

RESURRECTION ICON - RUSSIAN SCHOOL

Krisztus feltámadt! Valóban feltámadt! *(Hungarian)*

Hristus a Înviat! Adevrat a Înviat! *(Romanian)*

Cristo ha resucitado! En verdad, está resucitado! *(Spanish)*

Christ is risen! Indeed he is risen!

CHRISTUS RESURREXIT!

IN VERUM RESURREXIT!

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The Senate Calls Out-of-Control Spending a National Security Threat, Keeps Spending Anyway.

By Ron Paul, MD

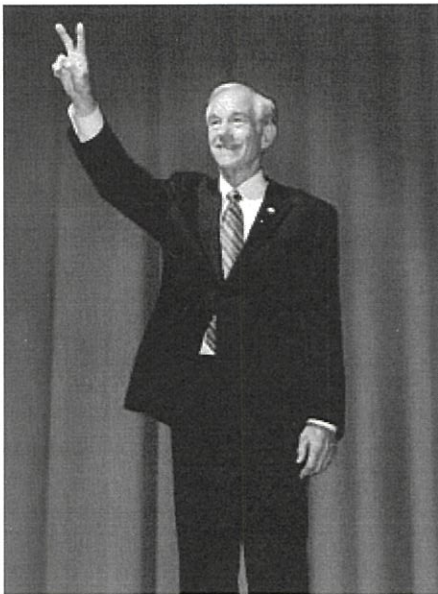
The Ron Paul Institute

April 2, 2024

Last month, the US Senate passed a resolution saying the over 34 trillion dollars (and growing) national debt threatens national security. A few days later, a bipartisan majority of the Senate voted for a 1.2 trillion dollars spending bill. In addition to the usual increases in war and welfare spending, the bill funds gender transitioning for minors without parental consent and red flag laws, which allow law enforcement to seize an individual's firearms without due process.

Before passage of the latest spending bill, the Congressional Budget Office (CBO) released a report predicting that the national debt would exceed the prior record of 106.4 percent of gross domestic product (GDP) by 2028. Interest payments on the national debt are estimated to reach 870 billion dollars this year, more than the government will spend on the military. The CBO estimates that, unless Congress cuts spending (which is highly unlikely), by 2051 interest on the debt will exceed not just military spending but spending on the two biggest items in the federal budget — Social Security and Medicare.

As Eric Boehm of Reason magazine points out, the CBO report understates how much federal spending will grow in the next several decades since it cannot predict what "crises" future congresses and presidents will exploit to ramp up federal spending. As Boehm suggests, someone projecting 30 years ago how much government would spend in the future would not have included the increase in spending due to 9/11, the subsequent creation of a homeland security-industrial complex, the "forever" wars in Afghanistan and Iraq, the housing meltdown, or the covid lockdown. The hypothetical budget projection would also not have predicted legislation like the Medicare prescription drug benefit or Obamacare.



The large and growing interest on the national debt puts pressure on the Federal Reserve to keep interest rates low. The Federal Reserve's rate increases, though relatively small, are one reason national debt payments rose by 32 percent since last year. The need for the Federal Reserve to keep interest rates low will further erode the dollar's purchasing power, subjecting more Americans to the insidious inflation tax. It will eventually cause a loss of the dollar's world reserve currency status. This will result in a major economic meltdown that will likely lead to widespread civil unrest, the further growth of authoritarian movements on both the left and right, and new restrictions on liberty.

The only way out of this is for Congress to begin winding down the welfare-warfare state. A good place to start is by cutting spending on militarism and forgoing interventionism. Savings from these cuts could be used to ensure those dependent on entitlement and welfare programs are not harmed as Congress winds down these programs. Responsibility for providing support for the truly needy should be returned to local and religious charitable institutions, while responsibility for education should be returned to local communities and parents. Congress should also pass legislation requiring any new spending to be offset by cuts in other federal spending and forbidding the Federal Reserve from purchasing federal debt instruments. These steps will be opposed by the special interests that benefit from the current system, but they are the only way to ensure the blessings of liberty and prosperity to our posterity.

A Society That Has Forgotten How to Sing

The repetition of great works through verse and song used to characterize the great cultures of the West. It has been replaced by a torrent of online words and noise with no memory of the past.

April 2024

by Anthony Esolen

Chronicles

FOR THE LAST TWO YEARS, MY WIFE DEBRA AND I have been publishing an online magazine called *Word and Song*. It is devoted to introducing or recalling people to some of the fine things from our cultural heritage, by way of language, poetry, classic films, and music both sacred and popular. Producing *Word and Song* has been a lot of work. We publish six days a week and each day's entry is no small task, but we derive satisfaction from work well done. Even more, we appreciate the gratitude of our readers and their own intelligent comments, which sometimes set us, too, on another avenue of reclamation.

We have found poetry to be the hardest sell, and music the easiest, especially Debra's entries called "Sometimes a Song," in which she tells stories about songwriters like Hoagy Carmichael and Irving Berlin, or about "the Voice"—Frank Sinatra—or about Benny Goodman's clarinet and Louis Armstrong's trumpet. Again and again, we find ourselves in awe of what ordinary people did, often without formal training. In variety, technical skill, linguistic intelligence, human sensitivity, good humor, and downright beauty, those artists far surpass anything you will hear on the radio now.

It's odd, though, that there should be so great a separation in readers' appreciation of poetry and music, since they used to be considered close sisters. Muses both; poetry was musical and was declaimed or chanted or sung, and music was poetical. Dante wrote sonnets and ballads and *canzoni* in his great youthful work of love and inspiration, *La Vita Nuova*, and all those words describe genres of musical composition. As for the composers, much of the time they were setting poetry to music, as in the haunting and rhythmically complex hymn that runs through Bach's cantata *Jesu, Meine Freude*, or the straightforward and bold song of triumph, "See Where the Conquering Hero Comes," that crowns Handel's opera *Judas Maccabeus*. But even when the composers did not have specific poems in mind, the music itself had poetic structure, motifs, departures and returns, "stanzas" of sound, complication and resolution: think of the first three movements that are echoed and brought together and transcended in the fourth movement of Beethoven's "Ninth Symphony," before you even get to Schiller's poem.

They say that when you are old and losing your memory, music is the last to go. An old woman who cannot carry on a conversation may join in a song she knew when she was a girl, getting all the words and the notes right. Debra's grandmother used to play the organ in her nursing home. It was a wonderful thing to behold the skill in her fingers and her mind, though occasionally when she was in the middle of a hymn in the Sunday service she would veer off into a riff of

big band music; from "Abide With Me" to Artie Shaw and back again. But what happens when you don't have any poetry or any music to begin with?

Or I might turn that question around. If a people has no music or poetry to begin with—I do not mean as individuals here, but precisely as a people, a culture—are they already beyond dementia?

