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Colloquī *: to discuss*

The Bugbear Lullabies

Wokesong to keep you up at night

Critical Race Theory Won't Help America—Only Selfless Love of Country Can Do That

Monsignor Charles Pope

The Bugbear Lullabies

Wokesong to keep you up at night

Puritanism, according to H. L. Mencken, recalls “the haunting fear that someone, somewhere, may be happy”¹ which seems much too much the killjoy kith and kin of Woke Progressivism who would if they could defenestrate² the contented and happy multitudes without thought or whimsy. Why the Puritan cult or the Woke Progressives have felt the need to inflict such vagrant misery on the world writ large is nigh impossible to explain—even the puritanical and the woke are at a loss to provide rational exegeses for their rebellion against the dogmas of human goodness, happiness, and love. “The modern world is witnessing the liquidation of the idea of the natural goodness of man, who has no need of God to give him rights, no need of a Redeemer to salvage him from guilt, because progress is automatic and inevitable, thanks to education and science.”³ Though the venerable archbishop wrote those words almost three-quarters of a century ago, shortly after the world first slapped my tender derrière, they should give us pause to seriously consider the corruption and extirpation of public education and the redefinition of science to fit the politically correct narrative of the woke progressive.

Universities incubate not only leftist ideology, but also leftist methods, which are likewise imitated by the right. They train, indoctrinate, and socialize the political class of journalists, lawyers, judges, civil servants, congressional staff, lobbyists, pollsters, and techies—including the conservative versions of these professions.

These graduates also spread “woke” techniques of the left that they learned in the academies to the larger body politic. These techniques—intimidation, censorship, purges, even what amounts to public show trials—can now be used to determine more than one election outcome.

So intoxicated with power are the campus militants, and so little opposition do they encounter, that for years radicalized students, professors, and administrators have invested themselves with pseudo-judicial authority and staged trials of fellow citizens in makeshift kangaroo courts. Using the redefined definition of rape and other evidence-free sexual accusations, these rigged political tribunals epitomize all three legs of [the] triad of conservative abdication: sexual, judicial, and academic.

Allowing this state-within-a-state to exist within campuses further corrupts the real judiciary, just as the feminist rape industry conceived within academia has already compromised the criminal courts. These campus tribunals served, in turn, as stage rehearsals for the #MeToo campaigns used to target political and social enemies.⁴



Life, Liberty, and the Pursuit of Happiness enumerated in the American Declaration of Independence are the progressives’ worst nightmares, thus, they feel compelled to wokesong, bugbear lullabies to ensure sleepless nights and fearsome days for those who still believe in those unalienable ideals. Two years ago, the editors of *The New Criterion* took notice of the changing cultural landscape and suggested that we were “in the midst of a sort of negative religious revival.” They dubbed it ‘America’s First Great Awakening’ describing it as “a false awakening sparked by political grievance.” Such terms, spoken somewhat tongue-in-cheek, “plays upon real historical developments. But the reality, though absurd, is anything but

comic.” Satire the latest to fall victim to Wokism’s Cancel Culture as the *Babylon Bee* can well attest. “The more ‘woke’ a culture, the less able it is to practice or appreciate satire.” “So what?” you might be thinking.

“So satire is going through a rough patch at the moment. Is that such a big deal?” To appreciate why it is a big deal, it is important to bear two things in mind. The first is that barbaric viciousness often cohabits seamlessly with an absurdity that, seen from a distance, can seem too preposterous to take seriously. In the 1930s, we imagine it could have been difficult to take the new leaders of Italy and Germany entirely seriously. They were just too over-the-top. Serious men who under-

stood the intricacies of world affairs would soon put the children in their place.

We know how that worked out. The second thing to bear in mind has to do with reality, with the truth about the way things are. The headlines these days are full of warnings about “systemic racism” and government sponsored “critical race theory” in schools. A few months ago, the President of the United States issued an executive order on “Advancing Racial Equity.” It called for an “ambitious whole-of-government equity agenda” catering to “historically underserved groups.”

Note the term “equity.” According to the dictionary, the relevant definition of “equity” is “the quality of being impartial.” But even a cursory glance at what the administration has in mind shows that the pursuit of “equity” entails the imposition of *inequitable* treatment.

That should come as no surprise to anyone who retains the smallest bit of commonsense. Such a semantic sleight of hand has long been the “staple in the armory of totalitarian enterprise, a sort of political ‘gain-of-function’ intervention applied to the virus of political correctness. George Orwell gave classic expression to the gambit in *Animal Farm*.” As anyone familiar with Orwell’s dystopian novel will recall, the “comrades were used to seeing the slogan ‘All animals are equal’ emblazoned in large white letters on the side of the barn. But then one day they noticed the addition of a codicil: ‘All animals are equal, but some animals are more equal than others.’” The left takes this slogan, complete with its codicil, very seriously. “An element of reversal, of things turning into their opposites, is always at the heart of the program.”

In his 2004 book *Who Are We?*, Samuel Huntington enumerated the core principles of the American Creed: liberty, equality, individualism, representative government, and private property. The drive for “equity,” understood now as “being partial to this week’s designated victim groups,” is profoundly at odds with that traditional ideal.

Some well-meaning folks have hailed our new political dispensation as the return of “normality” in American politics. We think it is another step on the road to the destruction (or “fundamental transformation”) of America. It would be pleasant to think that, having left history’s bloodiest century behind, we also left behind the passions that sparked its unprecedented carnage. But time and again history has taught us that the hunger to impose equality from on high is among mankind’s most brutal passions.⁵

Progressives and the radical left have weaponized language; they are masters of linguistic WMDs (Weapons of Mass Disinformation); their weapon of choice is their MOAB⁶: Political Correctness. “The politically correct wordsmiths are the aggressing party in the cultural war, and they have the gall to call the rest of us obstreperous [noisy and difficult to control] because we refuse to acquiesce to their inversions of our culture.”⁷ They have, as if by accident on purpose, adopted “science” in the inverse as their offensive weapon. “Science properly understood means knowledge; the word derives from the Latin verb *scire* (“to know”). In the modern era, the term has taken on the specific meaning of knowledge about the physical world ascertained through methodical, material inquiry.” But today, the politically correct “who believes that men can become women and denies that babies are human, does not mean science in either of these senses.” When woke “secularists invoke ‘science,’ they are referring to the fatalist faith popular among leftists for more than a century. According to this faith, the ‘science of history’ will unfold along a progressive path whether we place ourselves on ‘the right side’ of it or not.”

