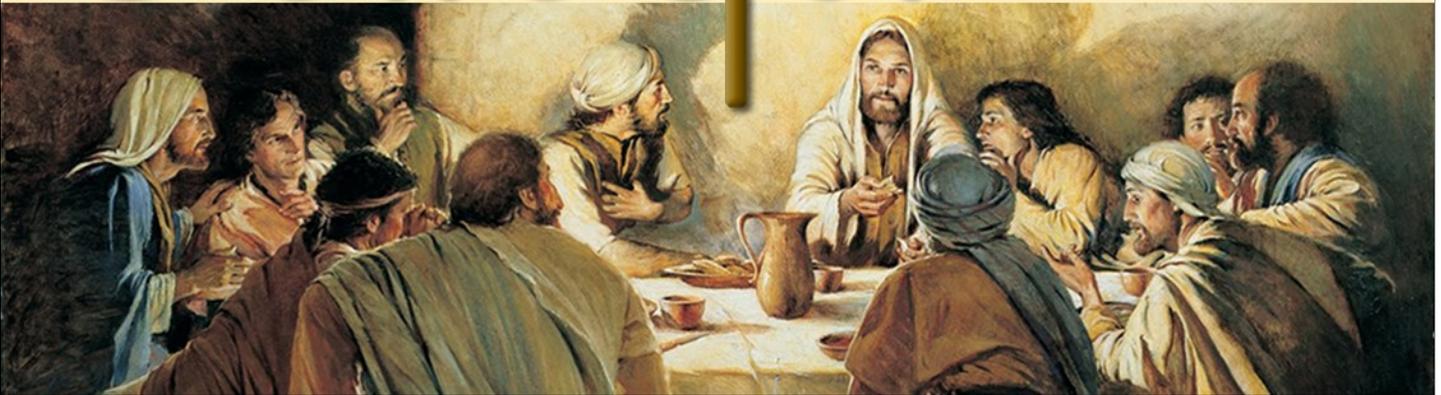


Colloquī

August 23, 2019
Volume 04, Number 02



A journal for restless minds

Desperate Madness

The total surrender of common sense

Deacon's Diner

Food for a restless mind

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.

Desperate Madness

The total surrender of common sense

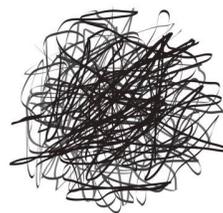
The dystopian novel, *Nineteen Eighty-Four*, by the English writer George Orwell, was published in 1949. Set in the year 1984, it describes a world of perpetual war, government overreach, omnipresent government surveillance, totalitarianism, historical negationism¹, propaganda, and the repressive regimentation of all persons and behaviors within society.

There is an unsettled familiarity to Orwell's imagined future, now thirty-five years past, vividly illustrated in this brief dialogue between Winston Smith and O'Brien who is trying to convince Winston that "whatever the Party holds to be truth, is truth." O'Brien holds up four fingers, but wants Winston to see five.

"You are a slow learner, Winston," said O'Brien gently.

"How can I help it?" he blubbered. "How can I help but see what is in front of my eyes? Two and two are four."

"Sometimes, Winston. Sometimes they are five. Sometimes they are three. Sometimes they are all of them at once. You must try harder. It is not easy to become sane."



Orwell was a writer, that is to say he employed the English language "as an fine instrument for expressing, not for concealing or preventing, thought." In an essay, *Politics and the English Language*, Or-

well noted the decadence then on display in the use of the English language.

Most people who bother with the matter at all would admit that the English language is in a bad way, but it is generally assumed that we cannot by conscious action do anything about

CONTINUED ON PAGE 2

it. Our civilization is decadent and our language—so the argument runs—must inevitably share in the general collapse. It follows that any struggle against the abuse of language is a sentimental archaism, like preferring candles to electric light or hansom cabs to aeroplanes. Underneath this lies the half-conscious belief that language is a natural growth and not an instrument which we shape for our own purposes.