We all know about *dementia sine verbis*, dementia without words, as when an elderly person can no longer speak, and perhaps cannot understand when he is spoken to. But what about *dementia per verba*, a dementia in and by means of words? When words have lost all their musical and poetic power, ultimately they lose all of their power to pierce to the heart of reality itself. How does one treat the dementia of people who can talk but cannot mean, who can shout but cannot sing?

That is our problem. Social media, a moniker straight out of Orwell's Ministry of Truth, has given us experience of a world flooded with words, words, words, but words without intelligence or settled and sensible meaning, accompanied by noise, noise, noise, but without grace or order.

Let me give an example. I am an ordinary married man, and for anyone touched by intelligence and a sense of beauty, that reality should stir up gratitude and even wonder. Why should a man devote his strength and energy to providing for his wife the means of setting up and beautifying a true home, fit for the virtue of hospitality? Hospitality is a concept that a lot of people pay homage to when it means having a porous national border, but ignore when it means spending good time in the home and helping make your neighborhood a human place rather than a geographical abstraction. Isn't that *pas de deux* between husband and wife a fine and culturally vital thing? Doesn't it bring life?

But for those lost in the dementia of words, I am a "cis-het male" (a cisgendered heterosexual male), a phrase that is both ugly and politically tendentious. It is used to reproach. If you called me a "box man," I'd at least know, by that jocular criminal patois, that you had some specific bad action in mind: I'd be a safe-cracker. But "cis-het male," aside from accusing me of the chilling crime of being attracted to girls after the ordinary way of boys since time immemorial, is not meant to signify anything. One may as well call me a "fascist," and in fact that, too, is an accusation tossed about with about as much relevance to Mussolini and the state centralization of all human affairs as to the moons of Neptune.

Or I hear that Donald Trump poses a threat to "democracy." I am tempted to reply, "If only!" Set aside the inherent weaknesses of democracy. In the United States

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4) and elsewhere in the West, what of it is left to threaten? I have no idea what people who toss that word about mean by it, other than that whoever receives an apparent majority of electoral votes in a presidential election should become president. They cannot mean that they believe that ordinary people are fit to determine public policy in their own towns, schools, and neighborhoods; they cannot want to empower the “cis-het male” and his conspirator or lackey, the “cis-het female.”

Otherwise, they might acknowledge that cis-het parents might be correct to want school librarians to resist the frisson of delight that comes from introducing other people's children to pornographic novels. They might want doctors and nurses to abstain from the heady pleasure of getting a child with a bad sore throat away from his mother to ask him if he has ever thought of cutting that throat from ear to ear with a razor. They might be suspicious of measures to centralize all power for means of locomotion, so as to permit agents of government to assess your carbon footprint as if they were Baptist church ladies gone mad, sniffing the breath of everyone in the congregation to detect traces of whiskey. But the word is out: out of all sense, that is.

One may wonder how *dementia per verba* can afflict a society full of college graduates, with so many readily available means of communication. The answer is that only such a society can become demented by words. Seeding, engrafting, and dispersing the dementia is one of the main functions of schools, colleges, government, and the engines of mass entertainment and politics.

Consider the pre-demented world. Imagine that you are a teacher of literature at an American school in 1890. What have you been reading? If your tastes run to the popular magazines at the time, magazines I collect, you have been reading the serialized novels of Henry James, Mark Twain, and William Dean Howells; essays on art and architecture by Edith Wharton and M. G. Van Rensselaer; accounts of explorations by John Muir; appreciations by world-class composers of other world-class composers, such as Saint-Saëns on Liszt; political analyses by men like the young Theodore Roosevelt; histories, literary criticism, light poetry, short stories, forays into foreign lands and cultures; all intelligent, enlightening, well-written, and sane.

But what will that schoolteacher read now? Clickbait from across the political spectrum; romance novels with the intelligence of a hen and the moral balance of a bitch in heat; “scholarship” that is political action in fancy dress; “memes,” as they are called, most of them falsehoods or inanities proliferating like mold spores in a Petri dish.

How has it come about? I don't think the answer is far to seek. The guardrails against the stupid have been knocked down. Consider poetry. The difficulty of writing any metrical poem once kept people from embarrassing themselves with clumsy attempts. We may call it the Bad Violinist Principle. There are no bad violinists, because you must play the violin very well if your audience is not going to bleed from the ears. But anybody can pretend to write a poem in free verse, unmusical, and often unmeaning.

We can say something similar about scholarship. I look a few feet to my right, and I see on my bookshelf stupendous scholarly works. Works that people used to associate with old men in studies piled with books from floor to ceiling: the Brown-Driver-Briggs Hebrew and English Lexicon, Strong's Concordance, the many-volumed Navarre Bible, the Talmud, H. W. Janson's History of Art, and on and on. One could not publish a half-baked study of Old English

in the days of Walter William Skeat, because that gentleman and his fellows would have shown you up for a fool straightaway. One could not get away with a feminist trashing of operas in the days of Henry Edward Krehbiel. One would not dare to try. Imagine someone recommending to the mathematicians G. H. Hardy and Srinivasa Ramunajan some “non-Western mathematics,” on the grounds that the discipline itself and its principles were flawed by reason of race. They would roll their eyes and stride past you, figuring that you probably never got past Euclid's first book.

But those conditions no longer apply. Widen the banks and the stream loses force. Make the game easy and the genius fades into the crowd. Bobby Fischer is no better at tic-tac-toe than an eight-year-old boy. Few people have the minds or the dogged patience for original scholarship. When every professor in the land—and there are far too many—must publish, the quality must sag across the board. Some of the stuff will be put out too quickly, without sufficient time for informed insight into truth. Some of it will be slovenly. Some of it will mingle analysis with a great deal of wishful thinking. This is especially true of people who work in social sciences, and in the natural sciences when the situation calls into play a bewildering array of interacting influences, impossible to quantify.

Some of it will take the easiest and most common and most remunerative way, which is to turn scholarship into politic action. When that happens, expect scholarly language to be inflated in an inverse-square relation to intelligence and truth. What is stupid and false must festoon itself in pretentious words, like “cis-het,” “nonbinary,” “heteronormative,” “phallogocentric,” and such nonsense.

We may laugh at all this, but the stupidity has leached into the watershed. People endowed with middling intelligence, a fair degree of industry, and the sociable desire to say what everyone else is saying will work themselves into a stupidity far more dense than unassisted Nature could ever have produced. With the words come the falsehoods, everywhere, with all the variety and intransigence of mental weeds.

