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A journal for restless minds

# Colloquī *: to discuss*

## Bees, Beeswax & Crocodile Tears

*What is the “social” in social distancing?*

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## Deacon’s Diner

*Food for a restless mind*

# Bees, Beeswax & Crocodile Tears

*What is the “social” in social distancing?*

Growing up, my summers were often spent with my maternal grandparents on their farm in Northeast Missouri. Back then, farms were much smaller, acreage and livestock limited by what could be capably managed by a farmer and his immediate, often large family. Crops for the most part were corn, wheat, oats, soy beans, clover and alfalfa; a portion kept to feed the livestock (corn, oats, clover, alfalfa) the wheat and oat straw baled and stored for animal bedding, and the bulk of the grain sold to provide income for ongoing operations. But, there was always more, for the family farm was of necessity self-sufficient, largely reliant on what they could produce and provide for their daily bread. For their part, my grandparents built ponds stocked with sunfish and bass, raised chickens, turkeys, pigs and cattle for meat, planted a small orchard of fruit trees (peach, pear, and apple, walnut and hickory), grape vines, a huge garden, kept chickens for eggs, cows for milk, and ... honey bees.

Harvesting honey was and is for most inconsequential, at worst the possibility of an occasional sting; annoying to the beekeeper but deadly to the bee. There are always exceptions, of course, as there are in life itself. Occasionally, the bee will survive should it not—as it most often does—leave its barb implanted in your skin. For most humans, the barb is but a momentary irritant, a minor prick wherever it is embedded. There are some, though rare, for whom such a minor thing becomes far more severe, even deadly. Such an acute reaction is referred to as anaphylaxis, an allergic reaction to an antigen (e.g. a bee sting) to which the body has become hypersensitive.

Current scientific and medical “experts” and politicians—expert at nothing—would no doubt have something to say, some guidelines to issue in this regard, telling those who are vulnerable, those prone to anaphylaxis

to shelter-in-place in order to avoid all possible sources of contact with the bee. They would also ban any further sale of honey, recommend a global eradication of all bees, wasps, hornets, or any barbed insect. The WHO would institute new and radical measures to eliminate this infestation from the world and recommend that everyone lock and seal themselves from any possible exposure. For their own safety and the safety of those most vulnerable, of course.

But I digress. Back then, the beekeeper on my grandparents farm was an uncle, the youngest of two sons, the second youngest of six. Bernard was diagnosed with a heart condition at an early age which precluded him from

serving in the military. In addition to his heart condition, he was extremely allergic to bee stings, told in no uncertain terms that should he be stung he would die from anaphylactic shock. Naturally, he would choose to be the beekeeper.

Far too many today would dismiss this as pure folly, suggesting in no uncertain terms that

my grandparents were guilty of putting their young son in grave and mortal danger, demanding they be reported to the authorities for child endangerment. Obviously, they were selfish and callous, in total disregard for the health and well-being of their son. In the opinion of a majority of urbanites (city folk) polled, all they needed to do as responsible parents was to rid themselves of the bees.

Of course, there would be consequences, but nothing is as important as the safety of the one, or the few. It is those pesky consequences that so many deem inconsequential that are, in truth, dreadfully consequential. Without bees to pollinate agricultural plants, there would be *no* agriculture. Without bees there would be no honey. Bees also produce beeswax, a natural product used by the cosmetic and pharmaceutical industries, used to make candles, also used as a wax. Bees also collect pollen, rich in vitamins, minerals and proteins, which strengthens the immune system and improves mental capacity. Bees also produce bee glue, also known as propolis, used in many



medicinal products. It is a natural antibiotic, available in capsule form, as a medicinal ointment, cream or herbal drink, it has an anti-inflammatory effect and strengthens the immune system. Then there is royal jelly, which only the queen bee gets to eat, giving her a life expectancy 50 times longer than her colony. Royal jelly is used in the cosmetics industry as well as the medical industry. It can be used as a natural remedy for viral infections and has a revitalizing effect. But, no matter, bees pose a global, existential threat; the bees must go.