Conservatives sometimes refer to this perversion of science as “scientism,”⁸ but it is better understood as a secular religion, a sort of anti-religion much as political correctness is an anti-standard standard. Political correctness works to destroy traditional standards of speech and behavior, and it succeeds both when it coerces some people to adopt the new code and when it convinces others to disavow standards entirely; either response overthrows the old order. Scientism works in a similar way to discredit traditional religious and ethical considerations as legitimate in public discourse. Whether or not people accept all of the secularists’ barmy notions about sex and life matters little; if scientism simply convinces people to reject “religion” per se, it will have achieved the radicals’ ends.⁹

The bulk of the cognoscenti within the solipsistic left is to be found within the body politic, the intellectual elite, government media puppets, and corporate oligarchies.¹⁰ Though they thoroughly ascribe to scientism, their warped ideology would be woefully incomplete without due reverence to the philosophical theory of positivism.¹¹ Scientism, for the naïve and unaware, is an anencephalic maggot aborted from the barren womb of Positivism. Positivism, a humanistic religious system formulated by Auguste Comte¹² in the early 19th century, holds that every

rationality justifiable assertion can be scientifically verified or is capable of logical or mathematical proof, and therefore metaphysics and theism must be rejected. “We must follow the science” or “the science tells us” are common catchphrases of the politically correct positivist. “‘I trust the science,’ is a venerable Democratic Party slogan that has been repeated for many years by smug, virtue-signaling liberal sophisticates. ‘Trusting the science’ is shorthand for holding an uncritical belief in all the stances of the left that carry a veneer of expert approval, including catastrophic climate change, insidious white privilege, and materialistic atheism.”¹³

Basic political science recognizes that the professional paid to solve problems have an incentive to perpetuate them, and that includes politicians, civil servants, lawyers, and professional left-wing activists, as well as their right-wing counterparts. Citizens alone have the right incentives to address political problems effectively, precisely because they are amateurs. Their efforts spent on political problems sacrifice their time and money, and therefore they are motivated to solve them as efficiently as possible.

The professionals’ engagement with sexual ideology itself is likewise self-serving. Conservative politicians fixate on the inflammatory, high-profile manifestations of radical sexual politics that help them rally their bases, to procure power and funding: homosexuality, transgenderism, and same-sex marriage. But their treatment of these issues is more symptomatic than substantive (and even then, they always lose!) These grotesque but marginal issues are easy targets that affect the lives of very few people.¹⁴

A fundamental principle of positivism is that laws are to be understood as social rules, valid because they are enacted by authority or derive logically from existing decisions, and that ideal or moral considerations (e.g., that a rule is unjust) should not limit the scope or operation of the law. Thus, the genesis of the perpetual reforming principles undergirding the politically correct progressive cult becomes apparent. Laws and rules are social constructs that are “meant to be broken” on either whim or fancy. Activists on both sides of the legal morass play the game: “First create the problem, then profess outrage at the consequences.” What was once a game based on precedent and English Common Law has now become a game of TEGWAR.¹⁵ Moral laws are unprovable, therefore, arbitrary and unenforceable. Good and evil are social con-

structs, indistinguishable and therefore interchangeable whenever personal feelings conflict with established rules of normal human social behavior, morality and ethics.

“Sometimes political correctness speaks the language of radical individualism,” Michael Knowles writes, “and other times it demands collectivism, but it always seeks to disrupt the family, federalism, and other traditional political institutions. Sometimes the radicals embrace the materialism that reduces man to a meat puppet, at other times they shun physical reality altogether, but they always reject hylomorphism—that is, the traditional view that man comprises both body and soul and that we cannot be reduced to one or the other.” Here Knowles defers to the essay *Gnostic Liberalism* written by Robert P. George.

The idea that human beings are non-bodily persons inhabiting non-personal bodies never quite goes away. Although the mainstreams of Christianity and Judaism long ago rejected it, what is sometimes described as “body-self dualism” is back with a vengeance, and its followers are legion. Whether in the courts, on campus, or at boardroom tables, it underwrites and shapes the expressive individualism and social liberalism that are ascendant.

Christianity’s rejection of body-self dualism answered the challenge to orthodoxy posed by what was known as “Gnosticism.” Gnosticism comprised a variety of ideologies, some ascetical, others quite the opposite. What they held in common was an understanding of the human being—an anthropology—that sharply divides the material or bodily, on the one hand, and the spiritual or mental or affective, on the other. For Gnostics, it was the immaterial, the mental, the affective that ultimately matters. Applied to the human person, this means that the material or bodily is inferior—if not a prison to escape, certainly a mere instrument to be manipulated to serve the goals of the “person,” understood as the spirit or mind or psyche. The self is a spiritual or mental substance; the body, its merely material vehicle. You and I, as persons, are identified entirely with the spirit or mind or psyche, and not at all (or in only the most highly attenuated sense) with the body that we occupy (or are somehow “associated with”) and use.

Aristotle, who broke with his teacher Plato on the point, defends one form of this “hylomorphism,” as it has come to be called. Without denying the existence of the soul, it affirms that the human person is a material being (though not only material). Without denying the existence of the soul, it affirms that the human person is

a material being (though not only material). We do not occupy or inhabit our bodies. The living body, far from being our vehicle or external instrument, is part of our personal reality. So while it cannot exist apart from the soul, it is not inferior. It shares in our personal dignity; it is the whole of which our soul is the substantial form. The idea of the soul as the substantial form of the body is orthodox Christianity's alternative to the heretical conception of the soul as a "ghost in a machine." One can separate living body from soul in analysis but not in fact; we are body-soul composites.¹⁶

"In the domain of moral thought and practice," George concludes, "there are few projects more urgent than recovering the commonsense view that human persons are indeed dynamic unities, creatures whose bodies are parts of our very selves—not extrinsic instruments. Contemporary social liberalism rests on an error, the tragic mistake behind so many efforts to justify—and even immunize from moral criticism—acts and practices that are, in truth, contrary to our profound, inherent, and equal dignity." "This traditional understanding of body and soul," Knowles adds, "derives from Christianity and from ancient pagan thinkers such as Aristotle, who Saint Thomas Aquinas is said to have 'baptized' through his writings."

The terms "conservative," "traditional," and "Christian" may not be synonymous, but they overlap substantially in the same way that terms such as "radical," "politically correct," "secular," and "leftist," relate to one another. So it should come as no surprise that G. K. Chesterton, writing in the early twentieth century, observed the same contradictory attacks on the Church as we see levied upon our political tradition, by broadly the same sort of people.

