

# Charles Lee: The Alternative “George Washington” You’ve Probably Never Heard Of

JCRMC Packet  
June 8, 2026

①

History repeatedly demonstrates the difficulties faced by large conventional powers confronting decentralized resistance movements. From the American Revolution to Vietnam and Afghanistan, weaker forces have often offset military inferiority through mobility, dispersion, decentralization, local support, and the avoidance of decisive engagements.

## Mises Wire

While George Washington and the American Patriots are often credited with defeating the British Empire through asymmetric warfare, Washington arrived at that strategy belatedly and embraced it only partially. His instinct was to fight as a state—with a professional army, centralized administration, and conventional military institutions.

Charles Lee, on the other hand, recognized much earlier that America’s greatest strengths lay in decentralized resistance, militia warfare, and making British occupation prohibitively expensive. The distinction mattered not only militarily but politically, as conventional warfare demanded many of the fiscal and administrative measures that accompanied the Revolution. In reality, Washington gradually moved toward a strategy of exhaustion, avoidance, and attrition, while Charles Lee had recognized from the beginning that America’s greatest military advantage lay in avoiding the sort of conventional contest Britain wanted to fight.

The Continental Congress had the option between both men—George Washington and Charles Lee. In *Conceived in Liberty*, Rothbard wrote regarding the choice between Washington and Lee, “What Congress decided to do about that army would determine what it would do about the entire Revolution.” These men had entirely different strategies as to how to fight the British and maintain independence. Obviously, Washington was chosen over Lee, however, this article seeks to explore the little-known alternative: What if Charles Lee and his strategy had been chosen instead?

At the outset, a word of caution is necessary. We always have to be careful with speculation from counterfactual history and not overstate unverifiable conclusions. There are limits on the conclusive power of available evidence and there were negatives of Lee’s strategy. Human decisions, unforeseen circumstances, and countless variables make definitive conclusions impossible. Moreover, Lee’s proposed approach was not without risks or drawbacks of its own.

We can, however, examine what did happen, the available evidence, appreciate Lee and the logic behind his proposed strategy, and recognize some of the drawbacks of Washington’s strategy. Such an exercise helps guard against historical determinism—the assumption that the course of events was inevitable—or that Washington’s state-centered approach to warfare was the *only* realistic option. The American Revolution could have been fought differently. Charles Lee believed it should have been, and his arguments deserve closer examination.

This key decision of the Continental Congress matters because the way a war is fought affects the outcomes. It is the contention of this article that the choice to fight like a state means either losing or winning like a state.

### Who Was Charles Lee?

In a seemingly bold statement, Rothbard writes,

“ If the choice of commander-in-chief of the Continental Army had been made on the basis of ability, genius, military experience, erudition, ardor for the cause of liberty, or for a combination of

2

these qualities, this crucial appointment would have gone not to Washington but to one Charles Lee. But political considerations ruled, and Lee, a native of Britain, had no political base. Mere merit was submerged, though some delegates did favor Lee for the job.

Rothbard also titled a chapter "Charles Lee: Champion of Liberty and Guerilla War." This might seem like contrarian, overly-confident language, however, Rothbard was not the only one with high praise for Charles Lee. George Washington himself confessed in a letter to his brother (March 31, 1776), "General Lee. . . is the first Officer in Military knowledge and experience we have in the whole Army" (p. 5). John Adams claimed that he "had read as much on the military Art and much more of the History of War than any American Officer" *except* Charles Lee (p. 6). Indeed, Lee was the "most experienced officer in the Continental Army" (p. 6).

Charles Lee was one of the earliest supporters of American independence and who served as George Washington's second-in-command and military confidant during the early years of the Revolution (p. 1). He saw extensive action in America during the French and Indian War and later in Europe after the conflict expanded into the Seven Years' War (1756–1763) and he also served as aide-de-camp to Poland's King Stanislaus (p. 5). He was appointed a major general in the Continental Army by Congress in June 1775 (p. 5). In *Renegade Revolutionary: The Life of Charles Lee*, Phillip Papas writes (p. 12),

“ Lee reached his zenith as a revolutionary and as a hero of American liberty between June 1775 and September 1776. During that fifteen-month time span, he served as Congress's main military troubleshooter, assigned to wherever the need for his military expertise seemed most critical.

Thus, while largely overlooked by his contemporaries and historians, Charles Lee was an experienced military expert and both he and his strategy are worth some attention.

### **The State-Centered Approach vs. Guerilla Warfare**

In terms of strategy for the American War of Independence, Washington favored a state-centered approach that required a professional army and centralized administration, whereas Charles Lee advocated a decentralized form of warfare that sought to exploit America's comparative advantages in terrain, local support, and militia resistance, resembling what would later be called asymmetric or guerrilla warfare.

Lee believed that America's greatest military advantages were not professional soldiers or centralized military institutions, but rather its armed and self-reliant citizenry. In a 1774 pamphlet entitled *Friendly Address to All Reasonable Americans*, Lee wrote,

“ The Yeomanry of America have, besides infinite advantages, over the peasantry of other countries; they are accustomed from their infancy to fire arms; they are experts in the use of them: . . . The Americans are likewise, to a man, skillful in the management of the instruments necessary for all military works; . . . Taking, therefore, all circumstances into consideration, there will be no rashness in affirming, that this continent may have formed for action, in three or four months, an hundred thousand infantry. . .

