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A journal for restless minds

Colloquī *: to discuss*

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When darkness descends

There is a phrase, purportedly an entirely new concept for Shakespeare, which first made an appearance in *The Merchant of Venice* (1596) in which Launcelot says to his father, the “truth will out” somewhat surreptitiously analogizing it to murder. Truth or murder, the difference is but skin deep. In his oft cited essay, *Politics and the English Language* (1946), George Orwell followed a similar train of thought, writing, “Political language—and with variations this is true of all political parties, from Conservatives to Anarchists—is designed to make lies sound truthful and murder respectable, and to give an appearance of solidity to pure wind.” Truth is, and has been for a very long time, a habit few truly enjoy for the truth is often difficult to swallow and hard to chew, at times too embarrassing for the fool to admit; most, or so it would seem, are like Pilate who had to ask for a definition. It is far more delicious to construct a lie, especially when the lie—to paraphrase Miracle Max¹—is only mostly false or when malicious mayhem, anarchy, chaos and riots are only mostly peaceful protests.

There was a time when lying was considered a sin or at the very least a blemish on one’s character, resulting in the liar being branded as a poisonous lot never to be fully trusted. The very first lie was hissed by the serpent to the first woman, the second lie uttered foolishly by the first man to his Creator, with whom no one can deceive. “Lying is the most direct offense against the truth. To lie is to speak or act against the truth in order to lead someone into error. By injuring man’s relation to truth and to his neighbor, a lie offends against the fundamental relation of man and of his word to the Lord.”² Liars are fools who never seem to understand that they cannot lie to themselves or to the One who knows all things.

“A lie consists in speaking a falsehood with the intention of deceiving.”³ Christ himself said of those who

would lie, “You are of your father the devil, and your will is to do your father’s desires. He was a murderer from the beginning, and has nothing to do with the truth., because there is no truth in him. When he lies, he speaks according to his own nature, for he is a liar and the father of lies” (John 8:44). Saint Paul admonishes us against falsehood and all its variations. “Therefore, putting away falsehood, let every one speak the truth with his neighbor, for we are members one of another. Let no evil talk come out of your mouths, but only such as is good for edifying, as fits the occasion, that it may impart grace to those who hear. Let all bitterness and wrath and anger and clamor and slander be put away from you, with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you” (Ephesians 4:25, 29, 31-32).



These days, lying has become its own reward, a participation trophy to be displayed loud and proud and as frequently as possible, akin to receiving a purple heart for suffering an ingrown toenail in stoic silence while wallowing like a porkulous porker in an overheated mud bath. There are, of course, elite purveyors of prevarication,

those who have elevated mendacity to an overpriced art-form—like blowing paint through a straw onto canvas and calling it fine art. Here I am especially fond of indicting politicians of every persuasion, policy wonks and campaign wormtongues, opinionators and propagandists, public experts of every misbegotten expertise, and of course, the broad spectrum of modern media which encompasses an entire universe of tergiversation⁴ of its own design. There are many more, but why waste the ink and spoil the paper.

G.K. Chesterton, more the essayist than journalist, though a very fine journalist, was never reticent to pluck a tail feather whenever the occasion warranted.

It may or may not be true that man’s great use for language is to conceal his thoughts; but I suppose that we should all agree to the somewhat analogous proposition

that the one great use of newspapers is to suppress news. It is quite arguable that suppressing news is sometimes a good thing; and it is quite unquestionable that, whether it is good or bad, newspapers do it. Before newspapers were invented, it was quite impossible to suppress news; the news broke out all over the town like an epidemic. But the newspaper has invented a new kind of superior or authentic statement, the statement in print, and this can be now used to overawe and silence the other natural expression. Two lines of print can silence the tongues of twelve hundred truthful witnesses.⁵

Add the oligarchs of digital media to the mix and those same two lines can silence (cancel, deplatform) the tongues of millions of truthful witnesses and suppress the news beyond Chesterton's best, or worst, journalistic intuitions. There are, as one might surmise, more uses for newspapers of which Chesterton failed to mention, not the least as cleanup on the birdcage aisle or when necessity demands, a rather coarse substitute for *le papier hygiénique*.

We ask, as did Pilate, "What is truth," but seldom ask "What is a lie," and how much the difference between them? Orwell wrote, "it is clear that the decline in language must ultimately have political and economic causes: it is not due simply to the bad influence of this or that individual writer."

But an effect can become a cause, reinforcing the original cause and producing the same effect in an intensified form, and so on indefinitely. A man may take to drink because he feels himself to be a failure, and then fail all the more completely because he drinks. It is rather the same thing that is happening to the English language. It becomes ugly and inaccurate because our thoughts are foolish, but the slovenliness of our language makes it easier for us to have foolish thoughts.