Chesterton observed that it seemed "as if any stick was good enough to beat Christianity with," and he wondered "what again could this astonishing thing be like which people are so anxious to contradict, that in doing so they did not mind contradicting themselves." He saw critics attack Christianity both for the loneliness of the cloister and for encouraging large families, for misogyny and for attracting mostly women, for despising Jews and for being too Jewish, for the asceticism of the sackcloth as well as for the pomp and circumstance of the Holy Mass.¹⁷

This then is the crux¹⁸ which we now bear tortured witness. Gnostic dualism, which divides and separates the inferior body from the spiritual or mental or affective, nec-

essarily reduces the material an empty vessel which the spirit, the "ghost in the machine" occupies for a time. The body is thus worth no more than the chemicals and matter that combine to form it. For the Left such worthlessness absolves them of any offense against another human being or humanity in its entirety—abortion, euthanasia, genocide to name but three; the body is but malleable clay to be formed, reformed, reimagined, or tossed aside as mental or affective realities change.¹⁹ Thus, it is perfectly logical to declare a man a woman, a woman a man, either neither or something altogether different, a demi-person, a self-deforming thing of something yet to be decided.²⁰ Thus, to the progressive gnostic, gender²¹ is fluid and a fetus is but a clump of amorphous tissue, there is no spirit, mental or affective "person" there. Today's left is intrinsically wedded to Gnostic dualism; this is a crucial point to understand for those who believe in the hylomorphic nature of man, created in the image and likeness of their Creator.

For those for whom religion is a dead letter, there can be no persuasive countervailing argument; the "left's ideology has been evolving for a long time, and mixed with its ideas and myths one find elements of older belief systems and even Christian heresies," such as Gnosticism. "Acceptance of this ideology serves emotional needs by conferring group identity, justifying failure, or allowing designated victims to vent hate. Those who buy into it are not so inclined simply because others are manipulating them. Their rulers would not likely win their support if they advanced a different ideology, e.g., one that stressed the value of traditional hierarchies or one that was linked to the historical right."

The government pushes radical leftist (although not recognizably Marxist) projects, such as requiring the teaching of CRT in public schools and the military. These policies then gain the instant, exuberant approval of academics, the media, legal professionals, corporate executives, and clergymen. Those in command are furthering the state ideology (or pseudo-religion), and those below dutifully applaud.

Those in power are seeking to crush their opposition as "right-wing extremists" and to use programs like CRT and gender studies to restructure American society. Yet since corporate executives play a giant role in buttressing the present regime, it is ridiculous to claim we are living through a socialist revolution, as those who pin all our woes on Marxism often do. That a transnational

capitalist class is driving this radicalizing process for its own ends is closer to the truth. This does not exclude the Deep State from being a part of this power-sharing arrangement. More than one interest can benefit from the chaos and destruction befalling the rest of us.

The intersectional ideology accompanying this process does not go back, strictly speaking, to Marxist sources, although some of those who contributed to building the contemporary left may decorate themselves with Marxist labels. Instead, we are speaking about a power grab.

Polish political theorist Zbigniew Janowski observes in *Homo Americanus*²² that democracy can be “non-ideological,” meaning “an electoral mechanism of the majority that in itself does not hide a blueprint for any specific organization of society.” In fact, “for a long-time democracy allowed individuals in the West to conduct their business without encroaching on their cultural and historical traditions.” But then, too soon, this method turned ugly and disastrously consequential for both freedom and cultural traditions, transiting into an ideology promoting the “language of rights” with increasingly strident demands for a form of justice hitherto unknown.

For someone like Janowski who can remember Communist rule in his native Poland, it is apparent those “human rights” demonstrations the contemporary left can throw together almost anywhere in a few hours to protest some imagined fascist evil are endless imitations of Communist-organized events. But unlike Communist parades and demonstrations that were arranged by cynics, these “democratic” manifestations are organized “mostly by scared and young fear-mongers or adults with an adolescent outlook on life.”

The intersectional left in any case has a ready-made army that will march and demonstrate at the drop of a pin. It will also call for boycotts of any business or educational operation that does not fall in line with the evolving program of social transformation favored by its leaders.

Egalitarianism provides the moral rationale for the accumulation of power by totalitarian democrats. The intersectional or multicultural left equates justice and democratic rule with the division of society into victims and victimizers. For the sake of justice, distinctions are needed between those who were discriminated against and those who victimized others, either directly or through their ancestors. Supposedly there is a point that can be reached when all people will be interchangeable with everyone else, but until that becomes feasible, government must continue to assign access to education,

employment, and social recognition according to victim ranking.

Moreover, since the specifically Western Christian past was uniquely wicked in practicing discrimination (an assumption that is fanciful and even risible), we are obliged to place the cultural artifacts and physical descendants of this uniquely evil civilization at special disadvantage in the new democratic order. Although enlightened leaders will make us all equal in the long run, until then it behooves us to give special benefits to designated victim groups. White, male, heterosexual Christians will have to live with this handicap until existing racial, gender, and ancestrally derived inequalities can be removed. This goal is not possible however, unless sensitive experts, who can socialize us properly, exercise tight control from above.

Despite the obsolete character of much of Orwell’s dystopia [1984], there are features that still seem entirely credible and frighteningly relevant. [Orwell previewed] “seven paths leading to dictatorship: destroying liberty, impoverishing language to fit political ideology, abolishing truth, suppressing history, denying Nature, propagating hate, and aspiring to a universal state.”

Like the regime in 1984, our government instrumentalizes history to make it serve ideological ends, constantly changes permissible vocabulary in its own form of Newspeak, stigmatizes the independent thought that contradicts the interests of the power elite, and arouses hate against dissenters. “In the postmodern configuration hate befalls those who do not bend their knee before the revealed truths of the self-proclaimed religion of progress. The media that is allied to the state and often benefits from it, churn out hate speech shamelessly. It is their stock in trade.”

Equally significant, the government “reduces thought as it shortens the list of permissible words.” No thought process is taking place when those who wish to protect themselves mumble the authorized cliches. Anyone who dissents in Orwell’s dystopian future is instantly ostracized, and perhaps arrested, for engaging in “crimethink.” There is nothing Orwell associates with language control that is not happening in the contemporary West in an almost equally grim form.

Lest I be accused of not taking the force of ideology seriously enough, let me stress that I am not denying the influence of multiculturalism, designated victimhood, and the rest of what the cultural left is selling. Lots of people, particularly monomaniacal intellectuals, take such stuff quite seriously, and it would be untrue to claim that the only reason true believers are running around imposing Newspeak and canceling “reactionaries” is that government, the media, and corporations are pushing them to do so. The left’s ideology

has been evolving for a long time, and mixed with its ideas and myths one finds elements of older belief systems and even Christian heresies.

What elites do control is how the dominant leftist ideology is transmitted to those below them. They can promote the egalitarian doctrines embraced by masses of people in different ways. They can, for example, push a victimhood narrative selectively, without appearing to indict the entire white race or all white males.