Everyone thus “knows” that Christians have spent two thousand years doing little more than betraying their divine Founder by oppressing women, waging wars of aggression against peace-loving Muslims, pillaging the poor, stifling scientific inquiry, and smothering cultures wherever they went. Everyone “knows” that 1,500 species of animals do the Greenwich Village fox trot. Everyone “knows” that the world is going to fry like bacon on a griddle unless we eliminate fossil fuels by the day after tomorrow. Everyone “knows” a million things that nobody knows, sometimes because the things are simply false, and sometimes because not enough sense can be made out of them to determine whether they are true or false; they are like the splutters of a child in mid-tantrum. Such noise does more than express what is not genuine thought. It chokes out thought from the roots.—

The obvious solution for this environmentally induced dementia, if we are talking about a single person, is not to get mixed up in it in the first place. Keep away from social media, television, newspapers, magazines, and Hollywood; read good books; learn how to read German or butcher a pig or illustrate a parchment manuscript. You will be able to form rational thoughts. But what can we do for a whole society? It is a question that no important institution is asking; not medicine, education, or government; the churches themselves do not go near it.

They who shout cannot think, and they make it hard for those around them to think; they also cannot sing, not while they are shouting, and not while their brains are in a state of perpetual unease.

Now, this *dementia per verba*, as it batters the mind and the ears with the noise of false or unmeaning words, makes it nigh to impossible to fashion a melodic tapestry of words, or to recollect such a tapestry and to rest in its beauty. They who shout cannot think, and they make it hard for those around them to think; they also cannot sing, not while they are shouting, and not while their brains are in a state of perpetual unease. Fancy a mob of looters in the night, smashing windows and stealing things for fun and profit, gathering in the city park after the hours of mayhem have passed, to sing "Morning Has Broken." Fancy the faculty senate at a state university, after having slogged for hours at the usual task of trashing their cultural forebears, concluding their meeting with the sweetness of "Auld Lang Syne." Fancy the members of the House of Representatives, singing anything at all.

For if the dominant motive of a society is to slander its heroes, tear down its statues, vandalize its churches, and bury its past, what can move anyone to sing? And if we do not sing, what will we remember? The relation, I suppose, goes both ways. If we have nothing we consider worth remembering, we will not sing, but if we do not sing, we will not remember. And we do not sing.

I have a *Community Song Book* published in Canada more than a hundred years ago that was falling apart from use when I found it in a junk shop. The editors say that there is nothing that brings a community together so powerfully as does song. Men and women, young and old, Sioux and Algonquin, English and French, might sing "Rule, Britannia" and "The Marseillaise" for the sheer patriotic warmth of it, or "Drink to Me Only with Thine Eyes," for that love that renews the generations and makes the world go round, or "Abide with Me," for hope and devotion, especially as the evening settles in.

There is no sense, in that book, that a beloved song could ever go out of date, because it would be like saying that patriotism, the love of man and woman, and hope and devotion could go out of date. There is no sense that songs come and go with the fortunes of political parties, nor was there yet anything like mass entertainment to supply the ejective and projective force.

The melodies themselves are lovely and memorable. Some are jaunty, for comic songs; others are sweet, or sad, or spirited. They come from the heart, and when you sing them they enter the heart again, with all your bodily memory of your own voice, and of the voices of people around you, many of whom, as you grow old, will have passed away. Imagine what it might be like to sing, when your voice totters a little with age and the gravel of your throat, while you hear in your mind the voice of your grandfather at whose side you sang long ago, and you hear in your ear the voice of your grandson, in that boy soprano that is like the sound of a living recorder, pure in its timbre, and so soon to pass away. You will remember not just the words and the melodies, but the very life of it. You will remember.

A Welsh schoolboy learns his lessons: the word is *gwersi*, verses; and the old idea was that you learned them in poetic form, or you learned how to read and recite poetry itself. You learned to sing. Imagine the effort and the devo-

tion that went into the singing of long heroic or devotional poems before the invention of musical notation, or even before any kind of written records. The blind poet Demodocus, in Homer's *Odyssey*, strums his lyre and sings of the battles at Troy. Odysseus, who has specifically asked for such a song, cannot help himself but must shed a tear as he remembers the men at whose side he fought, some of whom, like Achilles, did not survive the war.

If one heard a rhapsode singing those very verses in Homer hundreds of years after the original singer had died, it probably would not have struck one as odd, because Homer was present to you in a way that no one from long ago—with perhaps one exception—is now present to Western man. You were still walking with your fathers.

The single possible exception is, of course, that Galilean preacher whose words resounded in the minds and hearts of Western man for the many centuries since he walked the earth. But let us consider. Jesus himself on the night he was betrayed ate the Passover meal with his closest friends, in the praise of God and in commemoration of an event that had happened 1,400 years before. They prayed the ancient prayers and when the meal was over they sang hymns. They sang; and if they sang from that songbook called the Psalms, what they sang had also been sung for many centuries, by the children of Israel no matter where they happened to be, even in their Babylonian exile. Indeed, Jesus set many of his own sayings in the form of Aramaic poetry; the Our Father is a compact and powerful Aramaic hymn. Do we do the like with Jesus's words?

Here I could lament the proliferation of English versions of the Bible, some of them clodhopping and often misleading, like the *New American Bible*, others watered down and dosed with saccharine, like the *Good News Bible*. The variety and the dissimilarity make it hard for people to hear and remember biblical verses, and the drab and prosy quality makes it hard for people to hear them as verses to begin with.

But, regardless of that, I doubt very much that most Christians, no matter how often they attend Sunday services, have the words of Jesus ringing in their minds, because they will not meet them at any other time in the week, even supposing what is not likely, that their Sunday hymns are intelligent and probing meditations upon Scripture. The words will not be sung about, in part because nothing else is, either.

Charles Péguy could write, as a leitmotif to his *The Portal of the Mystery of Hope* (1911), "A man had two sons," and expect that everyone in France would understand the reference to the Gospel parable—even an atheist like Émile Durkheim or a pederast like André Gide. If one goes to a college now and writes on the board, "Behold the lilies of



the field, how they grow,” almost all of the students will gape at you in incomprehension. One may as well write, “Bliss it was in that time to be alive,” or “A little learning is a dangerous thing,” or “On evil days though fallen, and evil tongues,” or “To strive, to seek, to find, and not to yield.” If one names the authors of those lines—Wordsworth, Pope, Milton, and Tennyson—most students will not have heard of them.

So, too, have the words of Jesus been drowned out and swept away, where the words of the poets have gone before. The sonorous lines of Tennyson’s *Odysseus*, as he invites his old mariners to “smite the sounding furrows” of the sea, are submerged in froth and chaos. And Jesus, who says, “Suffer the little children to come unto me, and hinder them not,” has no more little children to bless; because their mothers do not bring them, because they have forgotten, or they never learned about the scene in the first place.

So we must take up the slow and necessary work, as I have said, of reclamation, of recollection. My wife and I are devoted, in a deeper way than we ourselves first understood, to both word and song, not because they are our hobbies, but because we want to give back to our fellows something of their and our lost humanity. Our old voices falter, sure; but other than capitulating to the maddening noise, what is the alternative, either for persons or for what remains of a civilization? Only to long for the dumb silence of the tomb.

