



In this time of war, the Holy Spirit is presenting to us a model for peace.

March 11, 2026

Thank you, David Ross, for inviting me to speak about a man whom everyone here loves and admires. It's an honor to be on this stage with such illustrious speakers.

Princess Maria-Anna, Ambassador Habsburg, Father Abbot, Father Matlak, other distinguished speakers, and guests, I must admit to some feeling of trepidation and intimidation in the face of speaking about Blessed Emperor Karl of Austria in the midst of his family members and other experts on his saintly life and even saintlier death. But I will count on his intercession for wise words to impart on us all today.

Many aspects of Blessed Karl's life can and should be admired.

He was an obedient child of his parents.

He was a loving husband and father.

He was the devoted head of his domestic church.

He was a courageous soldier.

He was a faithful emperor and king.

He was a saint in accepting his suffering and death.

Most people would be lucky to obtain just one of these virtues in a long life, yet he attained them all in just 34 years on this earth.

I will not detail those great virtues here today; they are well-known to so many of us already. Instead, I would like to focus on one particular aspect of Blessed Karl's life, one which is perhaps the most relevant to our times: his desire for and love of peace. He has been dubbed "The Emperor of Peace," and that he was. But I would go even further. I would argue that Blessed Emperor Karl of Austria was an "Apostle of Peace." And we in the 21st century desperately need to listen to the Gospel of Peace that Blessed Karl proclaimed in his day, as the news of this past week makes abundantly clear. In fact, I believe that his message of peace is one of the primary reasons for the Holy Spirit's work in the Church today expanding devotion to this great man of peace.

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The Origins of our Bellicose Society

Most of us here recognize that Western culture—what was once Christendom—is in crisis. Society has collectively rejected God, and the effects of that repudiation cannot be underestimated. One result is that we live in an era in which wars and rumors of war abound. We must ask ourselves: how did we get here? Why do we seem more barbarous than our European ancestors?

It's hard to truly pinpoint the historical origin of our current bellicose society. If we go back far enough, we can blame the Protestant Revolution, which tore a united Christendom apart. Or we can point fingers at the Enlightenment, which exalted man over God. And of course there's the French Revolution, during which man sought to impose those secular Enlightenment principles upon a populace through violence, and even sought to extinguish the Church from the world. All these events are factors, to be sure.

But to pinpoint the cause of our modern love of war, we must look to the second decade of the 20th century: an era in which the whole civilized world seemed collectively to lose its civilization, as well as its sanity. Most political commentators today consider World War II as *the* turning point in the West, but I would argue that we are all children of the 1910's and of World War I in particular.

During this era a number of giant figures controlled the world stage, from Woodrow Wilson...to David Lloyd George...to Georges Clemenceau...to Vladimir Lenin. These men, and many of the advisors who surrounded them, saw the world as a grand chess board, of which they were masters. Human suffering and misery were no consideration as they sought to reform the world according to their malformed ideals.

Onto this stage in 1916 walked a young man—only 29 years old—slight in stature and unassuming in nature, but strong of mind and soul. He was in so many ways unlike these other so-called “great” men. Most importantly, unlike them, he was a saint. And saints often have an impact far more lasting than supposed “great” men. This was of course Blessed Emperor Karl of Austria. With the exception of Tsar Nicholas II of Russia, Blessed Karl was the only sane man in a room full of the insane (and it should be noted that Tsar Nicholas has been canonized by the Russian Orthodox Church—saintliness and sanity are directly related!). As French poet Anatole France stated of Blessed Karl: “The only honest man to emerge during this war was Karl of Austria; but he was a saint and nobody listened to him.”

The Realities of Modern War

What often sets apart saints is their ability to see what the rest of us can't see. They are touched with the wisdom of God, and so can perceive realities that are unclear to even the most educated and intelligent of us. This was true of Blessed Karl. He saw the reality that the world had radically changed in the 20th century, a century of technological “progress,” the age of the machine. The consequences of these changes were not recognized by his contemporaries, and, even though today we live fully immersed in the world that progress created, most of us still don't grasp all its implications. Blessed Karl saw it before anyone else.

He particularly understood how a machine-dominated world would impact warfare. War is always hell, and it always represents a failure. Yet warfare—particularly European warfare after the continent had been Christianized—was much different before the 20th century. Strange to say, but it was more civilized. War, though still terrible, had boundaries which had resulted both from the political framework of the times and from the limitations of weaponry.

If one European nation wished to make war on another nation, typically it would attack the other nation's army. Eventually one side would realize it was losing and ask for a peace treaty. Civilian casualties happened, of course, but the idea of *targeting* civilians was both morally abhorrent, as well as militarily infeasible due to more limited weapons technology. Further, the idea of “total warfare”—fighting until the other side is completely destroyed, was also unheard of, for the same reasons: it was morally abhorrent to any Christian as well as militarily infeasible. I don't want to glamorize war of any time or place, yet it can't be denied that war was far less evil before the 20th century than after.

It's true that the Thirty Years' War and Napoleon's wars killed millions. Yet this death toll was not due to the targeting of civilians or advanced weaponry, but instead from the auxiliary consequences of warfare, such as famine and disease. There simply did not exist the ability to directly kill millions of people. And further, the political systems in place—particularly before the Protestant Revolution and then leading up to the French Revolution almost 300 years later—did not foster a desire for massive bloodshed.

At the beginning of the 20th century, however, a perfect and demonic storm arose. Now nations had the mechanized ability to unleash hell on their enemies, and the old political systems (by which I mean monarchies) were either in the distant past or incredibly weakened, to the point of collapse. Of course, no

one realized this when the insanity of World War I began. Most operated under the assumptions of the past, and didn't foresee that this war—the Great War—would be like no other war in history. It would be fought with machines of incredible destruction, bringing misery and death on scales unheard of, at times in order to gain control of less than a football field of land.

And it's important to note that the treaties that contributed to the origin of this war were signed in an earlier, more civilized era, one in which coming to another country's defense didn't mean the potential total destruction of your country and an overthrow of your political system. The tragic assassination of Archduke Franz Ferdinand should have been relegated to a localized conflict of short duration. If the year had been 1314 instead of 1914, that is likely what would have happened. However, the great leaders of the day, without exception, instead plunged the world into a brutal and total war. What should have been a local conflict resolved in short order became a global war that destroyed a generation and changed the trajectory of Western Civilization. In fact I'd say it marked the beginning of Western Civilization's end.