But our leaders have chosen a more divisive course because they are mobilizing the obedient or indignant against those who are resisting their acquisition of more power. The rulers will not suffer from the anger aroused, since they have shrewdly insulated themselves from judgment. They are free to exploit women, amass wealth that will escape confiscation, or break the COVID restriction rules they set for others. They are like the Soviet kleptocrats who lived in opulent *dachas*—second homes gifted to the people by the government—while inciting “workers’ revolutions” outside the Communist bloc.

These would-be dictators can retain the support of large blocs of the population, particularly in blue states, no matter how wickedly or hypocritically they behave. Like New York Governor Andrew Cuomo, they can perpetrate all kinds of outrages, e.g., bringing about the deaths of 15,000 elderly people from COVID and being accused of sexual harassment, and yet enjoy continued popularity among voters.

The media happily cover for others in the ruling class, and there is nothing too appalling its members can do that will not be clarified by experts or fact-checkers or airbrushed out of the current events coverage of newspapers and television stations. Thus, anger and hate are turned not against the powerful elites, but against those who oppose their further self-aggrandizement.²³

“I think that we cannot neglect the School of ‘Common Sense,’” the former Apostolic nuncio to the United States, Archbishop Carol Maria Viganò writes “that in this moment represents an opportunity to deepen our understanding of the present reality: the great upheavals of this past year, the so-called pandemic, and, more generally, the crisis in which both the world and the Church find themselves. The lack of ‘common sense’ in individuals has in large part made possible this assault against God, against the Church, and against the human race that is represented by the Great Reset and the ideology it expresses. Irrationality, the abdication of reason, the annihilation of critical judgment and the denial of evidence are

the true pandemic virus of our time, which in rebellion against God manifests a delirium of omnipotence and in collective madness reveals the just nemesis of this wicked challenge. Saint Paul exhorts us to a rational faith, *rationabile obsequium* (Rom 12:1), in which faith and reason, like two wings, make us ascend to the contemplation of the Truth, that is, of God himself. Thus, the Apostle’s warning also implies a healthy distance from the thinking of the world: *nolite conformari huic saeculo* (Rom 12:2).”

Viganò goes on to evidence the inevitability of devastating consequences that ultimately result from the Gnostic dualism philosophy of the ideologies of the progressive left. Few today know of the Kulaks (Russian: кулак; plural: кулаки), kurkul (Ukrainian: куркуль) or golchomag (Azerbaijani: qolçomaq, plural: qolçomaqlar). The Kulak was the term used towards the end of the Russian Empire to describe peasants with over 8 acres of land. In the early Soviet Union, particularly Soviet Russia and Azerbaijan, kulak became a vague reference to property ownership among peasants who were considered “hesitant” allies of the revolution. The word kulak originally referred to wealthy peasants who during the revolution were deemed politically suspect for withholding grain from the Bolsheviks. According to Marxist-Leninist political theories the kulaks were class enemies of the poorer peasants. Vladimir Lenin described them as “bloodsuckers, vampires, plunderers of the people and profiteers, who fatten on famine, declaring revolution against them to liberate poor peasants, farm laborers, and the proletariat.

When Stalin decided in 1932 to eliminate millions of Ukrainians in the genocide of *Holodomor*, he planned a famine as an instrument of social engineering, through which to nationalize agricultural lands and then allocate the profits to industry. Stalin wrote: “In order to eliminate the Kulaks as a class, the policy of limiting and eliminating single groups of Kulaks is not enough... it is necessary to break the resistance of this class with an open battle and to deprive it of the economic sources of its existence and development.” (Josef Stalin, *Questioni de leninismo*, Rome, 1945).

Stalin then had wheat, beets, potatoes, vegetables, and every sort of food seized; he forbade any sort of commerce—does this sound familiar?—and confiscated the financial resources of the Ukrainians. Children fleeing the countryside were arrested and deported to collective farms called “kolkhozes” and to orphanages, where

they died from malnutrition. The Central Committee prohibited movement—a sort of lockdown *ante litteram*—and accused those who denounced the massacre of the Ukrainians of being the enemy of the people. Holodomor deniers—using the term in its proper sense—maintain that the genocide of 1932-1933 in the Soviet Ukraine never happened or that it occurred without premeditation. The regime’s censorship contributed to hiding a tragedy that today is recognized by many countries as a crime against humanity and that, upon analysis of its method and goal, was also an example of a “Great Reset.”

If a Ukrainian had wondered how it could be that the Russian government, faced with a famine, did not help the population by sending food but rather forbade commercial activity and movement, thereby aggravating the situation, he would have committed the same error as many today who, in the presence of an alleged pandemic, ask why governments have preemptively undermined public health, weakened national pandemic plans, forbidden effective treatments, and administered harmful if not deadly treatments and are now forcing citizens—using the blackmail of perpetual lockdowns, stay-at-home orders, and unconstitutional “green passes”—to submit to vaccines that not only do not guarantee any immunity but actually carry serious short-term and long-term side effects, as well as further spreading more resistant forms of the virus.

Looking for any sort of logic in what is told us by the mainstream media, by our government leaders, by virologists and so-called ‘experts’ is an arduous challenge that disappears as if by magic and turns into the most cynical rationality if we only have the intellectual honesty to overturn our point of view. We should therefore renounce the comforting premise which tells us that our leaders act for our good, and more generally the idea that our interlocutors are honest, sincere, and animated by good principles.²⁴

“Education once existed to correct delusions and disordered desires; through political correctness, it has come to encourage those fantasies and destructive appetites.” Confused conservatives ... “fall into the classic trap of political correctness: they believe that if they reject the radicals’ new public standards, they must reject all public standards. ... According to them, liberty requires that we permit everyone to do just about anything he pleases.”

At a basic factual level, these would-be libertarians fail to acknowledge the history of the American government, which has never counted drag performances among the natural rights it was designed to protect. ...

worst of all, these accommodating conservatives misunderstand the nature of liberty in the American regime by failing to recognize the distinction between liberty and license so important to the Founder’s conception of republican government.

The preamble to the Constitution offers important insight into how liberty relates to the constitutional project. The framers, writing as “we the people,” articulate six reasons for establishing the government: “to form a more perfect Union, establish Justice, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity.” Though many readers on both the left and right have read this final purpose simply as “liberty,” the actual goal is the blessing derived from liberty. According to the Constitution, liberty plays a key role in the regime, but that role is instrumental rather than an end in itself.