**M**y uncle knew all this, assessed the risks and benefits and *chose* to become the family beekeeper. He wore protective clothing, a beekeepers bonnet, heavy gloves with all entry points taped and sealed. He took all the necessary precautions ... *he* did. The proof: he is very much alive at 88, in spite of being paralyzed from the waist down due to the removal of a benign spinal tumor years ago. Even losing the use of his legs did not stop him from farming. He adapted and thrived. Considered the most likely to die early, he has outlived his five siblings. He neither asked nor demanded others to protect him, coddle him, worry over him, or fear for his safety. He never thought his parents or anyone else selfish for not protecting him from harm, even death, for he knew they loved him despite the risks *he chose* to take. He never considered denying others their taste for honey or apples or pears for his sake or safety. His safety was not their responsibility, but his and his alone. He did not ask the world to stop spinning until a cure could be found; he just did what needed to be done without complaint, with joy and gratitude to Almighty God for the bounty of the bee.

By all indications, it is becoming ever-increasingly obvious that "What we've got here is failure to communicate." Whether deliberate or by accident is anyone's guess. This virus has divided us, not nearly so much into the haves and have nots, more attune to tectonic plates grating each other raw.

All this really comes back to the fact that people can faintly imagine the mind of about half the world, and do not make the faintest effort to imagine the mind of the other half. They divide the whole earth into two mutually menacing armies, and then call one of them the peace of the world and the other the disturbers of

the peace. This is certainly not the way to insure any sort of peace. Peace will only begin to be possible when we try to do justice to the side with which we do not feel sympathy, and earnestly try to call up in our own imagination the sorrows we have not suffered and the angers we do not feel.<sup>1</sup>

No matter one's opinion on the matter, there is always another opinion at apogee. "It is amusing to note how all of them differ among themselves; how one of them contradicts another and the last is always repudiated by the next."<sup>2</sup> There can be no small wonder why everyone is confused, angry, tired, frustrated, depressed and otherwise in a very fine muddle. For just reason I am reminded of the question asked by the apostle Paul "Have I then become your enemy by telling you the truth" (Galatians 4:16)? I recently came upon a reproduction of a letter addressed to a Dr. David Goldstein, LLD., of Boston, Mass. written by a Benjamin H. Freedman of New York City dated October 10, 1954. While I stridently disagree with the body of Mr. Freedman's letter—I found it appallingly anti-semitic—his dedication was spot on.

To all men of good will of all racial origins and of all religious faith. Knowledge is a collection of facts. Wisdom is the use of knowledge. Without facts there is no knowledge. Without knowledge there is no wisdom. Facts prevent what nothing can cure. Facts are Man's best defense mechanism. Without them men fumble, falter and fail. Without them nations decline and fall. Wisdom wins wars before they start. Knowledge aborts national hostilities. Wisdom obviates racial antipathies. Knowledge effaces religious animosities. Emancipation from bigotry prefaces peace. Intolerance takes all and give nothing. Peace rewards reciprocal respect and regard. To all Men of Good Will, "Pax Vobiscum!"<sup>3</sup>

Heretofore, I have made earnest effort to minimize—not eliminate, mind you—mere opinion, to base what I write on the truth, the whole truth, and nothing but the truth, so help me God, which is to say as plainly as I must, on facts. Facts are terribly important, yet, to our detriment, no longer much in vogue, the same for truth. Opinion is what now matters: first, I suppose because there is an overwhelming overabundance of it, and second, like snowflakes, every opinion is different and short-lived, quickly melted under the naked light of truth and fact. That is not to say that there is no room for opinion, for that, in itself, would be opinion and not fact.

Tragically, though desperate for truth and starving for facts, we are fed nothing but snowflakes by “experts” masquerading as public officials and self-serving politicians under the guise of looking out for our welfare while seizing the opportunity to never allow a good crisis to go to waste. “Modern politics consist of doing nothing until you have got into a desperate position; and then doing nothing until the desperate position has itself suggested the desperate remedy. Nobody imagines that there is any other starting point except despair.”<sup>4</sup> “Rule by experts” has been a long time coming. When it first began is anyone’s guess, but a good starting point may well have been a century ago with the election of Woodrow Wilson, “the first American president to reject utterly the American founding,” who “set in motion the changes that brought us to our present circumstance.”<sup>5</sup> Puzzled by this? Here is what Wilson, speaking for himself, had to say:

No doubt a great deal of nonsense has been talked about the inalienable rights of the individual, and a great deal that was mere vague sentiment and pleasing speculation has been put forward as fundamental principle...