Is only mostly true good enough? Indeed, so very few would know the truth should it addle them sober for in this madding circus truth is what one makes of it. Your truth, my truth, everyone's truth, except when your truth disagrees with mine, then your truth, quite obviously, is a boldfaced lie or only mostly untrue.

Then there are the quislings—dare I say it, I feel I must—who simply cannot or will not admit to such a tawdry thing as truth. Reality is thus but an absurdity—a ship of fools spinning round toward nowhere or anywhere or

wherever whenever whatever—so say and do what you will, "the truth will out." "Some ideas are so far-fetched that no one who actually thought about them could really believe them,"⁶ for which it quite naturally follows, the reason such ideas are so wildly popular is no one bothers to *think* anymore. Propounding far-fetched ideologies, disregarding reason and rationality, are but truth evasion tactics employed by those for whom it is much too difficult to exercise what few brain cells inhabit the void between their ears.

There is a strong correlation—though causation a question—between mendacity and discontent. In the early days of television, Carnation told viewers, "Contented cows give better milk," a dubious claim at best but it sold a gazillion cans of condensed milk without ever bothering to ask *les vaches* how their day had been chewing cud.⁷ Was their claim a lie or only mostly true; either way, it cannot be claimed to be completely true for who can say what makes a cow content? Where was the peer reviewed studies showing the correlation between contentment and better milk? Or between discontentment and sour milk?

Unlike any other species of being, humans—for better or worse an open question—are capable of visually and verbally expressing emotions: happiness, sadness, anger, discontent or contentment, depression, love or hatred. It is revealing that those most predisposed to lying are generally the most depressed, the angriest, a bitter unhappy lot, sullen and discontented. To the liar the world is a dark and forbidding place where only religious fools and baskets of deplorables are happy. And the more mendacity the greater the discontent; the greater the discontent, the greater the need to present a false front, to lie. One feeds upon the other, the circle never ends for it is as Jesus said of the dishonest steward, "The person who is trustworthy in very small matters is also trustworthy in great ones; and the person who is dishonest in very small matters is also dishonest in great ones" (Luke 16:10).

In *Immortal Combat: Confronting the Heart of Darkness*, Fr. Dwight Longenecker describes the monsters that inhabit the eighth circle of hell. "The poet Dante tells us that Geryon is the guardian of the eighth circle of hell—the land of the liars, the circle of the frauds—fakers, cheats, connemen, and hypocrites. It is worth noting that the eighth.

circle of hell is next to the last, and the deeper you go into Dante's *Inferno*, the more horrible the monsters you encounter and the worse the punishments, because the offenses of the sinners are more horrendous." Anyone convinced of the innocence of the "little white lie" should be reminded of the severe punishments to be exacted whether in this life or the next. In the temporal world "whoever is careless with the truth in small matters," Albert Einstein once quipped, "cannot be trusted with important matters." No matter the size or seriousness of the lie, "the truth will out" eventually, either in the here and now or for all eternity.

Anecdotally, young George Washington famously declared, "I cannot tell a lie." And I cannot help but wonder if his disability was due to poor memory. I have learned that I never remember much of anything for memory left me so long ago I no longer remember where or when I lost it, or for the matter, if I ever had much or any memory at all. The only way I can avoid being caught out in a lie is to follow the sage advice of Samuel Clemens (aka Mark Twain). "Always tell the truth. That way, you don't have to remember what you said." For those with deficient memory, sage advice indeed.

Variations on a Theme

"There are three kinds of lies," according to Twain, "lies, damned lies, and statistics." While I will not take issue with Twain's brash assertion, I will, however, suggest there are much more than the three he so confidently affirms. Lies cannot be so crisply caged but rather located somewhere "only mostly" on a continuum from only mostly false to only mostly true. Lying has become so commonplace it is difficult if nigh impossible to decipher what is or merely pretends to be the *truth*. There are different types of lies and a wide range of reasons why people lie; ultimately, however, a lie is a lie is a lie, and that ain't no lie. Here I will forego an exhaustive list of types of lies; there are so many it would be tedious to a fault. There are plenty of resources available if you are in the slightest interested discovering which you most frequently employ.

Lying to oneself is among the most popular and widely practiced, though the least respectable. Russian writer, Fyodor Dostoevsky, whose writing penetrated the darkest

recesses of the human heart, advised his readers, "Above all, don't lie to yourself. The man who lies to himself and listens to his own lie comes to a point that he cannot distinguish the truth within him, or around him, and so loses all respect for himself and for others. And having no respect he ceases to love." To lie to yourself is feckless and disingenuous, simply put, it is impossible to lie to yourself for deep down you know the truth; you lie to yourself either to avoid taking responsibility for some action or to justify some inaction, for fear that if the truth be known you will not be accepted, or that you will be judged. Such lies may leave you in the good graces of others but leave you at war with yourself, a never-ending battle for virtue and the salvation of your soul.