Then let us, one by one, household by household, congregation by congregation, learn to hear and to sing again.

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Aquinas And Democracy

By DONALD DeMARCO

THE WANDERER

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According to St. Thomas Aquinas, a person remains connected with truth when he studies two things that cannot lie: nature and Scripture. This attitude contrasts sharply with today’s world in which both nature and scripture are no longer respected. The Bible, for many is antiquated, out of date, and not in touch with life in the twenty-first century. Humanists, to take but one example, reject the claim that the Bible is the word of God. They argue that it was written solely by humans in an ignorant, superstitious, and cruel age. In the secular world, there is little place for what previous generations regarded as a book that is inspired by a loving God.

Although science is based on a certain respect for nature, people reject many of its findings. Thus, they reject what nature indicates concerning marriage, homosexual acts, contraception, and abortion. They prefer to believe in pleasant illusions rather than the dictates of nature in this regard.

A great deal of the Bible and nature overlap. This is particularly the case in the *Book of Genesis* in which the nature of human sexuality and marriage are presented. The inevitability of death is another common denominator, which modern Pelagians and utopians find unacceptable. The notion that man is permanently flawed by Original Sin stands in the way of unlimited progress. Nonetheless, Scripture calls man to be the best he can be despite his imperfections and that death awaits him.

This rejection of two things that cannot lie poses significant problems for democracy. The notion of democracy is gravely misunderstood in two ways. Although there is a consensus that the right to vote should be free from any discrimination, the reason for voting adds an important dimension to the mere act of voting. In a true democracy, the values of civilized

life must be honored. A “democracy” that elects people of dubious moral quality is a democracy that will let people down. Democracy should do more than please the base desires of the masses. Scripture provides an antidote to this misinterpreted notion of democracy.

Secondly, a true democracy cannot be based on the illusion that the right politicians will usher in a utopia in which the imperfections written in human nature will disappear as a paradise on Earth is formed. It is only too common to hear the messianic tone of politicians campaigning for office. At the same time, voters are enraptured by the false promises they hear in high-sounding rhetoric. The realistic politician who refrains from promising the unattainable risks not being elected.

A true democracy is based on two factors: The inherent dignity of man and his rights as a citizen. Such a democracy, therefore, would honor the rights of all including the unborn.

Scripture honors the dignity of man since he is created in the image and likeness of God. Nature, as revealed in the science of embryology, attests that the unborn is a human being and a possessor of the right to life. The rejection of both Scripture and nature, two factors which cannot lie, is destructive of a true democracy.

The notion of equality is essential to democracy. Yet this notion is often misunderstood as sameness. Communist countries have achieved this kind of sameness. Joseph Stalin presided over 100 million slaves in Russia. But this sameness saps the creative energies of the people.

Democracy, as opposed to Communism, is concerned about the individual freedom that allows each person to be himself in the best sense of the term. The equality that is worth fighting for is not one of sameness but of creative differences that bring out the best in people and serve the good of the community.

Economic equality is not the goal of a true democracy, but is the ideal of a socialist state. The democratic ideal is neither pure individualism nor pure state socialism.

It is a paradoxical blend of the dignity of each person, his rights, and his obligations to others. Democracy, in other words, is built from the bottom up and not from the top down.

The Bible advises that love of money is the root of all evil. The economic view of life regards the acquisition of money as the goal of life. By contrast the Christian view puts economic factors in second place. First, we are advised, seek the Kingdom of God, and everything else will be added. Money cannot be the highest goal in life because man is a spiritual being, and his spirituality is not nourished by the acquisition of money.

According to Christopher Dawson, “one Mozart adds more to the real wealth of society than a hundred millionaires or political organizers.”

In his encyclical, *Centesimus Annus*, Pope John Paul II points out the atheism, which rejects the authenticity of Scripture, represents “a denial of the supreme insight concerning man’s true greatness, his transcendence in respect to earthly realities, the contradiction in his heart between the desire for the fullness of what is good and his own ability to attain it and, above all, the need for salvation which results from this situation.”

By studying nature and Scripture, two sources that cannot lie, man is well on his way to a correct notion of democracy. For in those two areas, he learns of the dignity of man and his rights that enable him to become who he is. He also learns of the importance of equality of purpose and the need for social cooperation. In addition, he becomes more fully aware of his imperfections without losing hope that he can attain a meaningful existence and develop his unique abilities. Finally, he understands more clearly his nature as a spiritual being and his need for a life that transcends democracy.

American politicians are behaving like Pontius Pilate on the issue of abortion

For two thousand years, Pontius Pilate's name has lived in infamy as the very definition of a cowardly politician. Now, Democrats and Republicans alike are using him as a role model on the issue of abortion.

Mon Mar 18, 2024 -

Mary Beth Style

(LifeSiteNews) — For two thousand years, Pontius Pilate's name has lived in infamy as the very definition of a cowardly politician. He knowingly turned an innocent man over to be killed due to a fear of losing his position. Then he claimed the blood was not on his hands.

At what point did Pilate become the model for politicians in America? The entire Democratic Party campaign in Virginia in 2023 rested on this position. And many in the Republican Party, after the 2023 election, are advocating that it become the position of the Republicans if they want to win in 2024.

The campaign of many candidates for Congress stated: "(insert name) understands protecting reproductive rights. Will combat extreme MAGA anti-abortion legislation and will fight for reproductive health."

When candidate forums were held, the only Democrat candidates that would show up were those running unopposed. The candidates who did show, refused to address the actual issue of abortion, instead repeating the talking point that they will fight for "reproductive health" and "will not interfere with a woman's health care." At one forum, a Democrat was asked at what point, as a professional child advocate, would she advocate for the child in the womb. She first tried to use the deflection of not understanding the question. When it was pointedly explained, she responded that she had already given her answer that she would not interfere with a woman's health care and was not going to say anything else on the issue. She would not speak of the humanity of the innocent human baby that she was handing over to the screaming mob.

From the results of the election, it appears the voting public accepts this washing of hands of the slaughter of innocent babies in abortion, because "who am I to judge what a mother should do to her child?" Candidates are getting the message, as Pilate did, if they want to hold onto (or achieve) a position in Caesar's kingdom, they must look the other way and let a woman do whatever she wants, even if it puts the woman as well as the baby in danger (physically and spiritually). The spiritual side in which clergy are also complicit in this also is troubling. In our upside-down culture, it appears that we are answering the question "am I my sister's keeper?" backwards as well.

