. As to the quantity of laws, it seems clear that too many particular laws hem in our actions to such an extent that they may make us no longer free.

There is no precise, mathematical calculus by which to determine when a definite line between "free" and "unfree" regimes has been crossed. But at some point on the spectrum—between a society without law and one in which all aspects of life are subject to statutory regulation—society becomes recognizably unfree.

A regime that reduces social relations and our duties to one another to a set of laws and legal principles reduces this zone of prudence, potentially to the vanishing point.... That the unfreedom is imposed and enforced via legal process makes it no less an important reduction of liberty.

Proponents of such laws argue that they are freeing our society, or at least particular people, from certain forms of discrimination. But such laws are not concerned with promoting freedom; they constrain freedom in pursuit of the different goal of equality. ...

One can extend this logic into any number of areas of legislation—from those concerning employment, to regulation of property rights (for example, for environmental purposes or to regulate agricultural markets) and even marriage. My point is not that all laws are oppressive. Rather, it is that all laws restrict

choices. Thus, free societies tend to insist that laws regulate substantive activities only where there exists broad consensus on the need to do so, and where such laws can be enacted and enforced in accordance with, rather than in opposition to, preexisting norms and customs. In this way, as little disruption as possible will be caused to the people's reasonable expectations concerning what will be demanded of them by their laws.²

The unholy alliance of an unrestrained, unlimited government and unfettered mega-media oligarchies threaten our freedom and our liberty.

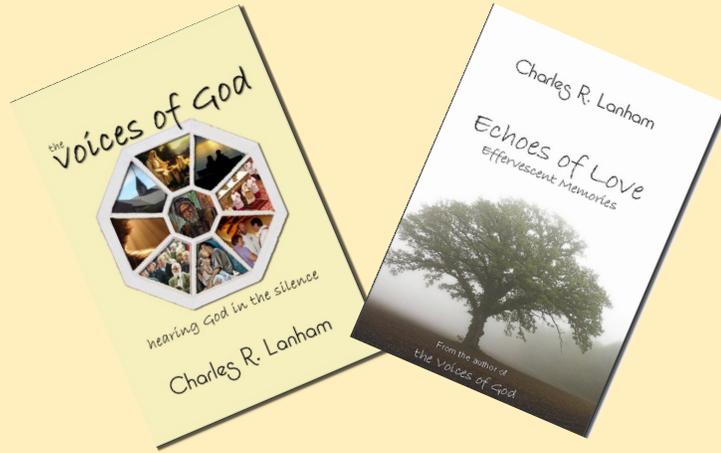
Row after row of men and women stare up at Tim Cook, Apple's CEO, as he makes a presentation—ironically—before a civil rights group.

"We only have one message for those who seek to push hate, division, and violence: You have no place on our platforms," Cook tells his audience. "You have no home here."

"Hate"? "Division"? According to whom?

The answer is obvious: according to Apple, Google, YouTube, Facebook and Twitter. They are becoming the Big Brother Orwell foresaw. Conform or die.³

1. Paddy Chayefsky (writer) & Sidney Lumet (Director), *Network*, a 1976 Academy Award winning film about a TV network that cynically exploits a mentally ill but enlightened ex-TV anchor's, Howard Beale (Peter Finch), epiphany and subsequent revelations about the media for its own profit. The film is considered to be one of the top 100 films and Howard Beale's speech one of the top 20 movie quotations in American cinema. See <https://en.wikiquote.org/wiki/Network> for additional quotes from the film. See <https://en.wikipedia.org/wiki/Network> for a synopsis, plot, cast list and additional details.
2. Bruce Frohnen, *The Limits of Liberty*, The Imaginative Conservative, May 12, 2019.
3. Brent Bozell, founder of the Media Research Center for Prager University, "*Big Tech is Big Brother.*"



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