Offenses against the truth (lying) come in gradations of gravity. Though all are sinful and wrong, some are of a more serious complaint. "When it is made publicly, a statement contrary to the truth takes on a particular gravity. In court it becomes false witness. When it is under oath, it is perjury. Acts such as these contribute to condemnation of the innocent, exoneration of the guilty, or the increased punishment of the accused. They gravely compromise the exercise of judicial decisions."⁸

While false witness and perjury are violent offenses against truth and justice inside a court of law, there are other violent and pernicious offenses committed by public officials and complicit communications media upon those for whom they are duty bound to serve with honesty and integrity. Sadly, what is true is as Twain once quipped, "How can you tell when a politician is lying? When his lips are moving." This applies to public charlatans, including politicians, bureaucrats, media pundits, tenured academics, and pompous glitterati, all falsely claiming knowledge or skills they do not possess. They have specific knowledge but lack the wisdom to use it wisely.⁹ They are frauds, snake oil peddlers, who know little or nothing of what they so avidly propound; they are, for the most, persistent pathological prevaricators who have become so skilled and smooth in their delivery that their mendacity—lies of fabrication, deception, exaggeration, hypocrisy, and plagiarism, among others—are nearly undetectable, especially to themselves.

This, I am convinced, is the collective “wisdom” of social media trolls and guttersnipes, politicians and charlatans of every ilk and kind. Once upon a time (the fifteenth of February, in the year of our Lord, 1908, to be precise), Chesterton opined, “the truth is there are two kinds of charlatan: the man who is called a charlatan, and the man who really is one. The first is the quack who cures you; the second is the highly qualified person who doesn’t. ... To take but one matter, it is not, generally speaking, true that the solemn and established man even knows more than the man called a quack.”

Now, some might fancy this merely a Chestertonian fairy tale, a deflection from reality, but that would be a lie of denial; the realist knows it to be verifiably true.

Perhaps nothing proves Chesterton’s point better than the charlantry inflicted upon the American people—and to a large extent, the world—by the uncrowned emperor of charlatans, Anthony Fauci. After completing his medical residency in 1968, the newly minted “doctor” immediately leeches himself under the armpit of the administrative state, joining the National Institutes of Health (NIH) as a clinical associate in the National Institute of Allergy and Infectious Diseases’ (NIAID) Laboratory of Clinical Investigation (LCI). Six years (1974) later he was appointed the head of LCI, and six years (1980) later he was chief of the NIAID laboratory of immunoregulation, four years (1984) after he became director of NIAID. Doctor Fauci has never practiced patient care medicine and has limited direct scientific experience (he has been an administrative bureaucrat for nearly fifty years); he is and has been a bloodsucking political leech and a bureaucratic charlatan sucking the public teat the entirety of his *fabled* career, “advising” every U.S. president since Ronald Reagan. He is also the highest paid government employee, fleecing the taxpayer \$3.6 million in salary over a ten-year period from 2010 to 2019. His current salary is \$417,608; estimates are he will continue to bleed the American taxpayer yet another \$2.5 million for the years 2020 through 2024.

Not bad for a charlatan. No doubt, a quack would have been more effective in providing a cure (hydroxychloroquine, Vitamin D, Niacin, ivermectin, or simple honest medical advice “Take an aspirin and call me next Tuesday.”) and saved the taxpayer a boatload of

money we do not have for “expert” advice that changes more often than climate and predictably wrong more often than college-educated climatologists. Unsubstantiated rumor has it the flipflopping Doctor Faustus wears flip flops.

Chesterton, in his inestimable style, clarifies the difference between the professional charlatan and the quack. “The argument used by professional men of science that what they call quack remedies are superstitions is really an argument in a circle. It amounts to this, that the herbs used by an old woman are untrustworthy because she is superstitious; and she is superstitious because she believes in such herbs. Her method is bad because she is stupid; but the main proof of her stupidity is that she pursues her own method. To put it shortly, the doctor does not believe in the old woman upon the ultimate ground that she does not believe in the doctor.”

There is a truism, first suggested by Thomas Sowell, that explains charlatans (public servants) such as Anthony Fauci. Whether Sowell was addressing Fauci in particular is exceedingly doubtful, what is not is its applicability. “When you want to help people, you tell them the truth. When you want to help yourself, you tell them what they want to hear.” Telling others what you believe they want to hear is a lie, plain and simple, a practice in which Fauci is particularly adept, one he has been practicing for more than fifty years.

A modern variation, *mendacity by proxy*, similar to Munchausen syndrome by proxy, is the intentional deflective attribution of a lie to another. In politics, failure is but an opportunity to deflect the lie to the opposition—for their recalcitrance to “do the right thing,” to admit their mistake, refuse to compromise, or for whatever reason that suits the moment. Unfortunately, as Sowell notes, “You can’t stop people from saying bad things about you. All you can do is make them liars.”