Opinions are personal, demanding no allegiance to the truth, which is why we bristle if and whenever our opinions are challenged. We adamantly protest our opinion to *be* truth—and it may very well be—without a spoonful of fact to add to it. Opinions are by nature emotionally charged for we are personally invested, our egos so deeply involved we cannot nor dare not admit to any fault or crack or fissure, contravening truth be damned. Opinions are malleable, but it takes Mjöllnir to reshape them. There is no emotional weight to plain fact or ordinary truth, which is perhaps why so many choose to ignore or deny such bothersome trifles. Opinions take no effort to obtain and are just so much more interesting.

We have become well and truly addicted to opinion; it is the motor that runs our lives and drives our politics. Have a question, there is a poll for that; attend an event, state your opinion; purchase a product, there is a survey to rate customer service, another to rate the product—all before you have had the chance to open the box. The long-running game show, *Family Feud*, is premised on the opinions of people surveyed. Political popularity is meas-

ured by opinion polls as welcome as junk mail and as reliable as grocery checkout scandal sheets; mainstream media no longer report facts but offer non-stop opinion; vote and before the polls are closed, the pollsters are predicting who won, who lost, all by some margin of error, of course. Want to know which way the wind will blow tomorrow, a survey of likely wind-watchers will prognosticate on its direction, speed, and whether it will blow hot or cold.

Note how many times the “experts” utter “In my opinion” or “It is the consensus of opinion” or “according to the opinion of ...” When the experts insult you with their opinion, run for your lives. When politicians defer to the opinions of experts, kneel down, confess your sins, and give your soul to God.

As regular readers are well aware, I have a great affinity for the works and wisdom of G.K. Chesterton. How I wish I had been able to have made his acquaintance. Much like the Bible, his essays never grow old or show their age; they have remained surprisingly surprising in their currency no matter the ever-expanding distance of time.

In a 1909 column for the *Illustrated London News*, Chesterton imagined what an Indian might think of being a subject of the British Empire. One of those who read his column then was a young Indian lawyer named Mohandas Gandhi.

Suppose an Indian said: “I heartily wish India had always been free from white men and all their works. Every system has its sins: and we prefer our own. There would have been dynastic wars; but I prefer dying in battle to dying in hospital. There would have been despotism; but I prefer one king whom I hardly ever see to a hundred kings regulating my diet and my children. There would have been pestilence; but I would sooner die of the plague than die of toil and vexation in order to avoid the plague. There would have been religious differences dangerous to public peace; but I think religion more important than peace. Life is very short; a man must live somehow and die somewhere; the amount of bodily comfort a peasant gets under your best Republic is not so much more than mine. If you do not like our sort of spiritual comfort, we never asked you to. Go, and leave us with it.” Suppose an Indian said that, I should call him an Indian Nationalist, or, at least, an authentic Indian, and I think it would be very hard to answer him.

As Dale Ahlquist astutely points out, current readers will undoubtedly be struck by the line: “I would sooner die of the plague than die of toil and vexation in order to avoid the plague.”

For the most part, people have behaved pretty well during the COVID Crisis, following the rules, keeping themselves and others “safe.” The Plague took over everything, especially the news. Big Government and Big Business don’t even pretend not to be joined at the hip. Small government is stifled while small business disappears. Millions have lost their jobs and their businesses. The government is printing money and sending it to them, but some would argue that this a system that cannot be sustained. And while a few students are maintaining the discipline of online education, most are simply online for quite other purposes. Little kids are out in the street, enjoying an early summer vacation, while teenagers who are not gaming are working as wage-slaves for those large and incidentally essential gudgets<sup>6</sup>. And the churches have been closed because the body is more important than the soul.

The goal of “slowing the spread of the disease” seems to have been achieved but for the fact that the goal is an elusive one and the finish line keeps moving farther away. Sort of like the notion of “progress.”

Other plagues have passed. We believe this one will, too. But we should start thinking right now about the aftermath, and how the structure of our society that is being extensively transformed will still be in place after the crisis. It will involve much greater control over our lives than we have ever known. Health and safety will still be used as the argument to keep us isolated and under control and buying and selling as instructed to do so.