Now, it is clear that the decline of a language must ultimately have political and economic causes: it is not due simply to the bad influence of this or that individual writer. But an effect can become a cause, reinforcing the original cause and producing the same effect in an intensified form, and so on indefinitely. A man may take to drink because he feels himself to be a failure, and then fail all the more completely because he drinks. It is rather the same thing that is happening to the English language. It becomes ugly and inaccurate because our thoughts are foolish, but the slovenliness of our language makes it easier for us to have foolish thoughts.

The political dialects to be found in pamphlets, leading articles, manifestoes, White papers and the speeches of undersecretaries do, of course, vary from party to party, but they are all alike in that one almost never finds in them a fresh, vivid, homemade turn of speech. When one watches some tired hack on the platform mechanically repeating the familiar phrases—*bestial, atrocities, iron heel, blood-stained tyranny, free peoples of the world, stand shoulder to shoulder*—one often has a curious feeling that one is not watching a live human being but some kind of dummy: a feeling which suddenly becomes stronger at moments when the light catches the speaker's spectacles and turns them into blank discs which

seem to have no eyes behind them. And this is not altogether fanciful. A speaker who uses that kind of phraseology has gone some distance toward turning himself into a machine. The appropriate noises are coming out of his larynx, but his brain is not involved as it would be if he were choosing his words for himself. If the speech he is making is one that he is accustomed to make over and over again, he may be almost unconscious of what he is saying, as one is when one utters the responses in church. And this reduced state of consciousness, if not indispensable, is at any rate favorable to political conformity.

In our time, political speech and writing are largely the defense of the indefensible. Things like the continuance of British rule in India, the Russian purges and deportations, the dropping of the atom bombs on Japan, can indeed be defended, but only by arguments which are too brutal for most people to face, and which do not square with the professed aims of the political parties. Thus political language has to consist largely of euphemism, question-begging and sheer cloudy vagueness. Defenseless villages are bombarded from the air, the inhabitants driven out into the countryside, the cattle machine-gunned, the huts set on fire with incendiary bullets: this is called *pacification*. Millions of peasants are robbed of their farms and sent trudging along the roads with no more than they can carry: this is called *transfer of population or rectification of frontiers*. People are imprisoned for years without trial, or shot in the back of the neck or sent to die of scurvy in Arctic lumber camps: this is called *elimination of unreliable elements*. Such phraseology is needed if one wants to name things without calling up mental pictures of them. Consider for instance some comfortable English professor defending Russian totalitarianism. He cannot say outright, "I believe in

killing off your opponents when you can get good results by doing so." Probably, therefore, he will say something like this:

While freely conceding that the Soviet regime exhibits certain features which the humanitarian may be inclined to deplore, we must, I think, agree that a certain curtailment of the right to political opposition is an unavoidable concomitant of transitional periods, and that the rigors which the Russian people have been called upon to undergo have been amply justified in the sphere of concrete achievement.

The inflated style itself is a kind of euphemism. A mass of Latin words falls upon the facts like soft snow, blurring the outline and covering up all the details. The great enemy of clear language is insincerity. When there is a gap between one's real and one's declared aims, one turns as it were instinctively to long words and exhausted idioms, like a cuttlefish spurting out ink. In our age there is no such thing as "keeping out of politics." All issues are political issues, and politics itself is a mass of lies, evasions, folly, hatred, and schizophrenia. When the general atmosphere is bad, language must suffer. I should expect to find—this is a guess which I have not sufficient knowledge to verify—that the German, Russian and Italian languages have all deteriorated in the last ten or fifteen years, as a result of dictatorship.

But if thought corrupts language, language can also corrupt thought. A bad usage can spread by tradition and imitation even among people who should and do know better.

Political language—and with variations this is true of all political parties, from Conservatives to Anarchists—is designed to make lies sound truthful and murder respectable, and to give an appearance of solidity to pure wind.²

Fast forward to 2019. Little has changed; the English language is on

hospice care and life support, some would say suicide watch but who then is attending watch? Political correctness has metastasized the language so severe, recovery is no longer possible. "All issues are political issues, and politics itself is a mass of lies, evasions, folly, hatred, and schizophrenia," is the same notwithstanding the intervening years since Orwell wrote them.