In this era of every action recorded for political advantage, with every written or spoken word permanently available for replay, you would think public servants would watch carefully what they say and do. Such is rarely the case, however, but rather, it is seen as an opportunity to cast guilt onto anyone who would dare dissent or

believe otherwise. First comes denial, then reframing and explication, and then when all else fails, deflection. "I never said that but if I did what I meant was ... It was the other fellow's ..." It is as if the liar is amused with himself, pleased to be caught out as the lie is no longer consequential. Something attributed to Aleksandr Solzhenitsyn explains such narcissistic self-absolution. "We know they're lying; they know they're lying; they know that we know they're lying, we also know that they know that we know they're lying, but they still lie." Lying has become acceptable, especially whenever the lie can be deflected away from the liar onto someone else.

Money changers in the temple

Memory has dimmed historical provenance as to what the framers of the U.S. Constitution understood "freedom of speech, or of the press" to mean. Now long forgotten and unremembered is what David Hume wrote about the British press in 1742, "Nothing is more apt to surprise a foreigner than the extreme liberty which we enjoy in this country of communicating whatever we please to the public and of openly censuring every measure entered into by the king or his ministers." This harsh cross-examination of the ruling powers by the press migrated to the American colonies and was instrumental in informing the public of the tyrannies imposed by the British crown and the necessity "for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, ..."

It is the duty and responsibility of the fourth estate (the press) to be the watchman answering the age-old question *Quis custodiet ipsos custodes*, "Who will guard the guards themselves?" Political and security power structures require open inquiry and oversight lest they abuse power, a political concept dating as far back as Plato's *Republic*. Just as the founders recognized the necessity for separation of powers in order to provide a system of checks and balances, the fourth estate was seen as an essential safeguard, providing the citizenry with the information necessary to keep the elected, their *public servants*, honest and worthy of the public trust. Never was it imagined that the watchman could or would become the

watcher of the people, complicit lickspittle to government overlords and their corptocratic masters.

At the turn of the twentieth century, the "media" was local and limited to the printed page: newspapers, broadsheets, pamphlets, magazines, books. In 1897, Adolph Ochs, the owner of *The New York Times*, created the slogan "All the News That's Fit to Print" as a declaration of the newspaper's intention to report the news impartially. How times have changed.

Mid-century, printed matter was still typeset by hand; typesetters or compositors were everywhere in demand. Publishing was a labor-intensive process which demanded getting it right the first time. I can still recall watching the process as the hometown weekly newspaper was set to print. During much of the letterpress era, movable type was composed by hand for each page by workers called compositors. A tray with many dividers, called a case, contained cast metal sorts, each with a single letter or symbol, but backwards (so they would print correctly). The compositor assembled these sorts into words, then lines, then pages of text, which were then bound tightly together by a frame, making up a form or page. If done correctly, all letters were of the same height, and a flat surface of type was created. The form was placed in a press and inked, and then printed (an impression made) on paper. Metal type read backwards, from right to left, and a key skill of the compositor was his ability to read this backwards text.

The widespread availability of wireless (radio) beginning in the 1920s and television in the 1950s introduced new and serious challenges for newsprint, not only at the local level but to national and international media as well. Seemingly overnight the world grew small. This competition caused heretofore unknown, unimagined pressures for media to fill pages and airtime with information that would appeal to a rapidly growing and diverse consumer market. Competition for advertising revenue exponentially increased commensurate with a drastic subscriber decline in the 1980s with the advent of the Internet, followed by social media in the early 2000s. Marketing had become a mainstay and the primary source of revenue for media. Money talks and all too soon truth walked, or at the very least, it slow crawled out the door.

Although it once could be said that “[t]he information provided by the media is at the service of the common good” the onset of the digital age has forever altered in profound and terrifying ways the relationship between media and society. What ought to still be true has been turned on its head. Billionaire technocrats, oligarchs of the digital universe, now control who and what can and cannot be said or written; what does not fit the preferred narrative is memory holed, disappeared, sent to the digital gulag.

Victor Davis Hanson recently offered this observation: “We created an elite, bicoastal, global culture with more wealth, \$5 trillion of market capitalization, and we gave them enormous power. They control the corporate boardroom, Wall Street, K through 12, universities, Hollywood, entertainment, professional sports, and social media [and a growing monopolistic stake in traditional media: newspapers, radio, and television]—and they have a degree of power and influence to affect the way people *think*. ... When you look at their actual lives, they don’t live any different than the people of Versailles did. They’re elitist, they’re wealthy, and they’re sort of segregationist.”