So, When do we decide that it is better to risk dying of the plague than choosing to die of the toil and vexation in avoiding the plague? When do we decide that it is better to die in battle than die in the hospital? When do we decide to disturb the peace? Chesterton had an imaginary Indian saying, “Life is very short. We don’t have to live this way anymore ...” and a real Indian made those words his own and changed history.<sup>7</sup>

What Ahlquist does not mention, but deserves equal mention rests toward the end of Chesterton’s imaginary Indian’s plaint, “If you do not like our sort of spiritual comfort, we never asked you to. Go, and leave us with it.” As Ahlquist does note, however, “Health and safety will be used as the argument to keep us isolated and under control ...” which has become ever more obvious with each and every passing moment.

Perhaps nothing obviates the truth of this argument more than the constant order to maintain “Social Distancing” long after the supposed necessity for doing so has passed us by. This common, overused phrase is, on its face, oxymoronic, a euphemism that falls so flat as to be concave. Of course, everyone *knows* it to mean maintaining a fathom from your nearest neighbor but where precisely is the “social” in that? Shall I remind anyone who cares not a whit for the rules of grammar and meaning what *social* means? As an adjective, as in “*social* distancing,” it is defined as “needing companionship and therefore best suited to living in communities;” perhaps best illustrated by this example: “We are social beings as well as individuals.” There is nothing “social” about maintaining our distance from one another. This phrase is nothing more than a regurgitation of “safe zones,” another not so clever oxymoronic euphemism meant to evoke undeserved pity for pitiable snowflakes. The proper adjective, the one that best admits the true intent of this phrase is “anti-social distancing” but then that would not be very social, would it?

The most common refrain we now hear from our political class, bureaucratic experts, and the propagandizing media is this: “The novel coronavirus is extremely virulent and deadly.” This mantra is repeated repeatedly with gravitas and a straight face, thus making it undeniably true, a fact carved into stone as the Eleventh Commandment. “COVID-19 is the deadliest pandemic ever!” run the headlines. “Everyone must follow the guidelines for the health and safety of the elderly, the vulnerable, and the immunocompromised.” “We are all in this together. We will get through this.” “If you care for the elderly and the most vulnerable, you must obey the rules, stay home, avoid all human contact, wash your hands, wear a mask, don’t touch your face (that is human contact, don’t you know?) In other words, “Be afraid! Be very afraid!” And so we are, and so we have become.

But is this rational? Is this true? Is this verified fact or mere “expert” opinion? How have we come to be ruled by experts who so completely reject the Founders’ self-evident truths and unalienable rights? “[Woodrow] Wilson and the modern progressives saw the Declaration and the Constitution as anachronisms that America needed to *progress beyond*. ... For Wilson, the thinking of the Founders had become ... nonsense.”

No doubt, more than a few will dismiss this as “nonsense,” but the facts are overwhelming. Leave it to a progressive to admit to it with perfect clarity, “Unfortunately, common sense is just not common. We have to regulate every aspect of people’s lives,” said Santa Barbara city councilman Jason Dominguez in connection with the Santa Barbara, California city council’s vote to outlaw the distribution of disposable plastic drinking straws.

Progressivism is the rejection of Americanism, of the American idea. Progressives reject the American Founders’ core idea—that all people are born free and equal and capable of self-government. Instead, the progressives believe they have to regulate every aspect of people’s lives—that government by experts is better than government “by the people, for the people.” Why? As Dominguez let slip, “unfortunately,” common sense is simply not common enough for the Founders’ design to work.

Notice what Dominguez’s clear statement of progressivism does to the Founders’ idea of “we the people.” In the modern progressive view, the “we” (meaning the ruling elite, to which group Dominguez assumes he belongs) regulate “the people.” There are now two classes: the rulers and the ruled.

America’s Founders put their faith in the people’s common sense. America has been called the “common sense nation,” and Tom Paine’s book *Common Sense* did much to ignite the American Revolution. Paine’s essential contribution was convincing a sufficient number of Americans that America did not need a royal sovereign, that we could rule ourselves.

According to the Founders, the *people are sovereign*. In their time, that idea was bolder than bold. In that era, it was actually a contradiction in terms. A sovereign was a king or queen; it was the role of the people to be ruled and the role of the sovereign to rule.

The purpose of the Founders’ design was to enable us, the American people, to rule ourselves. The government was to be, quite simply, the *agent* of the sovereign people. As Chief Justice John Marshall wrote: “It is the plain dictate of common sense, and the whole [American] political system is founded on the idea, that the departments of government are the agents of the nation ...”