Commonsense has turned a bilious green, an uncommon hue of an all too common envy. Love has lost favor, replaced with hatred, despair and rage. Freedom and justice now beg forgiveness for slavery and oppression. Language has melted in the heat, an endless flow of diatribe and rant. White, absent color, is racist by default; gender, to be determined. To save the planet, the human pestilence must be eradicated. When Orwell suggested "if thought corrupts language, language can also corrupt thought," he assumed too much. To "corrupt thought" requires an uncorrupted mind, capable of reason, able to think and to exercise sound judgment.

Evidence would suggest evolution to have taken a gigantic leap backward. As with the vestigial tail, the human mind is fast becoming a vestigial relic, a poor reminder of what Almighty God had intended.

A paper currently being promoted by a New York university calls on society to consider the rampant "sexual exploitation" of dairy cows by the milk industry in order to "fully fight gendered oppression."

Titled "Readying the Rape Rack: Feminism and the Exploitation of

Non-Human Reproductive Systems," the paper was published ... in a journal called *Dissenting Voices*, which is published and edited by the Women's and Gender Studies program at the College at Brockport State University of New York.

The published piece aims at discussing the "sexual exploitation of non-human bodies, specifically dairy cows." The author notes that "as a vegan and animal rights activist," she feels compelled to reveal the "feminist aspects of animal agriculture," a topic she says is unfortunately "under-researched," but is nonetheless important because "the same way women's health has been at stake for years, a dairy cow's reproductive system has been poked and prodded."

According to the publication, "the dairy industry is a host for sex-based discrimination," and a "site where sexual assault and objectification based on biological makeup are highly prevalent but ignored as we choose to neglect non-humans with whom we share a planet."

The paper argues that "in order to fully fight gendered oppression," society must also address the plight of dairy cows, which it asserts are "still subjects to sex-based discrimination and violence," despite their voices being "not always lifted or comprehensible."

The piece begins by first attacking the widely contested notion that cow's milk is even at all beneficial for humans, pointing to the government-funded "Got Milk?" campaign and the questionable motivations behind it.

But author Mackenzie April, an intern for Brockport's Women's Studies Department, goes further than the assertion that milk is bad for humans, by claiming that the practice of dairy farming "also supports and exemplifies the degrading way in which we treat female bodies and reproductive health," add-

ing that she hopes the publication will inspire feminists and other "social justice"-minded individuals to "incorporate non-human bodies into their own feminist perspectives."

"If we are going to argue fairly for the rights of all beings in a world soured with sex and gender-based oppression, then dairy cows deserve to be taken into account when discussing issues of reproductive women's health," April, who then compares barren female cattle to human women who choose not to have children, writes.

"If women do not choose to become mothers, they are shamed. If a female cow is incapable of successfully bearing a calf, they are sent away for slaughter. Their reproductive system is useless, therefore, they, as a being, are useless," April notes, arguing that this is indicative of a "double standard," as civilized society would cringe at the thought of murdering women once they become infertile.

"The outdated stereotype about women being caretakers and most importantly child-bearers remains consistent in the dairy industry, especially when we take into account the means through which these animals are exploited," April argues, pointing specifically to the insemination of cattle, which she compares to "rape," the milking of cows, which she compares to "sexual abuse," "emotional trauma related to pregnancy," and "nonconsensual hormone treatments."

April encourages readers to attempt to "place the importance of animals' lives as equal to your own," and address the plight of dairy cows "similar to how you might validate and advocate for the struggles of women that you personally do not endure due to the privilege of race, gender, class, etc."³

Honestly, I am not making this up! The paper is available online (see the link in footnote 3,) fourteen pages including eighteen references, the titles themselves speaking volumes:

- *The sexual politics of meat*
- *Cowspiracy: the sustainability secret*
- *Why milk is a feminist issue*
- *30 cows that think they are dogs*
- *Cows are like big puppies*
- *The psychology of cows*
- *Dairy is scary*

One passage in particular is worth further note. The author, trying to pry sense out of nonsense, or perhaps constructing a silk purse out of a sow's ear, has quite obviously lost her mind and has no app to find it.