While wealth has always had a seat at the table of influence and power, an elite, global corporatocracy¹⁰ has now smugly ensconced themselves at the head, controlling the guest list, the banquet, and the conversation. Any notion of “government of the people, by the people, for the people” or a principled and moral constitutional republic has been disappeared, suppressed as misinformation, disinformation, divisive hate speech, violent seditious rhetoric. There simply is no room at the table for the common man with a dissenting voice. Government is answerable to the bureaucratic state who is answerable to the priests of divine corporatocracy. It is simple really, just follow the money.

At the turn of the twenty-first century, few would argue with the longstanding proposition—enshrined in the Constitution—that “Society has a right to information based on truth, freedom, justice, and solidarity: The proper exercise of this right demands that the content of the communication be true and—within the limits set by justice and charity—complete. Further, it should be communicated honestly and properly. This means that in the

gathering and in the publication of news, the moral law and the legitimate rights and dignity of man should be upheld.”¹¹ No more. Media is now owned and controlled by the self-same digital oligarchs who have not so subtly refined Ochs’ slogan: “All the News We See Fit to Print.”

Fact checking and cancelling views that oppose the preferred ideological narrative is lying for it represents a biased, false, or misleading view of truth. In effect, cancelling opposing views proves the parable of the six blind men in their encounter with an elephant. Each comes in contact with a different part of the elephant and is convinced their touch blind conclusion is correct, while the others are wrong. Only when they combine their experiences can they begin to fully *see* the elephant.

Silencing dissenting voices is nothing but autocratic slight-of-hand, a variation of lying by omission, misleading by leaving out key facts or details, or presenting only one point of view at the expense of the truth. “By its very nature, lying is to be condemned. It is a profanation of speech, whereas the purpose of speech is to communicate known truth to others. The culpability is greater when the intention of deceiving entails the risk of deadly consequences for those who are led astray.”¹² “Since it violates the virtue of truthfulness, a lie does real violence to another. It affects his ability to know, which is a condition of every judgment and decision. It contains the seed of discord and all consequent evils. Lying is destructive of society; it undermines trust among men and tears apart the fabric of social relationships.”¹³

The surreal result is Orwell’s Ministry of Truth, the ministry of propaganda, a misnomer to be sure. In reality, it serves the opposite, falsifying historical events while deciding what is truth. The so-called *1619 Project*—a series of essays that argued the history of America’s founding was a racist endeavor to preserve and perpetuate slavery—is minitruth in newspeak. In his review of Mary Grabar’s book, “*Debunking the 1619 Project*,” Auguste Meyrat observes what should be obvious, that “it’s important to realize that it is fundamentally a work of journalism, not actual history. Doing what they do best, some writers for *The New York Times* put together a leftist narrative based on partial truths, dubious scholarship, and outright fabrications that they packaged as something new

and significant.”

Facts are indeed stranger than fiction as the current genderbending madness attests. Orwell’s Ministry of Truth created/manufactured “truth” such that $2 + 2 = 5$. The academies of truth in gender and neutered studies pronounce gender fluid, pronouns as you like them, and mathematics racist while Antifa and BLM are mostly peaceful protesters burning buildings, killing police, and sending victims of their violent rage to morgues and hospitals for physical and psychological trauma. Parents speaking out at school boards against Critical Race Theory, textbooks on pedophilia, oral sex between adults and 4th graders, and gay porn to children as young as five are domestic terrorists. Terry McAuliffe, running for governor of Virginia without hesitation said it out loud: In the final Virginia Governor’s debate McAuliffe said, “I am not going to let parents come into schools and actually take books out and make their own decisions. I don’t think parents should be telling schools what they should teach their children.” Apparently, McAuliffe believes parents are nothing but small people factories. It sounds a lot like *Brave New World* or 1984.

Fear the Watchman

Große Lüge, the Big Lie, first coined by Adolf Hitler in his book *Mein Kampf*, describes how anyone would believe such a colossal untruth. “All this was inspired by the principle – which is quite true within itself – that in the big lie there is always a certain force of credibility; because the broad masses of a nation are always more easily corrupted in the deeper strata of their emotional nature than consciously or voluntarily; and thus in the primitive simplicity of their minds they more readily fall victims to the big lie than the small lie, since they themselves often tell small lies in little matters but would be ashamed to resort to large-scale falsehoods. It would never come into their heads to fabricate colossal untruths, and they would not believe others could have the impudence to distort the truth so infamously.”¹⁴ Historian Zachary Jonathan Jacobson has noted how the Nazis built an ideology on a fiction, the notion that Germany’s defeat in World War I was the result of the Big Lie, a deviant tool wielded by Viennese Jews.

Apocryphally, Joseph Goebbels is supposed to have said, “If you tell a lie big enough and keep repeating it, people will eventually come to believe it. The lie can be maintained only for such time as the State can shield the people from the political, economic and/or military consequences of the lie. It thus becomes vitally important for the State to use all of its powers to repress dissent, for the truth is the mortal enemy of the lie, and thus by extension, the truth is the greatest enemy of the State.” Whether Goebbels said it is largely immaterial, what is material is it represents the current mindset of the American Corporatocracy—and one could argue quite accurately of most Western nation states.