The Founders’ focus was liberty. Consequently, their design provided a limited role for government. Progressivism, by contrast, is all about restoring the old order of rulers and ruled. Thanks to modern progressives, federal, state, and local governments in America are

now populated with people who believe they “have to regulate every aspect of people’s lives.” They may claim to be “liberal” or they may call themselves “progressive.” Whatever label they choose, their target is an America in which more and then still more is either forbidden or compelled.<sup>8</sup>

One fact that is undeniably true: the novel coronavirus, SARS-CoV-2, or COVID-19, is far from being the deadliest or most virulent pandemic, despite the persistent opinions expressed by “public health” experts. All it takes to prove their assertions questionable is to ask for a second or third opinion from experts outside of public health. Odds are each opinion will be at odds with the others. In the medical profession, it is common accepted practice for a patient to request a second or third opinion. Two or three medical experts examine the same abundant clinical evidence and reach different conclusions.

This is in the nature of clinical recommendations, and the nature of clinical recommendations flows from the nature of clinical evidence itself.

In the end, it is for *me* to decide, relying on my own common sense to make the best choice I can. But this is not the approach our country is using when it gets treatment recommendations—and this is a radical departure from common sense in our personal lives and common practice in public matters.<sup>9</sup>

Here then is the truth that belies the lie which public health agencies and their agents have been proclaiming as gospel—that the novel coronavirus is the deadliest and most virulent pandemic on record. On the 11th hour on the 11th day of the 11th month of 1918, the Great War to end all wars, WWI ended.

By 1918, both the military and civilian populations were war-weary, bone tired, and hungry. The arrival of the Americans precipitated massive troop movements, intermingling the immunologically naïve. Civilians also gathered together for parades, inspirational lectures, and war bond drives. WWI had formed humanity into a veritable Eden for a new version of an old disease, which would infect about *a third* of the entire world’s population and kill some *100 million* people, a number approaching the entire population of the United States.

The new disease struck with frightening speed. In Britain, it was whispered that someone could be fit as a fiddle at breakfast and dead by tea time. Many died on the way to the hospital, or while a loved one fetched a doctor. The disease preferred those in the prime of life



over the elderly and the young, and though it attacked the lungs, usually through pneumonia, it had unusual, horrifying symptoms. Severely affected patients bled from their nose and mouth, and even from their eyes; the patient's blood turned bluish, causing a "heliotrope" rash, first on the cheekbones, then spreading. In some, it clearly affected the brain, leaving survivors confused or paranoid, or passive.

The influenza epidemic took an estimated 228,000 lives in Britain. The case fatality rate was probably about 2.5%, *twenty-five times higher* than today. For the first and only time in the history of the United Kingdom, *more people died than were born*.<sup>10</sup>

Despite the global availability of vaccines that have been and continue to be developed since the influenza pandemic of 1918, the seasonal flu (H1N1 virus) continues to claim on average 650,000 lives worldwide *every* year according to the World Health Organization. Over the 2017-2018 flu season (Oct-Apr,) the U.S. recorded 88,000 deaths from influenza, during the 2018-2019 season 34,000 died, and, as of May 1, 2020, the CDC estimates for 2019-2020 as many as 62,000 have died from influenza. Those who suggest we will return to normalcy when we have a vaccine are only fooling themselves. Those who claim flu deaths are high because people refuse the vaccine are also fooling themselves. More than 170 million doses of the flu vaccine have been administered to fight this year's virus. Again, according to the CDC, "While it's possible to get the flu even if you get the shot, vaccination reduces your risk of getting sick and may lessen the severity of the symptoms if you do." The vaccines may lower the risk of contracting the flu but viruses are constantly mutating—evidenced by the annual push to develop new effective vaccines for the ever-changing viruses. Vaccines are not a cure—no matter what "experts" may propound. They are beneficial to be sure, but only until the next mutation.

No one should take this as a denial of the serious and deadly consequences of the current pandemic. It is real, it can be deadly, it should be taken with all due care and serious attention. There is, as yet, no vaccine, that is the truth. Over 100,000 people have succumbed to it within the U.S. to date; most, but not all, of those who have died have had underlying health issues which made them more susceptible to the virus. Unlike the disease of 1918 that preferred those in the prime of life, the coronavirus pre-

fers the elderly, those with underlying health issues, and those who are immunocompromised. These are the facts, no one should deny them; I most certainly do not.