If we are going to argue fairly for the rights of all beings in a world soured with sex and gender based oppression, then dairy cows deserve to be taken into account when discussing issues of reproductive women's health. If women do not choose to become mothers, they are shamed. If a female cow is incapable of successfully bearing a calf, they are sent away for slaughter. Their reproductive system is useless therefore, they, as a being, are useless. The double standard however, is that human pain is considered to be more valid than the pain of non-human animals. The idea of murdering women once they can no longer bear children is gruesome and disturbing. Why is it acceptable to perform such horrifying acts on bodies that are different from our own?

Where is the logic? There is none, no logic nor reason, only raw emotion coupled with "educated" ignorance.

While fairy tales commonly ascribe anthropomorphic attributes to animals (Winnie the Pooh comes to mind) it is but a useful literary device in fiction for children, not reality. Animals, whether cows or horses or puppy dogs, having neither soul nor mind, nevertheless deserve fair treatment, but, are not human. God created man in his image and likeness and made himself the son of man "for a little while lower than the angels" (Heb 2:7).

God created all things, including man. But, this is important to remember, all was created by Him for man.

So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth" (Gen 1:27:28).

Returning to the author's assertion that "dairy cows are forcibly impregnated, or raped, in order to constantly produce milk for humans to consume," a number of questions come to mind which the author conveniently leaves unanswered and yet, though one must presume human attributes to cows clearly not in evidence we shall ask them anyway. Can cows give consent to impregnation? Can cows be raped? How does the word "forcibly" work in such a context? The only answer one might reasonably entertain is by seriously abusing the language.

Here is another example in which language and thought have been cor-

rupted. Some males decide they are women. They take steroids, undergo surgeries, and wear women's clothing. In just a few years, our laws and our society in general have accepted these gender migrations as valid. We even allow transgenders to compete in women's sports. In short, we accept, or pretend to accept, the proposition that Joe can become Sally.

Except for some who still have eyes to see.

In an interview on feminism and transgenderism, feminist professor and writer Camille Paglia has this to say about the transgendered:

It is certainly ironic how liberals who posture as defenders of science when it comes to global warming... flee all reference to biology when it comes to gender. ...

The cold biological truth is that sex changes are impossible. Every single cell of the human body (except for blood) remains coded with one's birth gender for life.

Back to our man George [Orwell]: "There was truth and there was untruth, and if you clung to the truth even against the whole world, you were not mad."

This explains why Paglia in her writings and interviews sounds sane compared to many other progressives.

Some today believe that abortion should be an option up to the moment of birth. They claim that the fetus has no right to life until separation from the mother. Yet these same people don't blink when they say to a pregnant woman, "When's your baby due?"

Why don't they say, "When's your fetus due?" Or to be more precise:

“When does your fetus become a human being?”

To paraphrase Orwell, thought corrupts language and language corrupts thought.

On and on it goes. If all whites are racists, then what is the definition of racism? If we believe in free speech, but ban speakers from our universities or riot if they appear, then what is free speech? If we believe in freedom of religion, but then redefine the word as did the U.S. Commission on Civil Rights in 2016 – “the phrases “religious liberty” and “religious freedom” are nothing but ‘code words for discrimination, intolerance, racism, sexism...’” – then what does our Bill of Rights mean when it guarantees freedom of religion?

Politicians have undermined the language for decades. They call war a “police action.” An “investment in America” translates as “more taxes and more debt.” “Free education” and “free health care” means picking up the tab for some citizens while making slaves of others. “Illegal aliens” become “undocumented immigrants.” “Enhanced interrogation” is code for torture. “Collateral damage” stands for the killing of civilians during wartime. “Progressive politician” sounds wonderful – who is against real progress? – but refers to politicians looking for more power and more control over their fellow citizens.⁴

We have become addicted to mindlessness, to *not* thinking by not thinking about thinking. We have acquired a desperate madness, an insatiable appetite for momentary pleasures, quick fixes and instant gratification. Thinking is hard work, a pathological allergy most would rather avoid whenever and however possible.

How else to explain this? In that *once* beautiful city by the bay—that city *once* known for cable cars, the crookedest street in the world and the Golden Gate bridge—San Francisco, the streets are now paved with human excrement, used hypodermic needles and discarded waste from the population living out of cardboard boxes and grocery carts on the streets. Not that there is no room in the inn. The rent is simply too darn high.