A Man of Peace

Why did Blessed Karl see what no one else could see? As I said, he was a saint, and saints perceive things the rest of us don't. But grace builds on nature, and Blessed Karl was born into a family of peace. Through centuries of Habsburg reign over large parts of Europe, this family ruled differently than other kings and emperors. When disputes arose among nations, most leaders resorted to a military response: to war. But the Habsburgs responded in the exact opposite way: instead of war, they resorted to love. Particularly, married love. They formed alliances through dynastic marriages, creating a literal sacramental union between nations and peoples. There's even a saying to reflect this reality: "Others make wars, but you, happy Austria, marry."

When a Burgundian duchy became vacant in 1477, a Habsburg prince married a Burgundian princess and gained rule over all the Netherlands. Then a Habsburg duke married a Bohemian princess, and when her native Czech dynasty died out in 1526, the dukes of Austria became kings of Bohemia. The same type of dynastic marriages led to Habsburg rule over Hungary, Spain, and other dominions. All of these royal changes could have led to war; instead they were peacefully transitioned through sacramental love.

So peace was, in a very real sense, in Blessed Karl's blood. When everyone else thought war was the only option, Blessed Karl recognized the lie. And once he became emperor, he put his determination to strive for peace into action. When he came to the throne in 1916 he immediately stated, "I will do everything to banish in the shortest possible time the horrors and sacrifices of war, to win back for my peoples the sorely-missed blessings of peace, insofar as this can be reconciled with the honour of our arms, the essential living requirements of my lands and their loyal allies and the defiance of our enemies." These were more than just lofty-sounding words: they sent a clear signal to both his German allies and the opposing forces that he was serious about peace and wasn't just a vassal to German warmongering.

Then, two years later, when he renounced participation in affairs of state in November 1918, his final statement began, "Ever since my accession I have tried ceaselessly to lead my peoples out of the horrors of a war for whose inception I bear no trace of blame." Blessed Karl's reign, in other words, was bookended by a deep desire for peace.

To the warmongers – including his German allies and even many of Karl's own generals – such talk always sounded weak and compromising. Yet of course Blessed Karl didn't care; his priority wasn't pleasing German generals, it was doing all he could to end the war.

Blessed Karl didn't just speak of peace; he actively worked for it. He made many concrete attempts to end the war; doing so was always his top priority.

Soon after becoming Emperor, Blessed Karl initiated secret peace talks with the Allied forces. His brother-in-law Sixtus, a member of the French army, served as a conduit to communicate with both the

French and English governments. United Kingdom Prime Minister Lloyd George was receptive to Blessed Karl's initiative, but these talks ultimately came to nothing, due to a secret agreement—unknown to Blessed Karl—that the UK and France had with Italy promising parts of the Austro-Hungarian Empire to Italy if Italy would enter the war on the Allied side.

These secret negotiations later came back to haunt Blessed Karl. When his German allies found out what he was doing, they took steps to keep the Austro-Hungarian Empire locked into the war effort.

On August 1, 1917, Pope Benedict XV published a "Peace Note," which offered a seven-point peace plan for ending the war. This peace note included many concrete suggestions—suggestions that, if followed, would have engendered a very different—and much better—post-war world. For example, he urged that the warring nations seek from each nation no payments (that is, "indemnities") for the damages and costs of the war. Further, each side should evacuate foreign territories occupied during the war.

Needless to say, the warring nations' leaders rejected this proposal out of hand. The British wanted to enforce additional stipulations on the Central Powers before even considering it; France and Italy didn't even respond. The United States under Woodrow Wilson thought it was a good opportunity to lecture the pope on American ideals. German leaders also rejected the plan. These so-called great leaders knew better than the pope.

So everyone rejected the plan—everyone, that is, except Blessed Emperor Karl, standing out again as the only sane man in a world of insanity. He wholeheartedly endorsed it.

Blessed Karl also reached out to the Americans in his efforts to achieve peace. It's likely Blessed Karl suspected this outreach would come to nothing, but he was willing to be a fool for Christ's—and peace's—sake, so he explored every avenue. He correctly recognized that Woodrow Wilson was the only figure who could potentially bring about a "peace without victory"—in other words, a peace that didn't involve the humiliation of any nation.

Blessed Karl sent Heinrich Lammasch, one of his advisors and a well-known lover of peace, to speak with Wilson Administration official George D. Herron. Blessed Karl went so far as to instruct Lammasch to express that the Austro-Hungarian Empire was willing to engage with Wilson's "Fourteen Points" as a basis for peace, including a complete re-organization of the Empire under a more federalist model, in order to satisfy Wilson's push for an American-style "self-determination." Sadly, however, President Wilson decided that the only form of "self-determination" he would accept would be the complete destruction of the Austro-Hungarian Empire.

Blessed Karl's efforts for peace were evident not only in the Empire's relations with other countries, but also in his internal reforms. Upon becoming Emperor, he offered a general amnesty to political prisoners, to show that he was willing to run the Empire under a different model, one more in line with the democratic spirit of the times. Likewise, he created a Ministry of Social Welfare to help those citizens of the Empire who were suffering due to the war. While this move was driven by Christian charity, it was also an effort to stave off radicalization of his people, which he knew would spur them to support war.

Working for a Just Peace

So we can be sure that Blessed Emperor Karl was committed to peace in both word and deed. Some might ask, however, "Why didn't he just end his empire's participation in the war? If he was truly committed to peace, why not just withdraw his troops?" To answer this, we must understand more about the realities he faced, as well as what constitutes peace. Blessed Karl was pulled into a war that he himself did not initiate, yet he was charged with seeing it to a just and lasting resolution. Further, the relationship between the Austro-Hungarian Empire and his German allies was a complicated and difficult one. In many ways, Blessed Karl's empire was subservient to Germany, dependent on this ally for not only the execution of the war, but also in order to keep basic resources flowing into the Empire. The most likely

result of a simple withdrawal would have been much death and misery for Blessed Karl's people—something he desperately wanted to avoid.

The Emperor said at the beginning of his reign that he wanted a peace that was “reconciled with the honour of our arms [and] the essential living requirements of my lands.” A so-called peace by which the Austro-Hungarian Empire would be destroyed and her people left destitute was no peace at all, and yet it was the scenario most likely to follow total withdrawal of his troops from the fighting. After such a withdrawal, the Allies would have taken advantage of the Empire (something they in fact did when the war ended), and the Germans would have sought to punish the Austro-Hungarian Empire for what Blessed Karl had done.