James Madison explains this instrumentality in *The Federalist* [51]. “Justice is the end²⁵ of government,” wrote Madison. “It is the end of civil society. It has ever been and ever will be pursued until it be obtained, or until liberty be lost in the pursuit.” Civil society requires liberty, but it seeks justice. And just who defines justice? The present day “conservative” defenders of Drag Queen Story Hour seem to suggest that no one has the right to define justice. What one man calls justice another might consider injustice. Therefore, they insist, we must throw up our hands and hold our tongues, lest the radicals prohibit the rituals and institutions that we ourselves cherish.

Never mind that the radicals already suppress traditional behaviors and organizations while promoting their own, as they demonstrated without a hint of shame during the coronavirus lockdowns of 2020, when leftist politicians shut down churches while allowing marijuana dispensaries to remain open and encouraging “mostly peaceful” riots by their fellow travelers. Even on its face, the argument makes no sense. If people cannot discern between good and bad, then free government is not possible, as all government requires a conception of truth and justice. Our forebears understood that our moral intuition, rational faculties, and received opinion bearing the wisdom of the ages allow us to pursue justice and establish a society ordered toward human flourishing. If we cannot count on our conscience and reason—and on the wisdom of our forebears—we cannot claim the ability to govern ourselves.

Politically correct radicals seek to suppress and ultimately transform our moral intuitions, deny our rational faculties, and erase the wisdom of the ages. They dismiss the traditional moral order as outmoded at best and evil at worst. They decry “objective, rational linear thinking” as a nefarious aspect of “whiteness” and then,

ironically, malign received wisdom as irrational prejudice. They have undertaken this task with patience and persistence, progressively chipping away at our norms and traditions until even so heinous a violation as the sexual abuse of children is considered normal.

Even the most hard-nosed scientist must eventually acquiesce to the delusions of political correctness. He may not care about the culture, but the culture cares about him. During the first two decades of the twenty-first century, the high priests of this new orthodoxy began to intrude as never before into the realm of science. The radicals made increasingly strident, frequent, and false scientific claims to justify their political ends. In service of this ideology, scientists denied basic biology. During the coronavirus lockdowns of 2020, the trend accelerated. "Science" became a synonym for "social justice," and scientists seemed to serve the caprices of radical politicians above all else.²⁶

Archbishop Viganò, in an interview on January 1, 2021, responding to the growing concerns of many over the 'deep state' and 'deep church', said that "there is a group of conspirators who have worked and still work in the heart of the Church for the interest of the elite. Most of them are identifiable, but the most dangerous are those who do not expose themselves, those whom the newspaper never mentions."

The plan of the *Great Reset* makes use of the mainstream media as an indispensable ally: the media corporations are almost all actively part of the *deep state* and know that the power that will be guaranteed them in the future depends exclusively on their slavish adherence to its agenda.

Labeling those who denounce the existence of a conspiracy as "conspiracy theorists" confirms, if anything, that this conspiracy exists, and that its authors are very upset at having been found out and reported to public opinion. And yet they themselves have said it: *Nothing will be the same again*. And also: *Build Back Better*, in an effort to make us believe that the radical changes they want to impose have been made necessary by a pandemic, by climate change, and by technological progress.

Years ago, those who spoke of the New World Order were called *conspiracy theorists*. Today, all of the world's leaders, including Bergoglio, speak with impunity about the New World Order, describing it exactly in the terms that were identified by the so-called *conspiracy theorists*. It is enough to read the globalists' declarations to understand that the conspiracy exists and that they pride themselves on being its architects, to the point of

admitting the need for a pandemic in order to reach their objectives of social engineering.

To the skeptics I ask: if the models that are proposed to us *today* are so terrible, what will our children be able to expect when the elite will have succeeded in taking total control over the nations? Families without father and mother, polyamory, sodomy, children who can change their sex, the cancellation of Religion and the imposition of an infernal cult, abortion and euthanasia, the abolition of private property, a health dictatorship, a perpetual pandemic. Is this the world that we want, that you want for yourselves, your children, and your family and friends?

We must all become aware of how much the proponents of the New World Order and the Great Reset hate the inalienable values of our Greco-Christian civilization, such as Religion, the family, respect for life and the inviolable rights of the human person, and national sovereignty.²⁷

My apologies for the despairing tone of this essay; the times demand an acknowledgement of the encroaching darkness that is the signature of the hound of hell. There is so much more that could and ought to be recognized and acknowledged, and yet, it is perhaps enough to stand alone upon the stage and speak the truth as best as one is able for as long as one can do so. I am struck by the thought, as shameful as it may be, of whether one can truly have sufficient courage to face the lions unto death. "A hundred years ago the de-Christianization of Russia advanced with the help of guns pointed at Christian heads. But the present-day de-Christianization of America advances nonviolently. No guns are used, only persuasion and seduction."²⁸ While this may be true in a material sense, the force of government and their minions gives proof that the barrel of tyranny's gun is aimed directly at your soul.

Having said my peace, I will exit while a final actor gives voice to a prouder moment. Monsignor Charles Pope, of whom I hold high esteem, wrote shortly after the recent Independence Day, an essay which reminds us of what is true and good and glorious about this land that we love and gratefully call our home.

Critical Race Theory Won't Help America – Only Selfless Love of Country Can Do That

It's true that the United States has further progress to make, but abandoning our founding principles is no way to get there."

For most of us, this past Fourth of July was a day to celebrate the founding principles of our nation and to reflect on the liberty that was given us by God, and secured by the blood and sacrifices of so many.

But, for an increasing number of people, July 4 was just another opportunity to discredit our nation. They did so not by calling us to live up to its stated principles – which is a good and necessary effort – but by attacking the principles themselves, and the people who rightly advanced them.

For example, Missouri Rep. Cori Bush tweeted the following:

"When they say the 4th of July is about American Freedom, remember this: the freedom they're referring to is for white people. This land is stolen, and Black people still aren't free."

National Public Radio also issued a kind of apology for reading the Declaration of Independence, a practice they have undertaken for more than 30 years. As a kind of barometer of the shifting political weather, what they once did with pride, they now did with shame, prefacing the reading with this disclaimer:

"Over the past 32 years, Morning Edition has broadcast a reading of the Declaration of Independence by NPR staff as a way of marking Independence Day.

"But after last summer's protests and our national reckoning on race, the words in the document land differently.

"It famously declares 'that all men are created equal' even though women, enslaved people and Indigenous Americans were not held as equal at the time..."

All of this posturing, shamefacedness and outright discrediting of our founding principles and documents is

a dangerous shift. It takes away a shared reference point for conversation and debate, replacing it with an anger that dismisses the very principles that should form a basis for national reflection. Without these shared principles as a reference point, debate (or as some prefer "dialogue") devolves into a shouting match – a kind of power struggle where there is a lot of heat, but no light.