Despite their very best efforts to deceive and conceal its existence from the public—understood here to mean the majority of the population: the middle class—the deep state corporatocracy is all too real. The deep state corporatocracy is a cabal of the unelected—private uber wealthy, digital oligarchy, and administrative state bureaucracy—answerable only to themselves and beholden to nothing but their own self-interests.

Such a cabal of the unelected is tyranny on its worst behavior—the antithesis of the American idea—whose continued existence depends on one or more Big Lies. Even to the most casual observer, the number of Big Lies now being pushed by the Corporatocracy using their media propaganda puppets is blatantly obvious. It is the Big Lie on steroids. Everywhere one turns the sky is falling, the ice is melting, the oceans are rising, Armageddon is near, and the Zombie Apocalypse is but days, months, or 12 years from tomorrow which never comes.

The human species is overpopulating the planet causing irreversible pestilential damage to the environment (a bad thing,) while a manmade virus (arguably a bioweapon manufactured in a military lab) threatens to reduce the population of the unvaccinated, unwanted and deplorable (a good thing.) One might reasonably ask why: why the masks, social distancing, lockdowns, quarantines, and vaccine mandates? No good reason, I suppose, just because someone in power thought it was a good idea, like returning virus-infected people into nursing homes, the *good* idea of the former governor of New York.

The list of Big Lies continues to grow by the minute, some bigger than others. Systemic Racism, Equality vs. Equity, Gender Identity, White Supremacy. In an opinion piece for *The Epoch Times*, "How Hatred in the Name of Equality is Deemed Virtuous," Theodore Dalrymple writes, "It's curious, and perhaps not coincidental, that those who search out and seek to punish so-called hate speech haven't yet turned their attention to expressions of class hatred. It's curious because class hatred and its associated policy, economic egalitarianism, were probably responsible for as many deaths in the 20th century as racism, if not more."

He refers to Britain's left-leaning Labour Party's deputy director Angela Rayner's recent diatribe against the governing Conservative Party: "We cannot get any worse than a bunch of scum, homophobic, racist, misogynistic, absolute vile ... banana republic, vile, nasty, Etonian ... piece of scum." Tell us what you really think of conservatives, Angela. Across the pond, her venomous words seem similar if not tame to those of Maxine Waters, Nancy Pelosi, AOC, Chuck Schumer, et al on the left side of normalcy.

Dalrymple notes that "Rayner later stated that she held herself back a little." "It's the depth of hatred and resentment expressed," Dalrymple adds, "and the evident absence of hesitation in giving vent to them. Contrary to the hydrostatic view of emotions such as hatred, they tend to increase rather than decrease through venting. ... As a prisoner who had just murdered his girlfriend once told me, 'I had to kill her, doctor, or I don't know what I would have done.' Suffered some frustration, perhaps." It is worth noting that Dalrymple does not believe Rayner should be punished or prevented from saying anything similar again, "Freedom of speech is freedom of speech, not gentility, decency, or even intelligence."

The arrogance and hubris of the Corporatocracy knows no bounds. Their aim is to create a "society in which only a tiny proportion of the population deserves, by their efforts, to enjoy the better things in life ... But the problem with modern redistributionism is that it's founded much more upon hatred of the rich or fortunate than it is upon love of the poor or unfortunate." Here it is important to note that the "rich or fortunate" encompasses

the middle and upper-middle classes, the uber rich, the billionaires, members of the Corporatocracy cabal, exempted.

"Hatred is an incomparably stronger political emotion than love. In the worldview of redistributionists ... it's more blessed to take than to give, which is why taxation is an end in itself for them, irrespective of its effect upon the economy and society as a whole. It also has the great advantage, from their point of view, of conferring great power on those who levy it, namely themselves. All power corrupts, but the desire for power corrupts even before it's ever achieved."

A final point must be made. The American citizen is a dying breed. The Corporatocracy believes they have won the war without ever engaging in battle. In the introduction to *The Dying Citizen* and later in Chapter 4, "Unelected," Victor Davis Hanson chronicles how an unelected federal bureaucracy has absorbed much of the power of the US Congress, yearly creating more laws and regulations than the House and Senate together could debate, pass, and send to the president for signing.

The permanent bureaucracy has overwhelmed even the office of the presidency. That all-powerful office often lacks sufficient knowledge to control the permanent legions deeply embedded within the state. Elected officials come and go. They proverbially rant about the 'deep state.' But the bureaucracy outlasts them all, knows best, and so grows and breeds, often at the expense of the citizen. We are reaching a point similar to the rise of a fictive robotic terminator that destroys its too human creators, as the bureaucratic elite believes that it can and should preempt any elected official who deems it dangerous. If the citizen cannot elect officials to audit, control, or remove the unelected, then he has lost his sovereign power.¹⁵

A free, legally equal, and politically independent citizenry, when translated to the modern American experience, means that citizens of the United States should not follow any laws other than those authorized by their own elected representatives.