Another problem with the idea of an immediate withdrawal from fighting lies in a misunderstanding of the power of an Emperor. Many moderns today—especially modern Americans—equate a monarch with a totalitarian dictator. Nothing could be further from the truth. Monarchs like Blessed Karl had power, to be sure, but it was not an absolute, totalitarian power. In fact, in many ways the office of Emperor was less powerful than the modern American presidency, in which (these days) a president can just order military incursions around the world without any support from other branches of government or from the American people. A monarch like Blessed Karl was first and foremost a father to his people; his power resided primarily in his influence over his people, not in some constitutional authority granted to him by a centuries-old document. If Blessed Karl made unilateral decisions for his empire, without any consultation with his advisors and with no support from his people, he probably would have been deposed, especially in that era in which many monarchies were being toppled. The results of events like these, he knew, would be devastating for a society.

So Blessed Karl had no choice but to continue fighting.

That being said, what made Blessed Karl stand out in particular was his willingness to achieve peace even if it meant his country had to make concessions. While he loved his Empire and defended its borders, he was also willing to negotiate with enemy forces, including making concessions of land, if it meant achieving a just peace. In other words, he didn't equate “just peace” with “getting everything I want” as so many world leaders did then and do today. It's important to note here that the war was initiated by the murder of Blessed Karl's uncle—and Archduke Franz Ferdinand was more than just Blessed Karl's uncle, he was his mentor and close friend. It would have been easy for Blessed Karl to react with anger at such a loss, seeking to punish any perceived enemies of the Empire in retaliation for his uncle's death. Yet this is not what he did. He recognized that peace was the ultimate goal, not his personal—or even his country's—gratification.

A Just War No More?

So what does this mean for us today? After all, one of the reasons the Church beatifies and canonizes certain holy men and women is to put them forward as a model for all. While we know Blessed Karl is a model for us in his personal, family, and professional life, I believe there's more: the Holy Spirit is driving the rapidly increasing devotion to this man, I propose, in order to push modern man to rethink his view of war and peace.

This is a challenge for all Catholics, but I would say it's a particular challenge for us American Catholics.

Most Catholics are familiar with the concept of a “just war,” even if they don't know all the details of the teaching. Actually, the very fact that most Catholics don't know the details is the problem. Most American Catholics—at least I've found this to be true—reduce Just War Theory to “if a country attacks you, you have a right to fight back.” It's essentially the idea of self-defense, but applied on a larger scale. Just War Theory is more than that, and the widespread ignorance of it has led many Catholics to support military actions that are, frankly, indefensible.

Few American Catholics know that not only does Just War Theory govern the reasons for going to war (*jus ad bellum*), but that it also speaks to the justice of the *conduct* of war (*jus in bello*). In other words, a nation might be justified in going to war against another nation, but that does not mean that every action taken by that nation during the war is then automatically justified, at least by Catholic moral principles. Often in today's political arguments someone will justify his country's horrific action simply by stating the equivalent of "Well, they started it." That might work on the playground, but it's not a serious Catholic moral argument.

Returning to *jus ad bellum*—the justification for starting a war: When we look at the criteria for going to war, we'll see very quickly that the entire justification for World War I quickly evaporates.

When *can* a nation legitimately engage in warfare with another country? Catholic moral theologians have contemplated the answer for centuries. The Catechism of the Catholic Church in paragraph 2309 condenses the fruit of this contemplation into four criteria:

1. the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave, and certain;
2. all other means of putting an end to it must have been shown to be impractical or ineffective;
3. there must be serious prospects of success;
4. the use of arms must not produce evils and disorders graver than the evil to be eliminated. The power of modern means of destruction weighs very heavily in evaluating this condition.

Note that *all four* of these criteria must be in effect for the justification for war to be considered moral. Not to belabor the point, but it's clear that World War I in no way satisfied these four conditions.

I want to focus right now, however, on the sentence that can be easily missed in this list. Under the fourth criteria—the use of arms must not produce evils and disorders graver than the evil to be eliminated—the Catechism notes that "The power of modern means of destruction weighs very heavily in evaluating this condition."

What does the Catechism mean here by "the power of modern means of destruction?" This is something a growing number of both moral theologians and average Catholics in the pews are starting to consider—and that Blessed Karl, I believe, saw intuitively: doesn't the radical advancement of weapons technology, from the tank to bombs to drones all the way to nuclear weapons and now AI-directed automated weapons, change the equation, so to speak, when considering whether a war is just? Could it be that perhaps a just war is no longer even possible in the modern world? This is something I think we Catholics must consider seriously, and that Blessed Karl's witness calls us to consider seriously.

World War I was the landscape for horrors never seen before in human history. As I've already noted, no political leader—save perhaps Blessed Karl and Tsar Nicholas—saw this coming. All the European leaders had a historic view of war, in which, yes, men suffered and died, and property was destroyed, but World War I unleashed hell—quite literally—in ways never imagined before. This became clear in the first year of the conflict, yet political leaders added to their shame by continuing the war. The proper response after witnessing what modern weaponry could do—the response of anyone with even an inkling of morality—would be to call a ceasefire, drop to your knees, put on sackcloth and ashes, and beg God for forgiveness. But of course they did not do any of this; after all, they were not the ones out fighting on the hellish battlefields of Europe.

When we skip ahead to the Second World War, the destructive power of modern warfare is even more evident. The massive yet casual bombing of civilian populations by both sides must have cried to heaven for vengeance. And, while I recognize that there will be many American Catholics—and perhaps a few in attendance today—who disagree, I must state that there was absolutely no moral justification for the

American nuclear bombing of Hiroshima and Nagasaki. It is a stain on our country, and we are still living with the consequences today. One can fully support the justice of America's entry into World War II — her *jus ad bellum*—while recognizing the immorality of some of her conduct during the war—her *jus in bello*. Japan's immoral sneak attack on Pearl Harbor does not cover a multitude of American sins.

An interesting thought experiment is to consider what would have happened if the Austro-Hungarian Empire had not been dissolved and Blessed Karl had remained in power following World War I. Assuming Germany's history remained the same, the Emperor would have been only 46 when Hitler took power, and only in his early fifties when World War II began. We can't know for sure, of course, how Blessed Karl would have navigated the conflict, but we can be sure he would not have been cheering the dropping of Little Boy and Fat Man, the devilishly human-sounding names given to the bombs released on Hiroshima and Nagasaki.

Returning to reality, we should see clearly that the ability for a country to inflict massive damage on both property and people today with ease—an ability that did not exist before the 20th century—makes any justification for war far more tenuous, perhaps even impossible. I think Blessed Karl saw this.

Further, the execution of war has become removed from direct human conduct with the advent of technology like drones and remotely-piloted bombs. A soldier can sit in front of a computer in a comfortable chair in an air-conditioned office in the middle of Virginia and cause the death of thousands on another continent. Taking a life—or thousands or tens of thousands of lives— is as easy as playing a video game, with no fear of direct retaliation. It's hard to see how this does not violate the criteria that “the use of arms must not produce evils and disorders graver than the evil to be eliminated.” The more sanitized our wars become (on our end, not on the end of those receiving the bombs, of course), the less human it becomes and the more immoral. A boundary has been removed: the God-given hesitancy to take human life—something that's always been a naturally-occurring limit on war—no longer impacts the soldier who doesn't see the people he kills.