We see that even the Republican position is little better as a 15-week ban is proposed as a "compromise," assuring voters that they are not the extremists and are not going to take away all their rights. Even if compromise about the lives of babies was an acceptable moral position, one would have to argue we need better negotiators. Only 6 percent of abortions occur after 15 weeks. On what planet is 6 percent versus 94 percent seen as a good deal? If we were just talking about dividing property, the imbalance would be obvious, but when it is innocent lives, apparently not. For 50 years pro-lifers have been told by political consultants they needed to use an "incremental" approach. It has never stopped the pro-aborts from pushing for more abortion. All it has done is message that some unborn babies' lives can be sacrificed for politics. Some Republican pundits are advocating next year's campaigns should reassure voters they don't intend to save all the babies.

Abortion is literally taking the life of an unborn baby. There is no "good enough reason" to kill an innocent baby, regardless of the difficulties a woman is facing. This is the reason it is called a grave and intrinsic evil and blatantly condemned in the Catechism:

Since the first century the Church has affirmed the moral evil of every procured abortion. This teaching has not changed and remains unchangeable. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law...

Life must be protected with the utmost care from the moment of conception: abortion and infanticide are abominable crimes.

Formal cooperation in an abortion constitutes a grave offense. The Church attaches the canonical penalty of excommunication to this crime against human life. 'A person who procures a completed abortion incurs

9) excommunication latae sententiae,' 'by the very commission of the offense,' and subject to the conditions provided by Canon Law. The Church does not thereby intend to restrict the scope of mercy. Rather, she makes clear the gravity of the crime committed, the irreparable harm done to the innocent who is put to death, as well as to the parents and the whole of society (CCC#2271-2272).

Notice the Church along with natural law condemns the act of abortion, not compromises with it. It says to uphold the dignity and name of the child, not to uphold one's own name, focus solely on the woman (although the woman's dignity is to be valued) to the detriment of the child. We must choose both.

Thus, there are ways to address the difficulties of the woman. Killing her baby does not address a single problem faced by a pregnant woman. Women are made by God to nurture, not kill. It is not pro-woman to rally for "choices" that are immoral and therefore contrary to her nature. Our messaging should give hope, not death's despair. God is the only solution to her spiritual problems and in God, all is possible. If her problems are merely worldly, there are worldly solutions. For example, if she doesn't think she can afford a child, there are organizations that can help her financially and with clothing and shelter. But killing her baby is not a solution and it will not change whatever is creating her life difficulties. We used to call colluding with someone's denial of reality which causes self-destructive behavior "co-dependency." Now we call it empathy.

If a pregnant woman cannot or does not want to be a mother, adoption is always an option. As Scott Petersen's mother-in-law said to him when he was convicted of killing her daughter, "If you didn't want to be her husband anymore, [separation] was an option." Killing can never be the default choice for "inconvenient people" in our lives. Next on the docket is assisted suicide.

It is not heartless to tell a pregnant woman society will not countenance the death of her child any more than it would countenance her death. It IS heartless to tell her it is okay to kill her child (as long as it is before the baby is less than 15-weeks from conception) and then leave her to deal with the Post Traumatic Stress Disorder memories and the eventual realization that she caused (or at least allowed the cause of) her child's death for difficulties that were likely transient in nature.

We are our sisters' keepers, and it is unacceptable to wash our hands of their troubles and tell them killing babies is health care. And we need to stop colluding in the Lie that Men are not participants in pregnancy and abortion. We have given too much to Caesar. Life was not created by Caesar (or us to negotiate away). Life belongs to God. We need to take the abortion discussion away from the politicians and engage the culture with Truth. When we do this, we start to inspire a Culture of Life.

Pilate asked, "What is Truth?" We have fallen into this same trap of asking what is the best way to manipulate it for self-gain just like he did. Instead, we should not ask the same question as Pilate, but listen to the answer of the one whom he asked. Jesus said, "I am truth and my sheep hear my voice." In the pro-life issue are we listening to the voice of God, of truth, or are we like Pilate, continually being guided by our own motives. We must reflect upon this and remember Truth carries grace; error does not. Let us choose grace and not err on following the way of Pontinus Pilate.

Marxist Demo-Bolshevik Party Spits in the Faces of American Christians

Thomas DiLorenzo

10:52 am on April 1, 2024

By getting their senile puppet Brandon to declare Easter Sunday to in reality be "Transgender Visibility Day," one of more than 50 "LGBTQOIA2S" special days of celebration declared by the Demo-Bolsheviks. In addition, during the annual children's Easter egg painting contest at the White House the Demo-Bolsheviks instructed the children to NOT include any religious symbols on the eggs. One assumes that pornographic images and drag queen mug shots would be ok though.

The Jewish Marxists who fled Nazi Germany and came to America to found the "cultural Marxist" movement clearly stated that their dream of a communist Europe was blocked by the popularity there of Christianity, the traditional family, and the institutions of Western civilization in general. They spent the rest of their lives trying to destroy all of these things with relentless academic criticisms and the brainwashing and indoctrination of college students. Their political descendants are very visibly carrying on with their civilization-destroying mission.

The Best of Thomas DiLorenzo

Abolish all Treason and Seditious Laws

04/04/2024 • Mises Wire • Ryan McMaken

The word "treason" has enjoyed something of a renaissance in recent years—on the Left. It used to be more popular on the Right. During the Cold War, conservatives frequently employed the word to demand their ideological enemies be exiled or executed. Nowadays, anti-immigration activists frequently denounce their opponents as "the treason lobby."

But it's on the Left that the word appears to have its most devoted advocates at the moment. Robert Reich, for instance, is sure that Donald Trump is guilty of treason, and Trump has been accused of treason since at least 2018 for a variety of supposed crimes such as "collusion" with the Russians. In the wake of the January 6 riot, there has been no shortage of commentary denouncing Trump supporters overall as guilty of treason.

On the other hand, those who suspect—correctly—that neither Trump nor his supporters have done anything that fits the legal definition of treason have often turned to the lesser charge of "sedition" instead.

Neither term has any place in a free society. Words like "treason" and "sedition" are both premised on the idea that members of society can somehow betray the regime, and that maintenance of the regime is something everyone ought to value. Even worse, the use of these terms suggests that the user believes those guilty of treason or sedition should be subject to harsher penalties because their "seditious" acts were committed against the *very special people* who work for a regime.

In free society, however, it is recognized that no one "owes" the government allegiance or approval or loyalty. In a free society, government agents like US soldiers or the US Capitol police are not special people deserving of special legal protections beyond what any private citizen would receive. In a free society, what is treason one day is not suddenly treason the next day because there are different people in power.

Unfortunately, treason and sedition (of various types) have long been prosecutable offenses in federal law. Moreover, most state constitutions and state statute books contain their *own* provisions for prosecuting these "crimes," accompanied by often-harsh penalties. These laws—at any level of government—are neither necessary nor prudent, and they exist primarily to enhance the powers that regimes have over their hapless taxpayers and subjects.

The time has come to abolish treason and sedition from America's courts and constitutions altogether.