And yet, the San Francisco city government finds the more pressing issue demanding their attention to be rebranding “criminals”. To make a person formerly called a criminal feel better while slogging through their cesspool of humanity, the city will no longer call convicted felons, felons. Says so in the resolution they just passed. California residents who have a criminal record will no longer be characterized as prisoners, convicts, inmates or felons. Nope, no sir, that is patently unfair and demeaning. From now on they are to be referred to as “formerly incarcerated persons” or better yet, “justice involved persons” or simply “returning residents.” How nice. Sure makes me feel better as I step on something that really isn’t there ... ugh! It is not easy to become sane.

Should I be sane—and by personal observation, my mind is functioning as it should for I exercise it with religious regularity—I find myself in near agreement with Orwell “In our time, political speech and writing are largely the defense of the indefensible”—yet I feel compelled to add—“and nonsensical”. One must look no further than the

slobbering slice of sycophantic lemmings mindlessly migrating leftward, slavishly following old BS, doddering socialist poseur and AOC, the barista fool who would be queen, vacuously into obliviousness.

One can almost forgive the fool, for clearly higher education did more harm than foul while youth and immaturity are mitigating factors; adding insult to brain damage necessarily results in frequent outbursts of utterly unintelligible nonsense. But then, are fools not made for this? For the moment, let us ignore the fool dancing maniacally on the throne and focus on the aging socialist pretender promising perfect paradise in perpetuity for free.

What is frightening, terrifying a better word, is this: old BS is by all accounts an “*honest*” socialist, a true believer in a dismal and dreary failed ideology, a scam of the worst kind. Socialism swallows the naïve whole while assuring the poor goose that wholeness is good for the liver.

With all the talk these days of Socialism, one could almost believe it to be radically new, promising a cornucopia of stuff, all for *free!* Hurry! This offer will end soon—or in twelve years when the world comes to a delightful end—whichever comes soonest. In truth, Socialism has aged, badly. Like old BS, now bent and stooped but ever resolute, Socialism keeps repeating the same tired old lines as if they were new; its siren song luring the gullible toward a paradisiacal mirage masking the fiery gates of hell.

The pontificate of Pope Leo XIII was the third-longest (1878-1903) behind that of Pope Pius IX (his immediate predecessor) and Pope John Paul II. He was and still is best known for his intellectualism and for his many memorable encyclicals concerning the most serious questions affecting modern society. Some of the most important are: "*Inscrutabili Dei Consilio*" (1878) On the Evils of Society; "*Quod Apostolici Muneris*" (1878) On Socialism; "*Arcanum divinae sapientiae*" (1880) On Christian Marriage; "*Diuurnum Illud*" (1881) On the Origin of Civil Power; "*Humanum Genus*" (1884) On Freemasonry; "*Immortale Dei*" (1885) On the Christian Constitution of States; "*Libertas Praestantissimum*" (1888) On the Nature of Human Liberty; "*Sapientiae Christianae*" (1890) On Christians as Citizens; and "*Rerum Novarum*" (1891) On Capital and Labor.⁵

During the first year of his pontificate (1878) the learned pope issued two encyclicals that would set the tone for much of his papacy. In his first, *Inscrutabili Dei Consilio*, Leo outlined the evils that were then evident.

2. ... from the very beginning of Our pontificate, the sad sight has presented itself to Us of the evils by which the human race is oppressed on every side: the widespread subversion of the primary truths on which, as on its foundations, human society is based; the obstinacy of mind that will not brook any authority however lawful; the endless sources of disagreement, whence arrive civil strife, and ruthless war and bloodshed; the contempt of law which molds characters and is the shield of righteousness; the insatiable craving for

things perishable, with complete forgetfulness of things eternal, leading up to the desperate madness whereby so many wretched beings, in all directions, scruple not to lay violent hands upon themselves; the reckless mismanagement, waste, and misappropriation of the public funds; the shamelessness of those who, full of treachery, make semblance of being champions of country, of freedom, and every kind of right; in fine, the deadly kind of plague which infects in its inmost recesses, allowing it no respite and foreboding ever fresh disturbances and final disaster.