Yearning for Peace

Sadly, in spite of our newfound ability to unleash a literal hell on our enemies—or perhaps because of it—it seems that our world is becoming more hungry for war, rather than more fearful of its consequences. Actually, I take that back. What seems apparent is that our *political leaders* and our *elites* are more hungry for war, whereas the *people* yearn for peace.

Looking at this century's US presidential races, we find that the candidate who campaigned more as the “peace” candidate has always won. George W. Bush was to be a “compassionate conservative” who didn't want to engage in nation-building. Barack Obama promised to end Bush's nation-building. Donald Trump in his first campaign in 2016 attacked the neoconservative hegemony in the Republican Party and promised a less interventionist foreign policy than Hillary Clinton. In 2020, well, let's just skip 2020, shall we? Then in 2024, again Donald Trump touted peace and won easily against the more belligerent Kamala Harris. The people want peace.

Yet in each case, no matter who the people voted for, we somehow got John McCain. Our political leaders promise peace while campaigning, but once they are in power, they become beholden to the military-industrial complex President Eisenhower warned against, a complex which demands continual war to justify its existence.

Did you hear about the fight between the Pentagon and the AI company Anthropic that supplies its software? The Pentagon demanded that Anthropic turn off the software's safety protocols so that it can use artificial intelligence any way it wants. AI companies aren't known for their morality, but Anthropic refused to do so. It didn't want its software to automate the taking of human life. Nor did it want its software to become part of a massive surveillance system. Yet our leaders, in their bloodlust for violence

and control, dismissed Anthropic's concerns, stating AI software would only be used for "lawful" reasons, as if our ever-evolving laws—which they often flaunt—were a protection of citizens' rights. So last week they blacklisted Anthropic and declared that no government agency or government contractor can use its software.

Here again, Blessed Karl stands head and shoulders above so many world leaders, both of his time and since his time. He did not become drunk on the authority at his command; he did not forget the real human suffering that results when leaders arrogantly go to war for reasons that do not bear the weight of scrutiny in the light of justice.

I would also say that the clear desire for peace among the people—in contrast to the hunger for war by our leaders—is a primary reason for Blessed Karl's growing popularity. We have been let down by our leaders, time and time again. We feel increasingly powerless. Supposedly, we live in a representative democracy—we choose our leaders and they answer to us, right? Yet when we make our choice clear on one of the most important issues of our—or any—time—war and peace—our leaders go against these clear desires. So we hunger for a new type of leader, one who puts the needs and concerns of his people first. We hunger, in other words, for another Blessed Karl. As more and more people realize this, devotion to this great man grows.

All this leads us to a significant question: is the problem with the *people* who are in leadership, or our *system* of leadership? Is it perhaps the case that our current system of republicanism is fundamentally flawed, and that only in a monarchy can such a leader arise? I think this is something that more and more American Catholics are also considering, and I think it's a legitimate question.

The difference between a democratically-elected leader and a hereditary monarch is like the difference between a renter and an owner. The elected leader knows he will serve for a limited period of time, after which he is not responsible for the country that was entrusted to him. The monarch, however, knows that he will not only serve for his lifetime, but will also pass on the nation to his children and his children's children. He has a far deeper investment in the long-term success of the country than the elected leader.

The elected leader has only a limited time period during which he must please the people; long-term consequences are almost irrelevant to his decision-making. He can make promises during his campaign, then, during his relatively short time in power, do whatever he wants; since in most cases, the consequences of his actions will not be felt until after he has left office. So a military action that might drop prices in the short-term is attractive, even if it will lead to decades of resentment against our country. What does he care? The next guy will deal with those consequences—someone to whom he has no allegiance.

Of course, we all know that monarchs are no more perfect as men than elected leaders. We are all fallen, and a Blessed Karl is a rarity not only among monarchs, but among *men*. Yet the incentives of a monarchy are far better aligned toward long-term stability and therefore toward peace. Perhaps we need to rethink not just who we elect as our leaders, but the very system that gives us elections.

Our Challenge Today

That being said, no one here should expect a monarchy to erupt in the halls of Washington, DC any time soon. Nor will any nations give up their modern weapons. And none of us can change the course of global geopolitics. So what can *we* do to foster a world of peace rather than war?

Simply put, we can become like Blessed Karl.

As I already noted, Blessed Karl had peace in his blood: the Habsburgs had a long history of finding alternatives to violent conflict. But his commitment to peace started much closer to home, and it should with us as well.

First, Blessed Karl cultivated peace within himself: he practiced his Catholic Faith daily, and lived a disciplined life—one that was not controlled by his emotions, but by his will. A will conformed to the will of God.

Second, Blessed Karl cultivated peace in his family. His virtues as a husband and father are well-known to us all, but we must recognize that this laid the foundations for how he interacted with others, even on an international level. The husband who doesn't sacrifice himself for his wife, as Christ sacrificed himself for his bride, the Church; and the father who doesn't put the needs of his children first, before his own wants and desires—that man isn't going to be a successful advocate for peace in the world.

Third, Blessed Karl cultivated peace by being a true patriot. Although the supporters of war are often the ones who most loudly proclaim their love for their country, true patriotism means a desire for your country's good. It does not require that good at the expense of another country. A country that engages in an unjust war is only harming itself, no matter what military victories it might achieve.

The life of Blessed Karl and his commitment to peace, then, challenges American Catholics in more ways than one.

He makes us take a hard look at the pain and suffering caused by war.

He makes us ask whether war is ever justified in the modern world.

He makes us question not only the opposing political party, but also our own political party, and even whether we should have political parties in the first place.

He makes us examine our own lives as to whether we are true peacemakers in our state of life.

Like all the great saints, Blessed Karl leads us to look deeper at the issues we face today, and consider alternatives that may challenge our suppositions.

Ultimately, Blessed Karl calls us, first and foremost, to sanctity. Saint Josemaría Escrivá once stated, "These world crises are crises of saints." In other words, what the world needs to be more peaceful is more saints. And this is where we come in: by striving for sainthood, we cultivate and spread peace, just as Blessed Karl did.

In the first century, 12 apostles travelled the Roman Empire preaching a radically new message. Romans had come to believe that their military power was the source of peace and stability, but these twelve men upended that worldview with the message of a Prince of Peace who conquers not by military might but by love. Likewise today, Blessed Karl, Apostle of Peace, confronts *our* faith in worldly power and military might.