Unelected regulators can issue edicts galore, but they should not necessarily have the force of law. No college administrator should decide on Monday that the First Amendment no longer applies on his campus. No mayor can claim on Tuesday that federal immigration law no longer exists in her city.

No one American deserves greater deference under the law than any other—not on the basis of race, class, gender, birth, or money; not on the basis of historic claims to justify contemporary advantage. Police and prosecutors arrest and charge lawbreakers, but not, like the pigs in *Animal Farm*, some lawbreakers more than others.

No senator or president bestows anything on an American, because he is a servant, not a master of the people. American citizens believe that they do not owe privileges such as freedom and consensual governance to any particular political party or Democratic or Republican leader. American citizens, bearing natural and inalienable rights bestowed by a supreme deity, are accountable only to themselves.¹⁶

In his classic (1859) publication, *On Liberty*, John Stuart Mill asked, “What, then, is the rightful limit to the sovereignty of the individual over himself? Where does the authority of society begin? How much of human life should be assigned to individuality, and how much to society?” Asked, and then answered.

Each will receive its proper share, if each has that which more particularly concerns it. To individuality should belong the part of life in which it is chiefly the individual that is interested; to society, the part which chiefly interests society.

Though society is not founded on a contract, and though no good purpose is answered by inventing a contract in order to deduce social obligations from it, every one who receives the protection of society owes a return for the benefit, and the fact of living in society renders it indispensable that each should be bound to observe a certain line of conduct towards the rest. This conduct consists, first, in not injuring the interests of one another; or rather the interests, which, either by express legal provision or by tacit understanding, ought to be considered as rights; and secondly, in each person’s bearing his share (to be fixed on some equitable principle) of the labors and sacrifices incurred for defending the society or its members from injury and molestation. These conditions society is justified in enforcing, at all costs to those who endeavor to withhold fulfillment. Nor is this all that society may do. The acts of an individual may be hurtful to others, or wanting in due consideration for their welfare, without going the length of violating any of their constituted rights. The offender may then be justly punished by opinion, though not by law. As soon as any part of a person’s conduct affects prejudicially the interests of others, society has jurisdiction over it, and the question whether the general welfare will or will not be promoted by interfering with it, becomes open to discussion. But there

is no room for entertaining such question when a person’s conduct affects the interest persons besides himself, or needs not affect them unless they like... In all such cases there should be perfect freedom, legal and social, to do the action and stand the consequences.¹⁷

The middle-class majority, growing increasingly aware of the existence of the deep state Corporatocracy and its treasonous intent, have begun to rise up and demand their independence from yet another tyranny. As Patrick Henry so eloquently said at the Virginia Convention of 1775, so also the ordinary, everyday American now must stand and say, “Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, **give me liberty or give me death!**” Whether a second revolution can yet be fought and won remains an open question; it is difficult to be optimistic, and yet, the same was said by the American colonists more than 250 years ago. God bless America.

1. Miracle Max was a miracle worker, or medicine man, played by Billy Crystal in the 1987 film “The Princess Bride” who famously said, “It just so happens that your friend here is only mostly dead.”
2. *Catechism of the Catholic Church (CCC)*, 2483.
3. CCC, 2482.
4. **Tergiversation**, noun form of *tergiversate* make conflicting or evasive statements; equivocate. Change one’s loyalties; be apostate.
5. G.K. Chesterton, “*Collected Works XXVII: The Illustrated London News 1905-1907*” (San Francisco, CA: Ignatius Press, 1986); “*The Lies of Journalism*,” March 2, 1907, p. 406.
6. Thomas Sowell, “*Barbarians Inside the Gates and Other Controversial Essays*” (Stanford, CA: Hoover Institution Press, 1999), 8.
7. For anyone whose closest encounter with a cow is the grocery store, the *cud* is a portion of food that returns from a ruminant’s stomach to the mouth to be chewed for the second time. More accurately, it is a bolus of semi-degraded food regurgitated from the reticulorumen of a ruminant. Cud is produced during the physical digestive process of rumination.
8. CCC, 2476.
9. Miles Kington said it best: “Knowledge is knowing the tomato is a fruit. Wisdom is not putting it in a fruit salad.”
10. **Corporatocracy** (noun): a term referring to an economic, political and judicial system controlled by corporations or corporate interests. Also, **Corptocracy**: an unknown Government of, by, and for multinational corporations.
11. CCC, 2494.
12. CCC, 2485.
13. CCC, 2486.
14. Adolf Hitler, *Mein Kampf*, Chapter 10, 1925.
15. Victor Davis Hanson, “*The Dying Citizen: How Progressive Elites, Tribalism, and Globalization are Destroying the Idea of America*” (New York: Basic Books, 2021), 16-17.
16. Hanson, “*The Dying Citizen*,” 3.
17. John Stuart Mill, *On Liberty* (Dover Publications, Inc., 2002; orig. published London: J.W. Parker, 1859), 63-64.