3. Now, the source of these evils lies chiefly, We are convinced, in this, that the holy and venerable authority of the Church, which in God's name rules mankind, upholding and defending all lawful authority, has been despised and set aside. The enemies of public order, being fully aware of this, have thought nothing better suited to destroy the foundations of society than to make an unflinching attack upon the Church of God, to bring her into discredit and odium by spreading infamous calumnies and accusing her of being opposed to genuine progress. ... From these causes have originated laws that shake the structure of the Catholic Church, the enacting whereof we have to deplore in so many lands; hence, too, have flowed forth contempt of episcopal authority; the obstacles thrown in the way of the discharge of ecclesiastical duties; the dissolution of religious bodies; and the confiscation of property that was once the support of the Church's ministers and of the poor. Thereby, public institutions, vowed to charity and benevolence, have been withdrawn from the wholesome control of the Church; thence, also, has arisen that unchecked freedom to teach and spread abroad all mischievous principles, while the Church's claim to train and educate youth is in every way outraged and

baffled. Such, too, is the purpose of the seizing of the temporal power, conferred many centuries ago by Divine Providence on the Bishop of Rome, that he might without let or hindrance use the authority conferred by Christ for the eternal welfare of the nations.

5. It is perfectly clear and evident, venerable brothers, that the very notion of civilization is a fiction of the brain if it rest not on the abiding principles of truth and the unchanging laws of virtue and justice, and if unfeigned love knit not together the wills of men, and gently control the interchange and the character of their mutual service.

13. It is your duty, venerable brothers, sedulously to strive that the seed of heavenly doctrine be sown broadcast in the field of God, and that the teachings of the Catholic faith may be implanted early in the souls of the faithful, may strike deep root in them, and be kept free from the ruinous blight of error. The more the enemies of religion exert themselves to offer the uninformed, especially the young, such instruction as darkens the mind and corrupts morals, the more actively should we endeavor that not only a suitable and solid method of education may flourish but above all that this education be wholly in harmony with the Catholic faith in its literature and system of training, and chiefly in philosophy, upon which the direction of other sciences in great measure depends.

15. ... just as from a rotten stock are produced healthless branches or worthless fruits, so do the ravages of a pestilence which ruins the household spread wide their cruel infection to the hurt and injury of individual citizens. On the other hand, when domestic society is fashioned in the mold of Christian life, each member will gradually grow accustomed to the love of religion and piety, to the abhorrence

of false and harmful teaching, to the pursuit of virtue, to obedience to elders, and to the restraint of the insatiable seeking after self-interest alone, which so spoils and weakens the character of men.

His second encyclical of the year 1878, *Quod Apostolici Muneris*, took direct aim at the evil, then spreading throughout the entire world, intent on the utter destruction of all civil society.

We speak of that sect of men who, under various and almost barbarous names, are called socialists, communists, or nihilists, and who, spread over all the world, and bound together by the closest ties in a wicked confederacy, no longer seek the shelter of secret meetings, but, openly and boldly marching forth in the light of day, strive to bring to a head what they have long been planning — the overthrow of all civil society whatsoever.

Surely these are they who, as the sacred Scriptures testify, “Defile the flesh, despise dominion and blaspheme majesty.” They leave nothing untouched or whole which by both human and divine laws has been wisely decreed for the health and beauty of life. They refuse obedience to the higher powers, to whom, according to the admonition of the Apostle, every soul ought to be subject, and who derive the right of governing from God; and they proclaim the absolute equality of all men in rights and duties. They debase the natural union of man and woman, which is held sacred even among barbarous peoples; and its bond, by which the family is chiefly held together, they weaken, or even deliver up to lust. Lured, in fine, by the greed of present goods, which is “the root of all evils which some coveting have erred from the faith,” they assail the right of property

sanctioned by natural law; and by a scheme of horrible wickedness, while they seem desirous of caring for the needs and satisfying the desires of all men, they strive to seize and hold in common whatever has been acquired either by title of lawful inheritance, or by labor of brain and hands, or by thrift in one’s mode of life.

There is much more to explore concerning the fine mess we find ourselves now struggling to comprehend. If you are having difficulty seeing five when your eyes are seeing four then, “You must try harder. It is not easy to become sane.” Let us pray. Until next week.