May we all listen to his message, and help spread peace in a world that desperately needs it.

May Blessed Karl intercede for us.

CRISIS MAGAZINE

Thank you and God bless you.

Author

Eric Sammons

Eric Sammons is the editor-in-chief of *Crisis Magazine*. His most recent books **ARE** *Money: The Case for Bitcoin* and the science fiction novel *Shard of Eden*.

The following is a presentation delivered at the Blessed Karl Symposium in Dallas, Texas last Saturday, March 7.

Reel Thoughts: ‘The Voice of Hind Rajab’ is a crucial reminder of how the world failed Palestine’s children

Emily Dissanayake, Assistant City Editor

Content Warning: This review includes graphic content and spoilers.

Two years ago, I heard little Hind Rajab’s voice for the first time.

It’s hard to describe what that moment felt like. Following Palestinian journalists on social media meant bearing witness to constant carnage, and, at the time, it had been over a year of blood feeds almost daily. I’d become numb to seeing death through the screen.

But for some reason, this little girl’s story felt different.

On Jan. 29, 2024, 5-year-old Hind and her aunt, uncle and four cousins attempted to flee the Tel al-Hawa neighborhood in Gaza City after the Israeli Defense Forces ordered their evacuation. Before they could escape, an Israeli tank fired at their car in broad daylight, killing everyone inside but Hind and her 15-year-old cousin, Layan.

The Palestine Red Crescent Society, a Palestinian National Society that provides humanitarian aid, was made aware of their whereabouts by a relative in Germany and was able to call Layan. She was killed while on the phone, leaving Hind alone and surrounded by her dead family for hours.

Recordings of Hind’s following phone call with the PRCS garnered international attention and sparked widespread shock. Ultimately, that call — her voice — survived the wreckage; she did not.

Hind was five years old when she was killed by the IDF. The car she was found in had 335 bullet holes.

“The Voice of Hind Rajab,” a 2025 film written and directed by Tunisian filmmaker Kaouther Ben Hania, recounts the harrowing hours before her death as the PRCS attempted to rescue Hind. The film was distributed to U.S. audiences in December.

The film begins with dispatcher Omar Alqam (Motaz Malhees), who makes the initial call from the PRCS emergency center in Ramallah, West Bank. He is the first to speak to Layan and later to Hind. What follows is hours of grueling stress and building dread as the possibility of saving her dwindles.

This film, however, is more than a dramatization of real events. Real recordings of Hind’s voice play side by side with the actors representing emergency workers. The file numbers of the recordings are displayed in the top right corner of the screen.

The first recording played in the film is of Layan screaming, “They’re shooting at us!” Real gunfire and explosions are scattered throughout the calls.

Of course, the fear in Hind’s voice is suffocating. Her cries for help, her fear as night fell and her genuine confusion as to why nobody can come save her break the viewer. But moments like when she tells Omar she’s in the butterfly class in her preschool or when she recites verses from the Quran remind me of her innocence.

The brilliance of this film lies in its directorial choices. The film isn’t bloody, as the entire movie is set at the Ramallah call center. Viewers never see Hind nor Gaza. Yet, the violence is inescapable. Even if you avert your gaze, you can still hear her terror.

There is no comfort in telling yourself this is just a movie. There is no fourth wall; Hind is the entirety of this film. Every time she speaks is a reminder that she was once alive. It’s as though you are on the call with her. The most devastating part is knowing her voice will soon be gone, that she will be killed before she finds relief.

In that way, this film refuses to let you deny Hind her story. You are unable to cast her off as a statistic, an unfortunate casualty or an arbitrary victim of war. Her death was cruel and avoidable, not random.

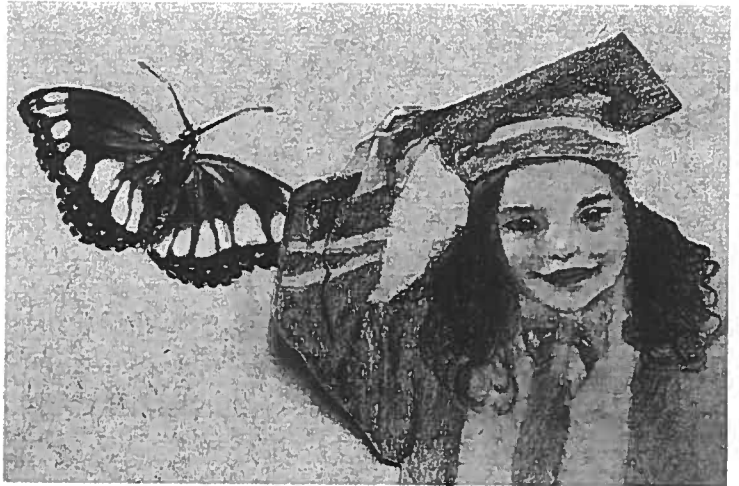


Illustration by Xuan Day Tran

Hind Rajab was five years old when she was killed by Israeli Defense Forces in January 2024.

At one point in the film, the worker's supervisor, Mahdi M. Aljamal (Amer Hlehel), and several others begin saving the phone call recordings to share with the media. When Hind says she's hurt, Mahdi tells one of the workers to publish that she said so. This pushes Omar over the edge, prompting him to pull up his social media and scroll through the countless images of rubble and of "children's bodies ripped apart on the side of the road."

"Do you really think the voice of a terrified little girl will spark their empathy?" Omar asks. He makes a good point: Why would a child's voice shock the world's conscience when two years of carnage hadn't? I'm still not sure.

At the end of the film, you see the car Hind and her family were in. You see the bullet holes and the blurred bodies. You see the familiar carnage. Yet, you hear nothing. The silence is consuming. And as the quiet continues, you realize this isn't just Hind's silence.

She is one of the over 20,000 children killed in Gaza from October 2023 to early February 2026, according to the United Nations Children's Fund. She wasn't an anomaly. The silence at the end of the movie is the silence of every one of 20,000 children. Each one once had a voice; each one was more than collateral damage.

If you haven't heard her voice yet, I encourage you to watch this film or listen to those phone calls.



March 11, 2026 | EDITOR'S CHOICE

As Congress looks on, President Trump rules by decree

By Adam DICK

Join us on [Telegram](#), [Twitter](#), and [VK](#).

Contact us: info@strategic-culture.su

Wars of choice, a plethora of changing tariffs and sanctions on countries across the world, and a historically high number of executive orders characterize the first year of Donald Trump's second presidential term. And all this has been accomplished by the executive branch with minimal pushback from the legislative branch.