Rev. Martin Luther King Jr. had a very different approach. He took our nation's founding principles and documents seriously and used them as the very premise of his argument. In effect he summoned us, "America, become what you are! America, live the truth your principles proclaim! You have it in you to do this!"

In his Aug. 28, 1963, "I Have a Dream" speech he said:

"When the architects of our great republic wrote the magnificent words of the Constitution and the Declaration of Independence, they were signing a promissory note to which every American was to fall heir. This note was a promise that all men, yes, Black men as well as white men, would be guaranteed to the inalienable rights of life liberty and the pursuit of happiness.

"It is obvious today that America has defaulted on this promissory note insofar as her citizens of color are concerned. Instead of honoring this sacred obligation, America has given its colored people a bad check, a check that has come back marked 'insufficient funds.'

"But we refuse to believe that the bank of justice is bankrupt. We refuse to believe that there are insufficient funds in the great vaults of opportunity of this nation. So we have come to cash this check, a check that will give us upon demand the riches of freedom and security of justice. We have also come to this hallowed spot to remind America of the fierce urgency of Now."

Note that Rev. King spoke of this land as a "great republic" and of our founding documents as "magnificent words" of "promise." He called the Lincoln Memorial a "hallowed spot." There were none of the current notions of America as existentially racist and fundamentally and irredeemably flawed. The very Declaration of Independence, so maligned now by so many, was not wrong in its words, but in its deployment. The Declaration is glorious and a point of (civil) hope. Its words were a catalyst for America to be what she had always (and will always) aspire to be: a land of equal justice, freedom and opportunity under the law.

Today, I fear, we are dangerously far from the color-blind, character-based meritocracy King dreamed of. Increasingly, color is all that matters. If you are person of color, you are oppressed. If you are white, you are privileged. And this means war. The class struggle of the Marxists becomes the race struggle of America.

We are better than this, and I am convinced Rev. King knew that and built on that. Our Declaration of Independence and Constitution provided the very basis whereby we were spurred to end slavery, banish segregation and abolish the Jim Crow laws that marginalized African Americans and others. It's true that we have further progress to make, but abandoning our principles is no way to get there. The principle that "all men are created equal" remains true, even though we have not always honored it. *Abusus non tollit usum* — the abuse of something does not take away its use.

Further, one will not seek to reform or improve a country they disdain or even hate. It is the love of this country that will inspire needed reforms. Hatred seek to destroy, but love seeks to perfect and advance the best of what we are.

Patriotism, the love of one's country, is related to charity and to the Fourth Commandment ("Honor your father and mother.") The Catechism of the Catholic Church (2239) teaches:

"It is the duty of citizens to contribute to the good of society in a spirit of truth, justice, solidarity and freedom. The love and service of one's country follow from the duty of gratitude and belong to the order of charity."

St. Thomas Aquinas, in the section of the *Summa Theologiae* (2a2ae, Q. 101) on the virtue of *pietas* (familial love), writes:

"The principles (or origins) of our being and governing are our parents and our country, which have given us birth and nourishment. Consequently, man is debtor chiefly to his parents and his country, after God. Wherefore, just as it belongs to religion to give worship to God, so does it belong to 'pietas,' in the second place, to give honor to one's parents and one's country."

Hence we cannot, as Christians, despise the land of

our birth — a land that has so nourished and formed us. We are summoned to love this land.

And love is not mere blind affirmation or blanket approval. True love seeks for the best of the beloved. And, at our best, we are a land that has welcomed people from everywhere — from every land, culture, nation and language. Whatever tensions such diversity has caused, we have, in our best moments, lived with such tensions and overcome them to exemplify the *e pluribus unum* ("out the many, there is one") that is our national motto.

The use of racist terminology to battle racism is a strange tactic indeed. True love of this land is both mandatory and (for Catholics) salutary. If someone uses "critical theory" to denounce America as irredeemably racist and unjust, they are wrong. Our founding documents and principles are the very foundation on which we must debate and build. Rejecting them is to invite strife and, ultimately, the destruction of this great land — a land we are summoned to love and bring to greater perfection on account of the love we have for our country, and for one another.