1. **Historical Negationism**, or denialism, is an illegitimate distortion of the historical record. It is often imprecisely or intentionally incorrectly referred to as historical revisionism, but that term also denotes a legitimate academic pursuit of re-interpretation of the historical record and questions the accepted views. In attempting to revise the past, illegitimate historical revisionism may use techniques inadmissible in proper historical discourse, such as presenting known forged documents as genuine, inventing ingenious but implausible reasons for distrusting genuine documents, attributing conclusions to books and sources that report the opposite, manipulating statistical series to support the given point of view, and deliberately mis-translating texts (in languages other than the revisionist’s). Notable examples of negationism include Holocaust denial, Armenian Genocide denial, the Lost Cause of the Confederacy, Japanese war crime denial and the denial of Soviet crimes. In modern times, negationism is often spread via the Internet and Social media.
2. George Orwell, “*Politics and the English Language*”, originally published in the April 1946 issue of the journal *Horizon* (volume 13, issue 76, pages 252-265).
3. Celine Ryan, Investigative Reporter for Campus Reform (campusreform.org), “NY univ. promotes paper comparing cow insemination to ‘rape,’ milking cows to ‘sexual abuse’”, August 15, 2019. The full article is available at: <https://digitalcommons.brockport.edu/dissentingvoices/vol8/iss1/8>.
4. Jeff Minick, “*Delusion, Doublespeak, and Duplicity: Why Language Matters*,” Intellectual Takeout: A refuge for rational discourse, August 20, 2019,
5. Those who would enjoy learning more of the Catholic Church and her teachings can find a treasury of papal documents online at “*Papal Encyclicals Online: Your guide to online Papal and other official documents of the Catholic Church*”, <https://www.papalencyclicals.net>.

Deacon’s Diner

Food for a restless mind

For those restless minds that hunger and thirst for more. Each week this space will offer a menu of interesting and provocative titles, written by Catholic authors, in addition to those referenced in the articles, for you to feed your restless mind.

BOOKS

Salvation

Michael Patrick Barber

Ignatius Press
2019, 189 pages.

Faith and Politics

Joseph Ratzinger (Benedict XVI)

Ignatius Press
2018, 269 pages.

Catholicism & Modernity

James Hitchcock

The Seabury Press
1979, 250 pages.

PERIODICALS

First Things

www.firstthings.com

Touchstone

www.touchstonemag.com

Catholic Answers Magazine

www.catholic.com

Chronicles

www.chroniclesmagazine.org

The National Catholic Register

www.ncregister.com

Our Sunday Visitor

www.osvnews.com

ONLINE

Crisis Magazine

www.crisismagazine.com

The Imaginative Conservative

www.theimaginativeconservative.org

Catholic Exchange

www.catholicexchange.com

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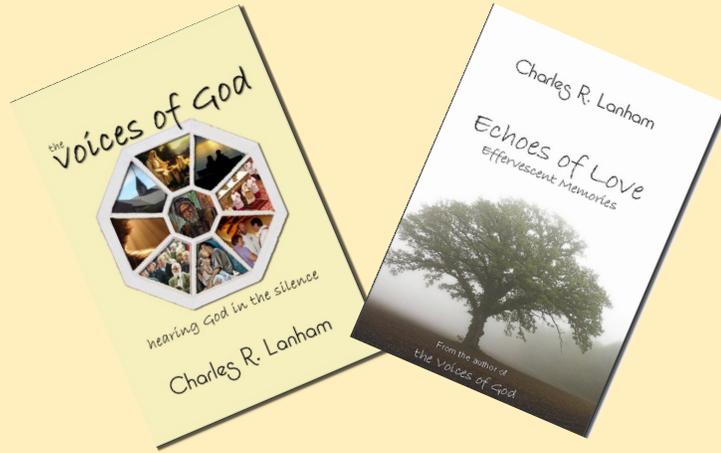
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Deacon Chuck Lanham is an author, columnist, speaker, and a servant of God.

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Each issue of **Colloquī** can be viewed or downloaded from

<http://deaconscorner.org>.

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