Subjects Do Not Owe the Regime Anything

Terms like "treason" and "traitor" perpetuate the myth that Americans owe something to the regime, or that the regime's coercive monopoly is somehow based on a free and voluntary agreement—an imaginary "social contract"—between the regime and those who live under it.

The so-called "social contract," however, is obviously no contract at all. We can see this in how only one side of the contract is held to the bargain. We are told we ordinary people must pay taxes and be loyal to the

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regime as "the price we pay for civilization," or because the regime "keeps us safe." If we don't keep up our end of the "contract," we are likely to end up in prison. But what happens when the regime doesn't keep up its end of the bargain? What happens when the government allows things like 9/11 to happen, or the regime floods cities with unscreened foreign nationals by doling out free housing and free cash to anyone who shows up? What happens when police officers refuse to confront a school gunman because the safety of government agents is deemed more important? Is the contract voided? Of course not. You, fellow subject, are required to keep paying for that social contract no matter what. And if the regime doesn't provide that "civilization" or safety on its end of the "contract"? Well, then you'll probably be told you're just not paying *enough* in taxes. The idea that it is possible to betray or commit treason against so fraudulent a contract is an absurdity.

The great American libertarian Lysander Spooner noticed this in the mid nineteenth century. As shown in his 1867 essay "No Treason," Americans are not morally bound by the US Constitution or its agents. The relationship between the average American and the US government is not a contractual one. *At best*, the Constitution was only ever a contract between the those who ratified it and the regime. Those people are now all dead.

For Spooner, unless a person gives explicit consent and approval of the Constitution and its notions of treason (among other notions) then a person cannot be said to be any sort of traitor:

“ Clearly this individual consent is indispensable to the idea of treason; for if a man has never consented or agreed to support a government, he breaks no faith in refusing to support it. And if he makes war upon it, he does so as an open enemy, and not as a traitor that is, as a betrayer, or treacherous friend.

The Regime and Its Agents Are Not Special

A key premise underlying the concepts of treason and sedition is the notion that government employees and government property are somehow very special. Crimes against government police, government soldiers, bureaucrats, and government property are considered to be special crimes worthy of longer sentences. That is, laws like treason and sedition are similar to so-called hate-crime laws in which defendants are subject to enhanced penalties because of who the victim is.

Opponents of hate-crime laws have long pointed out that crimes ought to be judged on the nature of the crime, and not on whether or not a person is a member of some arbitrarily protected class. These critics are correct. Unfortunately, they fail to notice that the same premise is employed in cases of treason and sedition: these crimes are treated more harshly in law because the victims are members of a special protected class.

Moreover, as opponents of hate-crime laws have pointed out, it is already illegal to murder people and steal property. Thus, if a so-called traitor or insurrectionist trespasses on government property, vandalizes that property, or assaults government employees, these acts are all already illegal. It's already illegal to

blow up buildings with people inside. It's already illegal to murder people, whether or not those people are wearing a special government uniform.

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Thus, laws like treason and sedition exist primarily to send a message: the message that the regime's people and the regime's property are more valuable than the people and property of the productive private sector.

What Was Not Treason Yesterday Is Treason Today

In a free society, the legal nature of crime does not change from one day to the next simply because the rulers change.

In the case of treason and sedition, however, this is common, and it has certainly happened in America. After open hostilities began between the American colonies and the British Empire in April 1775, many American secessionists had been engaging in countless acts that were clearly defined as treason and sedition according to British law.

This didn't stop the Americans from turning around and declaring all their own domestic opponents traitors. For example, on June 5, 1776, the Continental Congress issued a proclamation stating:

“ That all persons, members of, or owing allegiance to any of the United Colonies, as before described, who shall levy war against any of the said colonies within the same, or be adherent to the king of Great Britain, or others the enemies of the said colonies, or any of them, within the same, giving to him or them aid and comfort, are guilty of treason against such colony.

Note that in this definition of treason, one need not even engage in overt acts against the regime. A traitor need only be an "adherent to the king of Great Britain." In other words, the people who were not traitors in 1775 are transformed into traitors in 1776 based on little more than the fact that a different group of people declare themselves to be the rightful state monopolists. (The irony of a group of traitors declaring last year's non-traitors to be this year's *new* traitors will forever illustrate the moral incoherence of modern states.)

The Continental Congress wasn't content to leave it at that, either. The June 5 declaration further recommended "to the legislatures of the several United Colonies, to pass laws for punishing, in such manner as to them shall seem fit, such persons before described, as shall be provably attainted of open deed, by people of their condition, of any of the treasons before described."

Subsequently, all of the colonies except Georgia enacted treason statutes of their own.

The Americans, of course, are not alone in pioneering this rather shameful phenomenon. History provides many cases in which changes in regime turned loyal activists into traitors and seditionists in a matter of hours, all depending on which ruling regime happened to be in power. The waves of secession and political independence that came after the Second World War and the Cold War changed the definition of

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treason and loyalty for hundreds of millions of human beings, all based on where new arbitrary national borders were drawn.

Abolish Treason and Seditious in Law

The legal language of sedition and treason remain important to regimes for their propagandistic power. When ruling regimes define treason in their legal documents, the regimes are establishing that they have attained the status of a state monopolist and assert that the regime will punish any challenges to that monopoly power more harshly than the regime will punish mere ordinary acts of trespass, theft, or violence. In the case of sedition, states establish they will even punish *words* that challenge the state's monopoly. As historian Mark Cornwell puts it in his study of treason in the Austrian Empire, regimes "have used treason as a powerful moral instrument for managing allegiance."

States know that treason and sedition laws are about much more than matters of law and order. They are essential components of enhancing state power.

To simply erase this language from the federal and state constitutions, however, is not sufficient. History has shown that governments regard legal silence as consent to an endless array of new and abusive laws. Rather, language similar to that of the First Amendment shows more promise: "Congress/the legislature shall make no law for the creation or punishment of treason or sedition ..." And so on.

This of course, would also be insufficient as no written bill of rights or constitution is sufficient in itself to prevent despotism. Yet, such language would serve as a helpful reminder that treason and sedition are fundamentally concepts that exist to protect regimes, and not the people.

"The Bulwark of Freedom"

Thomas DiLorenzo

States' rights, federalism, divided sovereignty, decentralization, home rule, whatever you want to call it.

As Frank Chodorov wrote in *The Income Tax: Root of All Evil* (pp. 84-86):

"Long before Hitler came on the scene, Bismarck had liquidated the autonomous German states. Mussolini's march on Rome would not have gotten started in the nineteenth century when Italy was an aggregation of independent units. And of course, the Czars handed Lenin a thoroughly centralized government."