Deacon's Diner

Food for a restless mind

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

BOOKS

Things Worth Dying For

Charles J. Chaput

Henry Holt and Company

2021, 258 pages.

Homo Americanus

Zbigniew Janowski

St. Augustine's Press

2021, 259 pages.

Voyage to Alpha Centauri: A Novel

Michael D. O'Brien

Ignatius Press

2013, 587 pages.

The Everlasting Man

G.K. Chesterton

Dover Publications

2007, 270 pages.

Speechless:

Controlling Words, Controlling Minds

Michael Knowles

Regnery Publishing

2021, 362 pages.

Knowledge and Decisions

Thomas Sowell

Basic Books

1980, 422 pages.

Intellectuals and Society

Thomas Sowell

Basic Books

2011, 669 pages.

Enemies of the Permanent Things

Russell Kirk

Sherwood Sugden & Company

1984-88, 311 pages.

PERIODICALS

First Things

www.firstthings.com

Touchstone

www.touchstonemag.com

Catholic Answers Magazine

www.catholic.com

Catholic Herald

www.catholicherald.co.uk

Chronicles

www.chroniclesmagazine.org

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The National Catholic Register

www.ncregister.com

The New Criterion

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Crisis Magazine

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The Imaginative Conservative

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Catholic Exchange

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www.lifesitenews.com

Catholic Vote

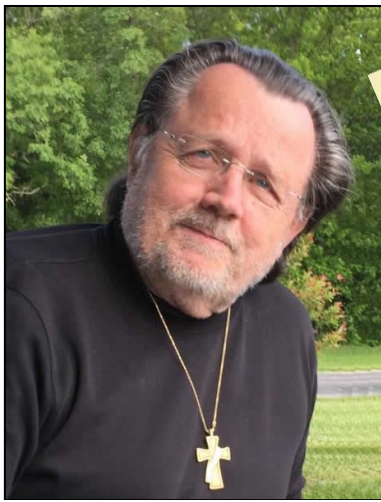
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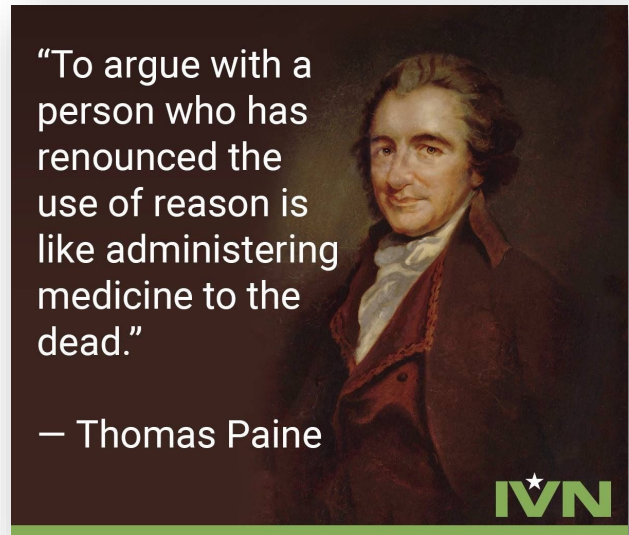
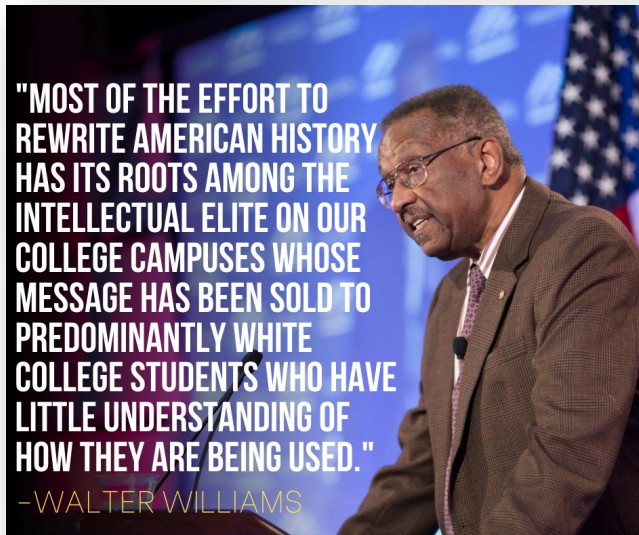


Books are available on
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author's web site at:
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Deacon Chuck Lanham is a Catholic author, columnist, speaker, theologian and philosopher, a jack-of-all-trades like his father (though far from a master 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 500 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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