Yet, here is where I must draw the line. As a nation founded on the principles of individual liberties and self-governance, of government "of the people, by the people, for the people," we have forgotten that with freedom comes responsibility; we have, whether consciously, deliberately or perhaps more so, unwittingly, abdicated our individual sovereignty to those who would now enslave us. At the close of the Constitutional Convention of 1787, when queried as to whether we had a Republic or a Monarchy, Benjamin Franklin responded, "A Republic, if you can keep it." Two-and-a-half centuries later, the question "What have we got?" still begs for an answer.

I firmly believe that as a nation founded on Christian principles, among them, the individual's right to life, liberty, and the pursuit of happiness, we care deeply for our neighbor. We always have held the "Greatest Commandment" close to our hearts. It is in our nature and a people and as a nation to look out for those who need our help. We are the most charitable, giving, loving country in the world. I believe that, because it is the truth because history proves it true. And yet, we have always held personal responsibility as one of our highest, most important duties to ourselves, our nation, our world, and our God. No one owes us, no one owns us, no one can deny us what is ours. Freedom isn't free; the price is taking responsibility for one's own actions and reasonably expecting the same from your neighbor; the price imposes no burden upon your neighbor, only upon yourself. That, it seems to me, is what we have forgotten. We have forgotten because we have forsaken our responsibilities, given them over to the "experts" and the politicians. It is easier that way, but far more deadlier than any virus ever will be.

Please, understand what I am saying: from the youngest to the eldest, whether in good health or in poor health, whether rich or poor, famous or infamous, no matter your station in life, you are responsible for caring enough so as to never place burdens upon your neighbor. Each must carry their own cross all the way to Calvary. Those who say that we should do everything to protect the elderly, the most vulnerable among us through quarantine, masks,

“social distancing,” avoiding physical contact, shutting down the economy, closing businesses and all the other draconian measures imposed by public health “experts” and politicians have placed the burden of the few on the shoulders of the many, thus relieving the few of any personal responsibility.

Just as my uncle assessed the risks and chose to accept the responsibility for his own choices and actions, it is the same for those who have health concerns over the coronavirus. They are responsible for taking all necessary precautions to ameliorate the risks to their own personal health without placing undue burdens on any other. Love of neighbor as yourself goes both ways. Just as I must respect my neighbor, so must my neighbor respect mine, no matter the circumstance or situation. While I cannot fully agree with what Ted Nugent recently had to say, any disagreement lies with his delivery and not the truth expressed.

Why do I have to stay home just because you are scared? How about you stay home...you stay in your house indefinitely, you wear a mask, you socially distance yourself from me, you avoid restaurants, you avoid baseball games, you stay off the roads, you avoid malls and beaches and parks, you believe the made up death numbers, you believe the media hype, you get your toxic vaccine while avoiding vitamin C, sunshine and the things God gave us to actually heal?

I'm done playing your dumb game. We are not “all in this together.” I'm not wearing your dumb tin foil hat anymore. I'm no longer going to be a prisoner of your fear. I'm no longer staying in my house or catering to you because you are scared. I'm not wearing a mask and I'm not staying 6 feet away from you anymore because I'm not afraid of you. You are not my enemy and if I get sick, it's not because of you, it's because of me and my system, which not only have I been addressing for quite some time, but I also know how to treat if I get sick.

This virus (or whatever it is) is already circulating. Millions of people have already encountered it, as it's been circulating around the world probably since last September. You WILL have to confront this thing, if you haven't already. There is no way around it, unless you lock yourself up in your house and it somehow doesn't manage to hop on some mail or some groceries that you ordered online.

Your fear is not an excuse to destroy America. Your fear is not my fear and your fear does not have the right to

interfere with my life, my job, my income or my future as a free American citizen. So if you're scared, you can just put your tin foil hat on, or even wrap foil all around your whole body - or around your whole house if you wish - but please keep your fear contained to your little corner of the world and don't contaminate me or my family or my Country.

The costs of the government responses in terms of human lives has been severe; evidence suggests it may be worse than many, if not most, can imagine. Doctors at John Muir Medical Center report they have seen more deaths by suicide than COVID-19 during the quarantine. “The numbers are unprecedented,” according to Dr. Michael deBoisblanc. “We’ve never seen numbers like this, in such a short period of time. I mean we’ve seen a year’s worth of suicide attempts in the last four weeks.”