And, as I wrote in *The Real Lincoln* (p. 169), quoting Edmund Wilson's *Patriotic Gore: Studies in the Literature of the American Civil War*:

"The impulse to unification was strong in the nineteenth century . . . and if we would grasp the significance of the Civil War in relation to the history of our time, we should consider Abraham Lincoln in connection with the other leaders who have been engaged in similar tasks. The chief of these leaders have been Bismarck and Lenin. They with Lincoln have presided over the unifications of the three great new modern powers Each established a strong central government over hitherto loosely coordinated peoples. Lincoln kept the Union together by subordinating the South to the North; Bismarck imposed on the German states the cohesive hegemony of Prussia; Lenin . . . began the work of binding Russia . . . in a tight bureaucratic net Each of these men became an uncompromising dictator . . ."

A Genocide Foretold

CHRIS HEDGES • MARCH 31, 2024 •

The genocide in Gaza is the final stage of a process begun by Israel decades ago. Anyone who did not see this coming blinded themselves to the character and ultimate goals of the apartheid state.

There are no surprises in Gaza. Every horrifying act of Israel's genocide has been telegraphed in advance. It has been for decades. The dispossession of Palestinians of their land is the beating heart of Israel's settler colonial project. This dispossession has had dramatic historical moments — 1948 and 1967 — when huge parts of historic Palestine were seized and hundreds of thousands of Palestinians were ethnically cleansed. Dispossession has also occurred in increments — the slow-motion theft of land and steady ethnic cleansing in the West Bank, including East Jerusalem.

The incursion on Oct. 7 into Israel by Hamas and other resistance groups, which left 1,154 Israelis, tourists and migrant workers dead and saw about 240 people taken hostage, gave Israel the pretext for what it has long craved — the total erasure of Palestinians.

Israel has **razed** 77 percent of healthcare facilities in Gaza, 68 percent of telecommunication infrastructure, nearly all municipal and governmental buildings, commercial, industrial and agricultural centers, almost half of all roads, over 60 percent of Gaza's 439,000 homes, 68 percent of residential buildings — the bombing of the Al-Taj tower in Gaza City on Oct. 25, **killed** 101 people, including 44 children and 37 women, and injured hundreds — and obliterated refugee camps. The attack on the Jabalia refugee camp on Oct. 25 **killed** at least 126 civilians, including 69 children, and injured 280. Israel has **damaged or destroyed** Gaza's universities, all of which are now closed, and 60 percent of other educational facilities, including 13 libraries. It has also **destroyed** at least 195 heritage sites, including 208 mosques, churches, and Gaza's Central Archives that **held** 150 years of historical records and documents.

Israel's warplanes, missiles, drones, tanks, artillery shells and naval guns daily pulverize Gaza — which is only 20 miles long and five miles wide — in a scorched earth campaign unlike anything seen since the war in Vietnam. It has dropped 25,000 tons of explosives — equivalent to *two* nuclear bombs — on Gaza, many targets selected by Artificial Intelligence. It drops unguided munitions (“dumb bombs”) and 2000-pound “bunker buster” bombs on refugee camps and densely packed urban centers as well as the so-called “safe zones” — 42 percent of Palestinians killed have been in these “safe zones” where they were instructed by Israel to flee. Over 1.7 million Palestinians have been displaced from their homes, forced to find refuge in overcrowded UNRWA shelters, hospital corridors and courtyards, schools, tents or the open air in south Gaza, often living next to fetid pools of raw sewage.

Israel has **killed** at least 32,705 Palestinians in Gaza, including 13,000 children and 9,000 women. This means Israel is slaughtering as many as 187 people a day including 75 children. It has killed 136 **journalists**, many, if not most of them deliberately **targeted**. It has killed 340 doctors, nurses and other health workers — four percent of Gaza's healthcare personnel. These numbers do not begin to reflect the actual death toll since only those dead registered in morgues and hospitals, most of which no longer function, are counted. The death toll, when those who are missing are counted, is well **over 40,000**.

Doctors are forced to amputate limbs without anesthetic. Those with severe medical conditions — cancer, diabetes, heart disease, kidney disease — have died from lack of treatment or will die soon. Over a hundred women give birth every day, with little to no medical care. Miscarriages **are up** by 300 percent. Over 90 percent of the Palestinians in Gaza **suffer from** severe food insecurity with people eating **animal feed** and **grass**. Children are **dying** of starvation. Palestinian writers, **academics**, scientists and their family members have been tracked and assassinated. Over 75,000 Palestinians have been **wounded**, many of whom will be crippled for life.

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“Seventy percent of recorded deaths have consistently been women and children,” writes Francesca Albanese, the Special Rapporteur on the situation of human rights in the Palestinian Territory occupied since 1967, in her report issued on March 25. “Israel failed to prove that the remaining 30 percent, i.e. adult males, were active Hamas combatants — a necessary condition for them to be lawfully targeted. By early-December, Israel’s security advisors claimed the killing of ‘7,000 terrorists’ in a stage of the campaign when less than 5,000 adult males in total had been identified among the casualties, thus implying that all adult males killed were ‘terrorists.’”

Israel plays linguistic tricks to deny anyone in Gaza the status of civilians and any building – including mosques, hospitals and schools – protected status. Palestinians are all branded as responsible for the attack on Oct. 7 or written off as human shields for Hamas. All structures are considered legitimate targets by Israel because they are allegedly Hamas command centers or said to harbor Hamas fighters.

These accusations, Albanese writes, are a “pretext” used to justify “the killing of civilians under a cloak of purported legality, whose all-enveloping pervasiveness admits only of genocidal intent.”

In scale we have not seen an assault on the Palestinians of this magnitude, but all these measures – the killing of civilians, dispossession of land, arbitrary detention, torture, disappearances, closures imposed on Palestinians towns and villages, house demolitions, revoking residence permits, deportation, destruction of the infrastructure that maintains civil society, military occupation, dehumanizing language, theft of natural resources, especially aquifers – have long defined Israel’s campaign to eradicate Palestinians.

The occupation and genocide would not be possible without the U.S. which gives Israel \$3.8 billion in annual military assistance and is now sending another \$2.5 billion in bombs, including 1,800 MK84 2,000-pound bombs, 500 MK82 500-pound bombs and fighter jets to Israel. This, too, is our genocide.

The genocide in Gaza is the culmination of a process. It is not an act. The genocide is the predictable denouement of Israel’s settler colonial project. It is coded within the DNA of the Israeli apartheid state. It is where Israel had to end up.

Zionist leaders are open about their goals.

Israeli Minister of Defense Yoav Gallant, after Oct. 7, announced that Gaza would receive “no electricity, no food, no water, no fuel.” Israeli Minister of Foreign Affairs Israel Katz said: “Humanitarian aid to Gaza? No electrical switch will be turned on, no water hydrant will be opened.” Avi Dichter, the Minister of Agriculture, referred to Israel’s military assault as “the Gaza Nakba,” referencing the Nakba, or “catastrophe”, which between 1947 and 1949, drove 750,000 Palestinians from their land and saw thousands massacred by Zionist militias. Likud member of the Israeli Knesset Revital Gottlieb posted on her social media account: “Bring down buildings!! Bomb without distinction!!...Flatten Gaza. Without mercy! This time, there is no room for mercy!” Not to be outdone, Minister of Heritage Amichai Eliyahu supported using nuclear weapons on Gaza as “one of the possibilities.”