Congress has over time ceded more and more power to the executive branch. Over the last year, this process has reached a level where the assertion that the legislature comprises a "coequal" branch of the United States government seems more a punch line of a joke than an expression of reality.

In a Tuesday Washington Post [article](#), Liz Goodwin provides details of the withering of the exercise of congressional power in Trump's second term. Commenting on the situation now in Congress, Goodwin wrote, "While lawmakers once jealously guarded their constitutionally endowed power over spending, trade and war — regularly checking the executive — Republicans in the 119th Congress have cast themselves as helpmeets to the president instead."

A problem for Republicans in Congress who have chosen to just look on as the president does whatever he wishes is that the president has grown increasingly unpopular among voters. For a significant number of these Congress members, their status as Trump's "helpmeets" may cause them to fail in their reelection efforts. Their departure, along with the decision of some of their Republican colleagues to forgo uphill reelection campaigns, could lead to increased assertion of congressional authority after a new Congress convenes in January.

Original article: ronpaulinstitute.org

EXERPT FROM: Donald Trump Sails the Ship of State into Troubled Waters

By Dr. E. Michael Jones

18 / Culture V

With “Globalization has failed”³ sounding in his ears at the beginning of the fourth republic, Donald Trump is entering uncharted waters with no compass as captain of America’s ship of state. How is he going to navigate these uncharted waters? What is the equivalent of true north as he sails these dark and troubled seas? What sextant tells him his latitude and longitude? What star guides him?

Trump answered these questions in a recent interview in the *New York Times*. When asked if there were any limits on his global powers, Mr. Trump said; “Yeah, there is one thing. My own morality. My own mind. It’s the only thing that can stop me.” “I don’t need international law,” he added.

In putting it that way, Trump revealed that the real compass guiding him on the most perilous seas that the American ship of state has ever encountered is Satan’s speech in John Milton’s Protestant epic *Paradise Lost*. After waking up in hell after his revolution against God had failed, Satan rallied his demonic troops by telling them that “the mind is its own place.”

Satanism has been the trajectory of the Anglo-American empire ever since Satan gave his famous speech at the beginning of *Paradise Lost*. When Percy Bysshe Shelley wanted to light the fire of rebellion in Ireland, he could find no better phrase than the one Satan used to rouse the demons in hell: “Awake, arise, or be forever fallen.” Milton’s heroic Satanism first becomes apparent at the beginning of the speech when Satan, who has been expelled from heaven, wakes up in the sea of flame which is now not only his eternal home but his kingdom as well. Satan begins by saying farewell to heaven, but soon gets to the point:

Farewell happy Fields
Where Joy forever dwells: Hail horrors, hail
Infernal world, and thou profoundest Hell
Receive thy new Possessor: One who brings
A mind not to be chang’d by Place or Time.
The mind is its own place, and in itself
Can make a Heav’n of Hell, a Hell of Heav’n.
What matter where, if I be still the same,
And what I should be, all but less then he
Whom Thunder hath made greater? Here at least
We shall be free; th’Almighty hath not built
Here for his envy, will not drive us hence:
Here we may reign secure, and in my choyce
To reign is worth ambition though in Hell:
Better to reign in Hell, than serve in Heav’n.

To succeed as a leader in America you must espouse Satanism.

The Unz Review • An Alternative Media Selection

A Collection of Interesting, Important, and Controversial Perspectives Largely Excluded from the American Mainstream Media

Will the Dollar be a Casualty of the Iran War?

RON PAUL • MARCH 9, 2026 • 500 WORDS • 4 COMMENTS

President Trump's unconstitutional and unjust war against Iran is setting back his "affordability" agenda. The war has caused a big rise in gasoline prices. Among the related concerns is the hindering of the movement of oil through the Strait of Hormuz, the only available passage for ships to transport oil from the Persian Gulf

The increased costs will do more than raise prices at the pump. An increase in gas prices brings increased transportation costs that will be passed along to consumers. Prices of a variety of goods, including food, will increase.

No wonder Energy Secretary Chris Wright, White House Chief of Staff Susan Wiles, and other Trump administration officials are frantically working to develop policies to lower gas prices. One possibility under consideration is deploying US troops to try to ensure ships can pass through the Strait of Hormuz. This could turn into a permanent deployment of US troops.

According to the Center for Strategic and International Studies, the US government is spending about 891.4 million dollars a day on the Iran War. These costs are likely to increase as the war drags on and the US increases its military presence, possibly even putting boots on the ground in Iran.

According to numerous media reports, the Trump administration is preparing a 50 billion dollars "supplemental" funding request for the Iran War. This request will soon be sent to Congress. This funding would be added on top of the defense budget.

The supplemental bill is likely to pass with overwhelming bipartisan support. The Trump administration's 50 billion dollars price tag is a floor, not a ceiling. Senators and Representatives will seek to add their spending priorities to this "must pass" legislation, while corporate lobbyists are no doubt already preparing "wish lists" to present to lawmakers.

The costs of the Iran War will further increase the already over 38 trillion dollars and rising national debt. The rate of increases will be greater as long as the government is spending almost a billion dollars a day, or more, on a regime change war in Iran.

The costs of this war will put added pressure on the Federal Reserve to keep interest rates low and increase its purchase of Treasury bonds in order to monetize the federal debt. The pressure on the Fed will also increase as other countries reduce their purchase of US debt. These reductions will be motivated by concerns over the economic instability caused by the US government's out of control spending and by resentment over the US government's hyperinterventionist foreign policy. These factors could also accelerate the increasing rejection of the dollar's world reserve currency status. A loss of the reserve currency status will cause a dollar crisis, leading to an economic crash worse than the Great Depression.

This crash will likely result in the end of the welfare-warfare-fiat money system. Whether this system is replaced by an even more authoritarian one or by a system of limited government and much more freedom depends on whether those of us who know the truth do our best to spread the message that the key to peace and prosperity is a system of free markets, limited government, individual liberty, and peaceful relations and free trade with all nations.

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Faction is Death to Liberty

"The dupes of other men."

Noah Webster told us exactly what happens when people join a political party – they become mindless puppets of people in power. His timeless warning that "faction is death to liberty" is one we can't afford to ignore any longer.

FREEDOM LOST

Most people think the greatest threats we face come from foreign enemies or corrupt politicians. But not according to Noah Webster. He warned – if you really want to destroy everything good, you only need one thing: **FACTIONS!**

"Were the councils of hell united to invent expedients for depriving men of the little portion of good they are destined to enjoy on this earth, the only measure they need adopt for this purpose, would be, to introduce factions into the bosom of the country."

And it starts the instant you sign up for a political party – you lose your freedom of thought.