A recent *Wall Street Journal* report shows a surge in the number of people taking drugs for anxiety and insomnia, prompting physicians to warn about the long-term risks of increased prescriptions, which include drug addiction and abuse.

Stay-at-home orders may seem relatively benign, but they are not. Science shows that human beings struggle mightily in isolation from one another.

*The New York Times* reported in 2016, social isolation isn't just harmful, it's quite deadly:

*A wave of new research suggests social separation is bad for us. Individuals with less social connection have disrupted sleep patterns, altered immune systems, more inflammation and higher levels of stress hormones. One recent study found that isolation increases the risk of heart disease by 29 percent and stroke by 32 percent.*

*Another analysis that pooled data from 70 studies and 3.4 million people found that socially isolated individuals had a 30 percent higher risk of dying in the next seven years, and that this effect was largest in middle age.*

*Loneliness can accelerate cognitive decline in older adults, and isolated individuals are twice as likely to die prematurely as those with more robust social interactions. These effects start early: Socially isolated children have significantly poorer health 20 years later, even after controlling for other factors. All told, loneliness is as important a risk factor for early death as obesity and smoking.<sup>11</sup>*

I began this essay reflecting on the bounty of the bee and bees wax, that is the business of the bee, producing product (honey, bee glue, royal jelly) that benefit the bee as well as all of mankind. I will conclude speaking of



those who shed crocodile tears over those for whom they have too little concern unless it serves their own political purposes (Governors Cuomo, Newsome, Whitmer, Walz, and Sisolak come immediately to mind; there are others.) Your lack of concern for those most affected by your orders is telling. I am 73 years old. I am one of those faceless, unnamed, “vulnerable” citizens you profess to protect by incarceration. My health is my business as is the day, the hour and the means of my death. I will not comply with your “nonsense.” That is my choice, not yours to make. So please! Stop, shut up and go away. Leave me alone.

1. G.K. Chesterton, “June 23, 1932: *Settling the Quarrel of Nations*”, G.K. Chesterton Collected Works, Volume XXXVI: The Illustrated London News 1932-1934 (San Francisco, CA: Ignatius Press, 2011), 106.
2. G.K. Chesterton, “May 28, 1932: *On Private Property and Modern Education*”, G.K. Chesterton Collected Works, Volume XXXVI: The Illustrated London News 1932-1934 (San Francisco, CA: Ignatius Press, 2011), 90.
3. Benjamin H. Freedman, “*Facts Are Facts*”, <https://rense.com/general47/facys.htm>.
4. G.K. Chesterton, *G.K.’s Weekly*, Dec. 15, 1928.
5. Robert Curry, “*Fauci-ism: Dream or Nightmare?*”, American Greatness, May 19, 2020.
6. **Gudge**, orig. from the old Scots meant a short stout fellow. Current urban dictionary defines a gudge as “The type of guy who pukes before kissing a girl and does not brush his teeth or tell her. Also, something that looks, sounds or feels uncomfortable.”
7. Dale Ahlquist, “Vexation”, Gilbert! The Magazine of the Apostolate of Common Sense, May/June 2020, 3-4.
8. Santa Barbara city councilman Jason Dominguez, speaking for American progressives everywhere.
9. Robert Cury, “*The Common Sense Alternative to Fauciism*”, Intellectual Takeout, May 26, 2020.
10. John G. Hisson, PhD, MD, “*The Chestertons and Influenza*,” Gilbert! The Magazine of the Apostolate of Common Sense, May/June 2020, 8. According to Census data the population of the United States in 1918 was 104,550,000. The CDC has estimated that about 500 million people or one-third of the world’s population became infected with Influenza with at least 50 million deaths worldwide and about 675,000 deaths in the U.S.
11. Jon Miltimore, “*A Year’s Worth of Suicide Attempts in Four Weeks*,” Intellectual Takeout, May 27, 2020.

## Deacon’s Diner

*Food for a restless mind*

**F**or 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: What Every Catholic Should Know**  
**Michael Patrick Barber**  
 Ignatius Press  
 2019, 189 pages.