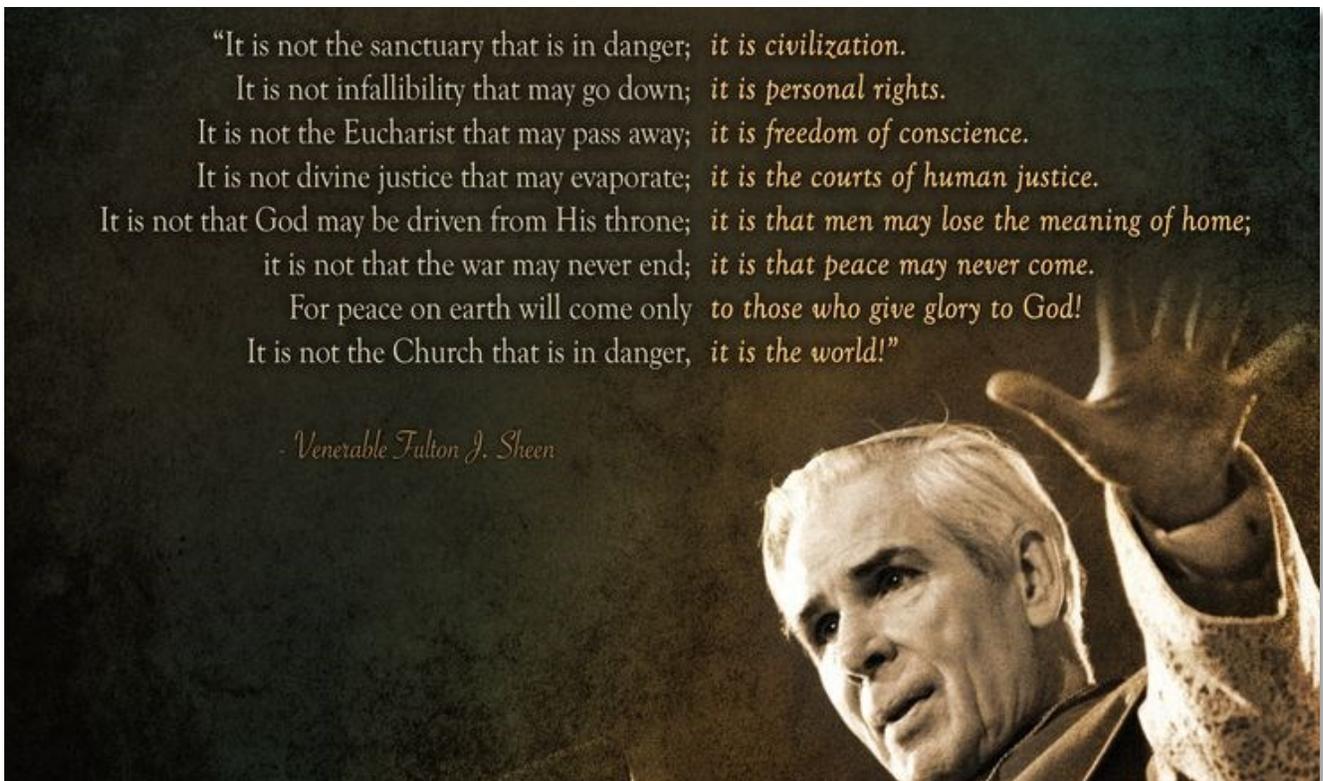
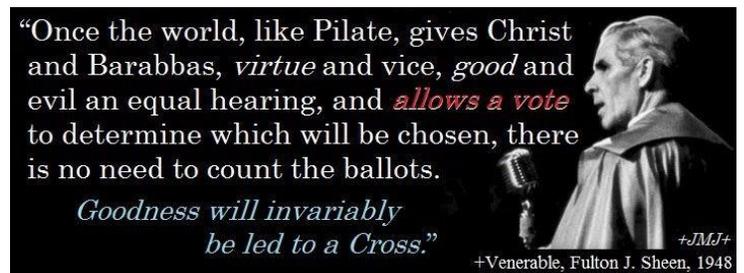
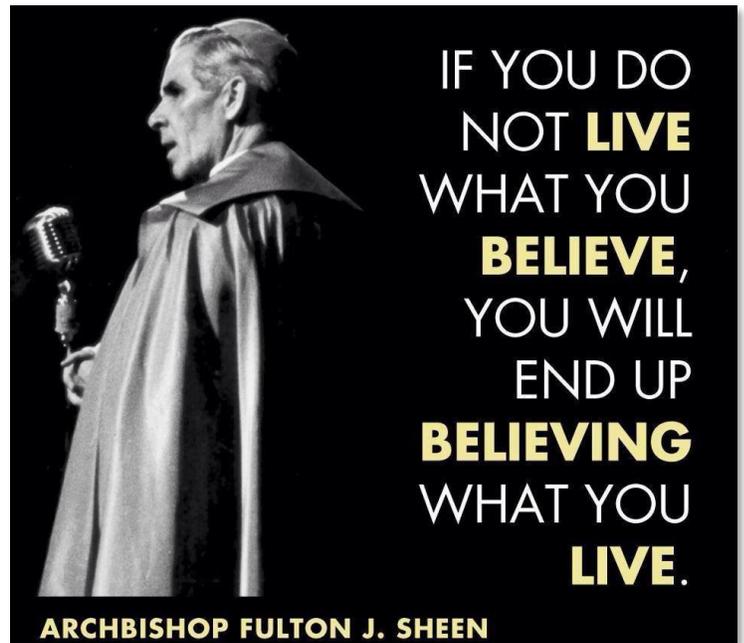
*O beautiful for heroes proved
In liberating strife,
Who more than self their country loved
And mercy more than life!
America! America!
May God thy gold refine,
Till all success be nobleness,
And every gain divine!*

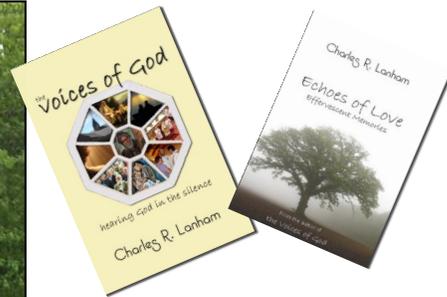
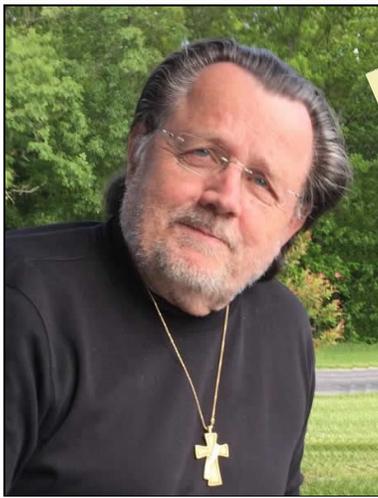
"May we think of freedom not as the right to do as we please, but the opportunity to do what is right."

Peter Marshall

1. Henry Louis Mencken, *A Mencken Chrestomathy* (New York: Vintage Books, 1982).
2. **Defenestrate**, *verb*: throw (someone) out of a window; remove or dismiss (someone) from a position of power or authority.
3. Venerable Archbishop Fulton J. Sheen, Ph.D., D.D., LITT.D., LL.D., *Agrégé en Philosophie de l'Université de Louvain* and The Catholic University of America, *"Communism and the Conscience of the West"*, (Refuge of Sinners Publishing, Inc., 1948), 17.
4. Stephen Baskerville, *"The Coming Counter-Coup Against the GOP"*, *Chronicles*, April/May 2021, 8-13.
5. Roger Kimball, *"Waking up from wokeness"*, *The New Criterion*, June 2021, 1-2.
6. **MOAB**: The GBU-43/B Massive Ordnance Air Blast, colloquially known as the "Mother Of All Bombs" is a large-yield bomb, developed for the United States military at the Air Force Research Laboratory. When it was developed it was said to be the most powerful non-nuclear weapon in the American arsenal.
7. Michael Knowles, *"Speechless: Controlling Words, Controlling Minds"* (Washington, DC: Regnery Publishing, 2021), 170.
8. **Scientism** is the promotion of science as the best or only objective means by which society should determine normative and epistemological values. While the term was originally defined to mean "methods and attitudes typical of or attributed to the natural scientist", some religious scholars (and subsequently many others) adopted it as a pejorative with the meaning "an exaggerated trust in the efficacy of the methods of natural science applied to all areas of investigation (as in philosophy, the social sciences, and the humanities)".
9. Michael Knowles, *Speechless*, 173-74.
10. Not to be ignored are progressive clergy who use their positions of Christian authority to promote politically correct leftist ideologies contra to the teachings, doctrine and dogma of the Church.
11. **Positivism** is a philosophical theory that holds that all genuine knowledge is either positive—*a posteriori* and exclusively derived from experience of natural phenomena and their properties and relations—or true by definition, that is, analytic and tautological. Thus, information derived from sensory experience, as interpreted through reason and logic, forms the exclusive source of all certain knowledge.
12. Comte argued that, much as the physical world operates according to gravity and other absolute laws, so does society.
13. Edward Welsch, *"A Matter of Trust"*, *Chronicles*, July 2021, 8.
14. Stephen Baskerville, *"The Coming Counter-Coup Against the GOP"*, *Chronicles*, April/May 2021, 8-13.
15. From the film *Bang the Drum Slowly*: TEGWAR – The Exciting Game Without Any Rules.
16. Robert P. George, *"Gnostic Liberalism"*, *First Things*, December 2016.
17. Michael Knowles, *Speechless*, 185.
18. **Crux**, *noun*: the decisive or most important point at issue; a particular point of difficult. In Latin, crux referred literally to an instrument of torture, often a cross or stake. Crux eventually developed the sense of "a puzzling or difficult problem"; that was the first meaning that was used when the word entered English in the early 18th century.
19. Case in point: Just under a month after declaring that she was queer, Michaela Kennedy-Cuomo, daughter of Andrew Cuomo, now says she is actually "demisexual". "When I was in elementary school, I feared that I was lesbian. When I was in middle school, I came out as bisexual. When I was in high school, I discovered pansexuality and thought, 'that's the flag for me.'" According to Cuomo, demisexual individuals can be gay or straight, bisexual or pansexual or any(?) gender—but the defining element is that they can only have a sexual attraction to a person if it also comes with an emotional bond. According to GLAAD (Gay & Lesbian Alliance Against Defamation, a media monitoring NGO,) demisexuality is part of the asexual spectrum and "works off of the idea of primary attraction and secondary attraction. Primary attraction is attraction to people based on first impressions, such as appearance or how they smell. (Ranking first impressions above lasting relationships seems shallow, don't you think?) Secondary attraction is attraction to people that develops over time, and forms out of the relationship one has with a person, and their emotional connection." Obviously, the primary purpose of procreation (which is physical) is of no consideration whatsoever. Noticeably absent from any of this emotional claptrap is self-sacrificial love.
20. Thus we have the awkward situation where the parents (the birthing person and the other person,) who supposedly are old enough to be able to discern the obvious and would be expected to know better, refuse to identify their child by their obvious biological genitalia, "Let the child decide when it is older." Where is Child Protective Services when it are most needed?
21. Knowles points to the obvious on page 178 of *Speechless*: To give the gender-bending ideologues some credit, with the exception of eccentric radicals who insist upon the existence of the "biologically female penis," most sexual revolutionaries acknowledge the biological distinction between men and women. Rather than begin with the outright denial of biology, the radicals have invented a new category, gender, which they insist may differ from one's sex but nonetheless describes one's "sexual identity." He goes on to note that the word