"The moment a man is attached to a club, his mind is not free"

The simple act of joining starts the chain of loyalty.

"When men are once united, in whatever form, or upon whatever occasion, the union creates a partiality or friendship for each member of the party or society."

And even when people join for one reason, they tend to get infected with all the others.

"A coalition for any purpose creates an attachment, and inspires a confidence in the individuals of the party, which does not die with the cause which united them; but continues, and extends to every other object of social intercourse."

From there, people quickly stop thinking for themselves, and just start believing their party or faction over anything else.

"Hence arises what is called bigotry or illiberality. Persons who are united on any occasion, are more apt to believe the prevailing opinions of their society, than the prevailing opinions of another society."

And that leads to the same place every time: **MY TEAM RIGHT, OTHER TEAM WRONG.**

"Hence the full persuasion in every society that theirs is right; and if right, others of course are wrong."

Ultimately, the topic doesn't matter, and neither does the country or the time in history. It happens everywhere.

"Totally immaterial is it, what is the subject of controversy; or in what age or country the parties live. The object may change, but the imperious spirit of triumphant faction is always the same."

Think about the implications of that. If people decide what's right or wrong based on which team is saying it, that destroys the entire foundation of truth.

Especially when sides so often change their tune based on which team is in power.

By: Michael Boldin | Published on: Mar 11, 2026 | Categories: Noah Webster

TENTH AMENDMENT CENTER

With that in mind, it's pretty obvious why Webster's conclusion is the only logical one.

"Nothing is more dangerous to the cause of truth and liberty than a party-spirit."

The worst part? This approach gets handed down – generation after generation – long after anyone remembers what started it.

"Such is the progress of party-spirit; and a single question will often give rise to a party, that will continue for generations; and the same men or their adherents will continue to divide on other questions, that have not the remotest connection with the first point of contention."

ENEMIES EVERYWHERE

But factions and parties don't just corrupt your understanding of the truth. Anyone and everyone can be seen as the enemy.

"A party-spirit is hostile to all friendly intercourse: it inflames the passions; it sours the mind; it destroys good neighborhood"

Even worse – they completely infect all aspects of society.

"it warps the judgment in judicial determinations: it banishes candor and substitutes prejudice; it restrains the exercise of benevolent affections; and in proportion as it chills the warm affections of the soul, it undermines the whole system of moral virtue."

And the excuse is always the same.

Our way of life is under threat. These other people are dangerous, and dangerous people must be destroyed.

"It is only to revive the stale plea of necessity; the state or the church is in danger from opinions; then the rack, the stake or the guillotine must crush the heresy—the heretics must be exterminated."

Once that excuse takes hold, it always ends the same way – open season for open violence.

"And when one party attempts in practice to interfere with the opinions of another party, violence most generally succeeds."

This was nothing new to Webster. The worst empires in history used the same playbook.

"It is the precise mode in which the Roman emperors decided christianity to be dangerous—the precise mode in which the Chinese emperors reasoned to justify the expulsion of christians from their dominions; and a mode which a violent ruling faction always employs to silence opposition."

PATH TO TYRANNY

Webster mapped out how this happens – a path – a chain reaction.

"It may be useful to trace the progress of party-spirit to faction first, and then of course to tyranny."

It usually starts with something small.

"Contentions usually spring out of points which are trifling, speculative, or of doubtful tendency."

For example, a political leader with a personal grudge is the one that seems to happen most often.

"Among trifling causes I rank personal injuries. It has frequently happened that an affront offered by one leading man in a state to another, has disquieted the whole state, and even caused a revolution. The real interest of the people has nothing to do with private resentments, and ought never to be affected by them, yet nothing is more common."

Webster saw this personal grudge situation as much more likely and dangerous in a republic.

"And republics are more liable to suffer changes and convulsions, on account of personal quarrels, than any other species of government"

He explained why. When people choose their leaders, they tend to trust their guy and fall for anything he tells them.

"Because the individuals, who have acquired the confidence of the people, can always fabricate some reasons for rousing their passions—some pretext of public good may be invented, when the man has his own passions to gratify—the minds of the populace are easily enflamed—and strong parties may be raised on the most frivolous occasions."

Factions also get violent over policies that are purely theoretical.

"Another cause of violent parties is frequently a difference of opinion on speculative questions, or those, whose real tendency to secure public happiness is equivocal."

From there, both sides dig in their heels – and being right takes a back seat to beating the other side. It's "win at all costs," truth be damned.

"Both become assured they are right—confidence inspires boldness and expectation of success—pride comes in aid of argument—the passions are inflamed—the merits of the cause become a subordinate consideration—victory is the object and not public good"

This just creates an endless cycle of domination, revenge and destruction. Back and forth, one side to the other.

"Success inspires one party with pride, and they assume the airs of conquerors; disappointment sours the minds of the other—and thus the contest ends in creating violent passions which are always ready to enlist into every other cause."

HISTORY'S VERDICT

The wreckage from all this? It's everywhere in the history books. The greatest ancient civilizations ripped themselves apart from the inside.

"It was faction that kept the states of Greece and Rome in perpetual perturbation; it was faction which was an incessant scourge of merit; it was faction which produced endless dissension and frequent civil wars"

Parties and factions turn civilized people into absolute savages until the chaos gets so bad they willingly hand their freedom to a dictator.

"it was faction which converted a polite people, into barbarous persecutors, as it has done in France; and which finally compelled the brave republicans of Rome to suffer a voluntary death, or to shelter themselves from the fury of contending parties, beneath the scepter of an emperor."

People who want more power know this too. So they always cloak their terror in the language of freedom.

"Liberty is the cry of these men, while with the grimace of a Cromwell, they deprive every man who will not go all the lengths of their rash measures, of both liberty and life. A free republic, is their perpetual cant; yet to establish their own ideas of this free government, they have formed and now exercise throughout France a military aristocracy, the most bloody and despotic recorded in history."

THEY'RE PUPPETS

People aren't able to support this kind of thing without losing some of their humanity. They first start by arguing over issues they never cared about just because their team demands it.

"He receives a bias from the opinions of the party: A question indifferent to him, is no longer indifferent, when it materially effects a brother of the society."

Before long, they start ignoring their own morals and values just to avoid the wrath of the party.

"He is not left to act for himself; he is bound in honor to take part with the society—his pride and his prejudices, if at war with his opinion, will commonly obtain the victory; and rather than incur the ridicule or censure of his associates, he will countenance their measures, at all hazards"

Initially, they join these factions and parties thinking they are defending liberty. But they are really just volunteering to surrender their own minds – and get used by someone else.