**Faith and Politics**  
**Joseph Ratzinger (Benedict XVI)**  
 Ignatius Press  
 2018, 269 pages.

**The Day Is Now Far Spent**  
**Robert Cardinal Sarah**  
 Ignatius Press  
 2019, 350 pages.

**Socrates’ Children, Volume I: Ancient Philosophers**  
**Peter Kreeft**  
 St. Augustine’s Press  
 2019, 169 pages.

**G.K. Chesterton Collected Works: Volume XXXVI**  
**The Illustrated London News 1932-1934**  
 Ignatius Press  
 2011, 613 pages.

**Return of the Strong Gods: Nationalism, Populism and the future of the West**  
**R. R. Reno**  
 Regnery Gateway  
 2019, 182 pages.

**The Irony of Modern Catholic History:**  
 How the Church rediscovered itself  
**George Weigel**  
 Basic Books  
 2019, 322 pages.

### PERIODICALS

**First Things**  
[www.firstthings.com](http://www.firstthings.com)

**Touchstone**  
[www.touchstonemag.com](http://www.touchstonemag.com)

**Catholic Answers Magazine**  
[www.catholic.com](http://www.catholic.com)

**Catholic Herald**  
[www.catholicherald.co.uk](http://www.catholicherald.co.uk)

**Chronicles**  
[www.chroniclesmagazine.org](http://www.chroniclesmagazine.org)

**Gilbert!**  
[www.chesterton.org](http://www.chesterton.org)

**The National Catholic Register**  
[www.ncregister.com](http://www.ncregister.com)

**Our Sunday Visitor**  
[www.osvnews.com](http://www.osvnews.com)

### ONLINE

**Crisis Magazine**  
[www.crisismagazine.com](http://www.crisismagazine.com)

**The Imaginative Conservative**  
[www.theimaginativeconservative.org](http://www.theimaginativeconservative.org)

**Catholic Exchange**  
[www.catholicexchange.com](http://www.catholicexchange.com)

**Intellectual Takeout**  
[www.intellectualltakeout.org](http://www.intellectualltakeout.org)

**Life News**  
[www.lifenews.com](http://www.lifenews.com)

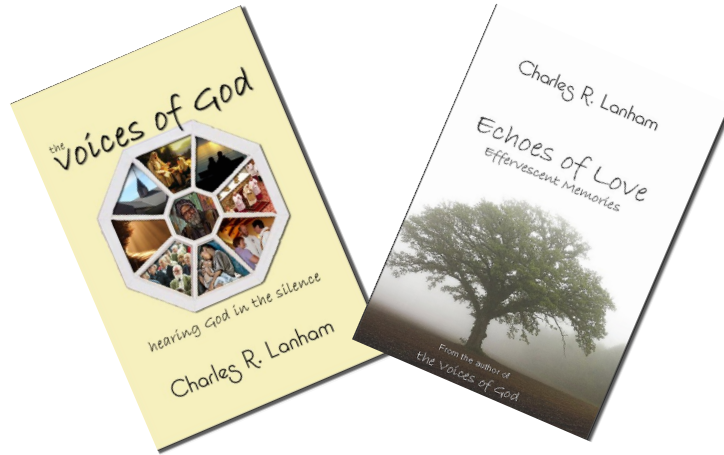
**Life Site News**  
[www.lifesitenews.com](http://www.lifesitenews.com)

**OnePeterFive**  
[www.onepeterfive.com](http://www.onepeterfive.com)

**Catholic Vote**  
[www.catholicvote.org](http://www.catholicvote.org)

**The Catholic Thing**  
[www.thecatholicthing.org](http://www.thecatholicthing.org)

**PragerU**  
[www.prageru.com](http://www.prageru.com)



Books are available on **Amazon.com** or from the author's web site at:

**deaconscorner.org**

**Deacon Chuck Lanham** is a Catholic author, columnist, speaker, theologian and philosopher, a jack-of-all-trades like his father (though far from a master of anything) and a servant of God. He is the author of **The Voices of God: Hearing God in the Silence**, **Echoes of Love: Effervescent Memories** and has written over 400 essays on religion, faith, morality, theology, and philosophy.

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**Colloquī**, the present infinitive of *colloquor* (Latin: *to talk, to discuss or to converse*) 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! Essays may and often will contain fuel for controversy, but always with the expressed intent to seek the Truth, the whole Truth and nothing but the Truth, so help us God.

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