21. (cont.) "gender" dates back to the early fourteenth century, when it referred to kinds and classes of people and things. By the end of that century, it acquired a primarily grammatical use, referring to male and female nouns, pronouns, and adjectives. For example, *la pizza* is a feminine noun in Italian, and *il gelato* is masculine, and neither fact implies that the slice or ice cream has genitals for toppings. "Gender" retained this grammatical sense almost exclusively for the next six centuries, until 1963, when feminists began to use the word, according to the Oxford English Dictionary, as "a euphemism for the sex of a human being, often intended to emphasize the social and cultural, as opposed to the biological, distinctions between the sexes.
22. Zbigniew Janowski, "*Homo Americanus: The Rise of Totalitarian Democracy in America*" (South Bend, IA: St. Augustine's Press, 2021).
23. Paul Gottfried, "*The Misnomer of Marxism*", *Chronicles*, July 2021, 6-8.
24. Carlo Maria Viganò, Archbishop, "*The Great Reset from start to finish*", *LifeSite*, May 31, 2021.
25. To be clear, Madison's use of the word "end" here is meant as "purpose" not "final" or "last".
26. Michael Knowles, *Speechless*, 188-93.
27. "*Interview of Mr. Stephen K. Bannon with His Excellency Carlo Maria Viganò, Archbishop*", January 1, 2021.
28. David Carlin, "*On Not Being Thrown to the Lions*", *The Catholic Thing* – <https://www.thecatholicthing.org>, July 9, 2021.
29. Monsignor Charles Pope, "*Critical Race Theory Won't Help America – Only Selfless Love of Country Can Do That*", *National Catholic Register*, July 7, 2021.





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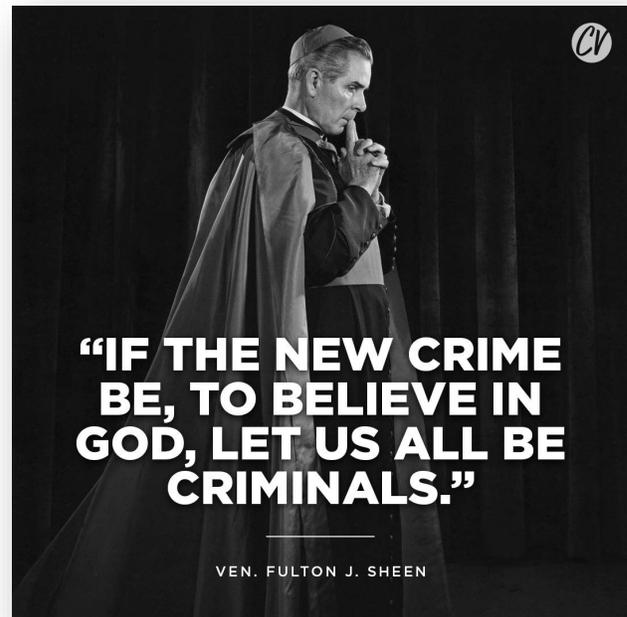
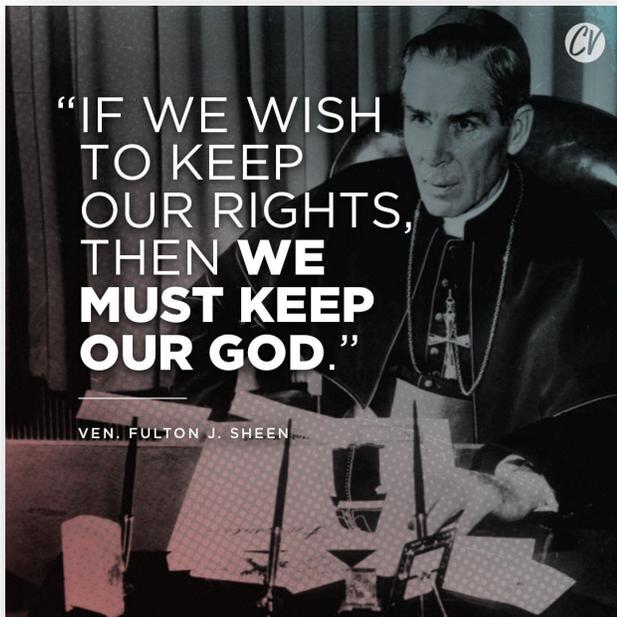


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