"They do not consider, that when men become members of a political club, they lose their individual independence of mind; that they lose their impartiality of thinking and acting; and become the dupes of other men."

In the end – Webster said they aren't truly free anymore. They're just mindless puppets controlled by the politicians in power.

"And thus an independant freeman is converted into a mere walking machine, a convenient engine of party leaders."

Tags: Factions, Noah Webster, Party Spirit, Political Parties



Michael Boldin

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Silent Attacks on Personal Freedom

By Andrew P. Napolitano

March 12, 2026

During the first Trump administration, the FBI quietly spent \$5 million on Pegasus, an Israeli-developed software product known generically as zero click. Zero click permits the user to download the contents of another mobile or desktop device without tricking the user of that device into clicking on a viral link.

When FBI Director Christopher Wray was confronted with evidence of this purchase in 2021, he stated under oath at a congressional hearing that his agents did not and would not use it; but they bought it because they wanted to understand how it worked. He claimed that it was in storage under lock and key in a warehouse in New Jersey.

Not trusting his own FBI director, President Joe Biden signed an executive order in 2023 prohibiting the use of this software by any employee of the federal government except for true national security emergencies. Last week, we learned that President Donald Trump quietly rescinded Biden's executive order.

We also learned last week that the infamous section 702 of the Foreign Intelligence Surveillance Act, which expires next month and which Trump once condemned when he believed it was being used against him personally when he was out of office as well as during his first term, now has the president's full endorsement for a legislative extension.

Here is the backstory.

After the presidential employment of the CIA and FBI to violate Americans' privacy during the Nixon administration, Congress enacted FISA, which proclaims itself to be the sole lawful way for the intelligence community to spy on Americans. Hogwash. The sole lawful way for any government person to use the power of government to spy on anyone in the United States, American or not, is to obtain a search warrant under the Fourth Amendment.

That requires the presentation of probable cause of crime to a federal judge and the issuance by the judge of a warrant permitting the surveillance. The warrant must specifically describe the places to be searched and the persons or things to be seized.

FISA purports to change that by changing the nature of the evidence presented to and the warrants issued by any federal judge who sits on the FISA Court. Instead of probable cause of crime — mandated by the Fourth Amendment — FISA Court judges may issue search warrants based on probable cause of communicating with a foreign person. And instead of the Fourth Amendment's mandated specificity requirements, FISA Court judges may authorize federal agents to search where they wish in a given database and seize what they find.

One FISA Court judge signed a search warrant permitting federal agents to rummage through the telephone records of all Verizon's American customers, which at the time was 115 million households.

This search-where-you-wish-and-seize-what-you-find mantra has the earmarks of general warrants that were used by British soldiers and government agents on colonists in pre-revolutionary America. General warrants were outlawed by the

Fourth Amendment, but Congress — notorious for shirking its constitutional duties — doesn't think twice about enacting statutes that directly contravene the Constitution.

It gets worse. Section 702 of FISA permits warrantless surveillance on foreign persons in the U.S. and elsewhere. This, too, violates the Fourth Amendment, whose protections are for all "people" and have never been limited to Americans.

It gets worse still. Section 702 permits warrantless surveillance on all persons who communicated with foreign persons; and the FISA Court has extended those permissions out to the sixth degree. Thus, if you call your cousin in Dublin or email an art dealer in Florence, the feds can surveil all your communications without a warrant, even those having nothing to do with your cousin or your art dealer.

And then they can surveil without a warrant all persons to whom you communicate and all persons with whom your communicants communicate, out to the sixth degree. In 2023, the feds surveilled a database of 3 million Americans who spoke with foreign persons. This surveillance, taken out to the sixth degree, can exponentially swell to all 340 million Americans. Presto, the feds found a way to spy on all of us and claim it is legal.

It is not legal. Congress had no authority to enact FISA including Section 702, and the FISA Court had no authority to expand the scope of Section 702 out to the sixth degree. When someone from the Trump campaign in 2015 spoke with a Russian friend, the feds used Section 702 and its sixth-degree extensions to spy on Trump's folks, including the then-presidential candidate himself.

When Trump learned of this, he publicly proclaimed that FISA should be scrapped. Now that he is back in the White House and has a more pliant FBI and CIA, he wants Section 702 extended.

But the entire FISA architecture is itself a fig leaf because of zero click. As horrific to personal freedom as FISA is, as inexplicable as Trump's belated turnabout support for it is, as patently unconstitutional are warrants based on anything but probable cause of crime, all this is a subterfuge since the feds took zero click out of that New Jersey warehouse.

Zero click is profoundly unconstitutional as it is an AI version of computer hacking. Computer hacking — the unauthorized entry into another person's electronic device, whether data is downloaded or not — is a felony, and many of the same FBI agents who use zero click on unsuspecting Americans actually investigate and help prosecute persons for computer hacking. But don't expect the feds to prosecute their own.

What's going on here?

What's going on is silent violence against the quintessential American right to be left alone. What's going on is a reckless Congress faithless to the Constitution it has sworn to uphold. What's going on is the silent destruction of personal freedom.

Of what value is the Constitution if the people in whose hands we repose it for safekeeping can ignore it?

Wearing Of The Green

Moderately

1. Oh! Pad-dy, dear, and did you hear the news that's going round, The shamrock is for -
 2. Then since the col-or we must wear, is England's cruel red, Sure Ireland's sons will
 3. But if at last our col-or should be torn from Ireland's heart, Her sons with shame and

bid by law to grow on Irish ground; Saint Patrick's day no more we'll keep, His color can't be
 ne'er forget, the blood that they have shed; You may take the shamrock from your hat, and cast it on the
 sorrow from the dear old soil will part; I've heard whisper of a country that lies far beyant the

seen, For there's a blood-y law a-gin' the Wear-in' o' the Green; I
 sod, But 'twill take root and flourish still, tho' un-der-foot'tis trod; When the
 say, Where rich and poor stand e-qual, in the light of freedom's day; Oh,

met with Napper Tan-dy and he tuk me by the hand And he said "How's poor ould
 law can stop the blades of grass from growing as they grow, And when the leaves in
 E-rin must we lave you, driv-en by the tyrant's hand, Must we ask a moth-er's

Ire-land, and how does she stand?" She's the most dis-tressful country, that
 sum-mer time their verdure dare not show; Then I will change the col-or I
 welcome from a strange but happy land? Where the cruel cross of England's thraldom

ev-er you have seen; They're hanging men and women there for wearing of the green.
 wear in my cau-been, But 'till that day, I'll stick for aye to wearing of the green.
 nev-er shall be seen, And where, in peace, we'll live and die, a - wearing of the green.

Repeat as Chorus