The message from the Israeli leadership is unequivocal. Annihilate the Palestinians the same way we annihilated Native Americans, the Australians annihilated the First Nations peoples, the Germans annihilated the Herero in Namibia, the Turks annihilated Armenians and the Nazis annihilated the Jews.

The specifics are different. The process is the same.

We cannot plead ignorance. We know what happened to the Palestinians. We know what is happening to the Palestinians. We know what will happen to the Palestinians.

But it is easier to pretend. Pretend Israel will allow in humanitarian aid. Pretend there will be a

ceasefire. Pretend Palestinians will return to their destroyed homes in Gaza. Pretend Gaza will be rebuilt. Pretend the Palestinian Authority will administer Gaza. Pretend there will be a two-state solution. Pretend there is no genocide.

The genocide, which the U.S. is funding and sustaining with weapons shipments, says something not only about Israel, but about us, about Western civilization, about who we are as a people, where we came from and what defines us. It says that all our vaunted morality and respect for human rights is a lie. It says that people of color, especially when they are poor and vulnerable, do not count. It says their hopes, dreams, dignity and aspirations for freedom are worthless. It says we will ensure global domination through racialized violence.

This lie — that Western civilization is predicated on “values” such as respect for human rights and the rule of law — is one the Palestinians, and all those in the Global South, as well as Native Americans and Black and Brown Americans have known for centuries. But, with the Gaza genocide live streamed, this lie is impossible to sustain.

We do not halt Israel’s genocide because *we* are Israel, infected with white supremacy and intoxicated by our domination of the globe’s wealth and the power to obliterate others with our industrial weapons. Remember The New York Times columnist Thomas Friedman telling Charlie Rose on the eve of the war in Iraq that American soldiers should go house to house from Basra to Baghdad and say to Iraqis “suck on this?” That is the real credo of the U.S. empire.

The world outside of the industrialized fortresses in the Global North is acutely aware that the fate of the Palestinians is their fate. As climate change imperils survival, as resources become scarce, as migration becomes an imperative for millions, as agricultural yields decline, as coastal areas are flooded, as droughts and wild fires proliferate, as states fail, as armed resistance movements rise to battle their oppressors along with their proxies, genocide will not be an anomaly. It will be the norm. The earth’s vulnerable and poor, those Frantz Fanon called “the wretched of the earth,” will be the next Palestinians.

(Republished from Schecrpost by permission of author or representative)

re: “Stop Concealing Soviet Crimes”

Thomas DiLorenzo

Eric Margolis’s article today on how today’s establishment largely ignores Soviet crimes reminded me of a comical bit of ignorance and hysteria among the Koch-funded “beltway libertarians” in the mid ‘90s. It involves a book review in The Freeman by Hans Hoppe of a book of essays on war edited by Jacob Hornberger and Richard Ebeling. Hoppe mentioned in passing (p. 776) that, before WWII, Stalin had murdered some 20 million people, including 6 million Ukrainians who were largely intentionally starved to death. This is an undisputed fact. Well. All hell broke loose in Kochland. Hoppe was widely denounced far and wide (within the D.C.-Fairfax corridor, anyway); Israel Kirzner resigned from the board of the Foundation for Economic Education; and Hoppe was banished from The Freeman forevermore. A former GMU student who was still bouncing around in the Koch Foundation orbit (aka “the Kochtopus”) snarled at me that “Your friend Hoppe is a Holocaust denier.” Not because he denied the Holocaust, but because he pointed out that Stalin, like Hitler, was also a psychotic mass-murdering socialist.

Hoppe’s great sin of course was to point out that the Holocaust was not the only horrific example of state-sponsored mass murder in history, not even in early twentieth-century history. The article by Margolis shows that it is *still* not acceptable to mention that the European Jews of the first half of the twentieth century were not the only ones to suffer greatly at the hands of socialist tyrants and mass murderers.

12:46 pm on February 14, 2024



The Most Astounding Feature of the Assange Case

PAUL CRAIG ROBERTS • MARCH 27, 2024 • 500 WORDS

The most extraordinary thing about Julian Assange is that he is being treated as if he were an American citizen. “Treason” was the original cry, now converted to “espionage.”

There was no espionage. Wikileaks published, and made available to the New York Times, The Guardian, and other media organizations leaked information. The media organizations published the information, just as did Wikileaks, but they are not charged. Neither is Wikileaks charged. Only Julian Assange is charged.

Nothing is any different from Ellsberg releasing the Pentagon Papers to the New York Times. The US government wanted to prosecute both, but was prevented by the First Amendment and long-accepted duty of media organizations to hold government accountable. The stark deterioration in the protective power of the First Amendment and journalistic freedom since 1971 demonstrates the rise in tyranny. Tyranny is what Julian Assange is experiencing, not a legitimate prosecution.

Let’s carefully examine the issue of “espionage.” Espionage is a function of every embassy everywhere in the world. The purpose of embassies is not simply to represent a country’s commercial and political interests. It is also to collect information, the more sensitive the better. When embassy personnel are caught engaging in espionage, the personnel are required to leave the country. They are not prosecuted.

It is well known that US embassies contain CIA agents posing as diplomats. Under the protocol governing the Assange case, Russia, China, any number of countries could arrest members of US embassies and put them on trial. Indeed, many countries could do this to one another. What prevents it is not merely good judgment, but the fact that foreign citizens are not subject to the laws of other countries. Only the US, which imagines itself as some kind of international unipower, asserts the worldwide primacy of its laws. This is an absurd claim and has no legal basis.

The orchestrated, in fact legally incorrect, case against Assange is based on nothing but Washington’s demand for revenge. Here is what Assange is guilty of: He released leaked information that showed conclusively that the United States government is a liar, a deceiver of its allies, and a war criminal. The purpose of the case against Assange is to pay him back and to intimidate all journalists from ever again publishing information unfavorable to the US government.

In other words, the purpose of the Assange case is to end forever the ability of media to hold government accountable. The Assange case is the fundamental foundation for tyranny. Once it is in place, tyranny is unleashed.

That so many dumbshit “patriots” support “getting Assange” indicates complete stupidity. “Getting Assange” means getting themselves, and they are too stupid to see it.

This is how freedom is murdered.

States know that treason and sedition laws are about much more than matters of law and order. They are essential components of enhancing state power.

– Ryan McMaken,

["Treason and Sedition Laws Have No Place in a Free Society" \[2024\]](#)