Historian Jeffrey Rogers Hummel summarizes in "The Constitution as Counter-Revolution: A Tribute to the Anti-Federalists,"

“ Military conservatives, such as Washington, wanted to fight the Revolution according to the conventional principles of eighteenth-century warfare, with a sizeable and costly professional army. Some military radicals, such as Charles Lee, pointed toward a less orthodox military-oriented strategy along the lines of what today is called guerrilla warfare, which would have been more

decentralized and less expensive. The American fear of standing armies, stemming from the well-established threat that standing armies posed to liberty, as well as each state's jealous regard for its own prerogatives, prevented the military conservatives from implementing their entire programme. But they did induce Congress to focus the Revolutionary effort upon a regular Continental Army commanded by Washington. (3)

### The Continental Congress's Critical Choice: Washington or Lee?

As the section above indicates, the choice was not simply between one man or another, but between two strategies and their consequences. Writes Patrick Newman in *Cronyism: Liberty versus Power in Early America, 1706–1849*,

“ More ominously, the delegates decided how to conduct the current hostilities: conventional instead of guerrilla warfare.

Conventional military planning referred to the ancient practice of organizing a formally trained conscript army to fight the enemy in pitched battles. This method required a war machine to furnish supplies and invasive financing measures (e.g., taxes, debt, inflation, and outright confiscation of supplies), which lead [*sic*] to cronyism. On the other hand, guerrilla warfare, a new and still developing strategy, advocated for informal militiamen and volunteers to ambush, harass, and disrupt enemy supply lines. This persistent snipping [*sic*] at the opposition complemented the colonists' comparative advantage since they knew their own terrain, and did not formally train for pitched battles, and could not match Britain's military resources.

However, the Continental Congress chose the first option, appointing the conventional George Washington of Virginia instead of the guerrilla strategist Charles Lee of Great Britain as commander in chief. . . .

While Washington adopted the Prussian method and turned the army into a standard, regimented, and hierarchical system, Congress turned to finance. Recognizing that the colonists would not tolerate taxes, the landed oligarch Gouverneur Morris of New York, a supporter of reconciliation and grandson of a former royal governor, pushed for soft-money financing. As a result, Congress started to issue Continental dollars that it promised to redeem in specie sometime in the future (a promise quickly dropped).

### Strategies & Consequences

While debatably misusing the word "nation," Papas writes truthfully, "The American nation was born in war. And, reflecting Lee's arguments, this war shaped the kind of nation that emerged from it" (p. 13). By choosing Washington and his state-centered military approach, the choice was made that would eventuate a state and centralization.

This was a conflict from the beginning. Rothbard writes about the awareness that following the state-centric model posed a danger to true liberty and state independence,

“ Here the Massachusetts radicals were in a cruel dilemma; any army under the Continental Congress would mean, in contrast to a guerilla army, *the inevitable buildup of a central state apparatus, and of a high expensive and burdensome state army, which would inevitably saddle all Americans with heavy taxes, inflation, and debt*. The Massachusetts radicals can hardly be blamed for their decision to press for a statist continental army; the theory of revolutionary guerilla warfare had yet to be fully developed. . . (*emphasis added*)

4

Hummel, again, explains the connection between the way the war was waged and national centralization,

“...the military strategy adopted by Congress necessitated large expenditures. . . . with a sizeable and costly professional army. . . .

Congress was thus faced with the enormous task of acquiring the resources to raise and maintain the Continental Army. *To this single, fateful decision* [choosing a state-centric war model and appointing Washington] *can be attributed almost the entire panoply of war-time excesses.* An unfunded government debt, paper money, skyrocketing inflation, price controls, legal tender laws, direct impressment of supplies and wide-spread conscription. . . Those excesses naturally aroused resentment, and they *played into the hands of the nationalists, who contended that only stronger central authority could alleviate them.* (*emphasis added*)

Washington's strategic vision carried costs beyond the battlefield. Maintaining the Continental Army required massive expenditures, borrowing, requisitioning, inflationary currency emissions, and various forms of economic intervention. Price inflation became a persistent problem, and Congress struggled to finance the war without resorting to measures that many Americans viewed as violations of the very liberties they sought to defend. A less centralized military strategy might not only have reduced costs but also diminished pressures for inflation, price controls, and other emergency wartime expedients.

The real significance of Charles Lee is not that he was a forgotten military genius who certainly would have outperformed Washington. Rather, Lee represents an alternative revolutionary tradition—one that sought to exploit America's strengths as a decentralized society rather than overcome them through the construction of increasingly national institutions. Whether such a strategy would have produced a quicker victory is unknowable. What can be said is that it may have achieved independence with fewer of the fiscal, administrative, and political consequences that accompanied Washington's more conventional approach.

The war and post-war consequences that emerged from the state-centered approach arguably laid the groundwork for increasing centralization and consolidation, eventually leading to the counter-revolution of the Philadelphia Convention and the ratification of the Constitution. Whether beginning from state ratification or ultimately achieved through the Civil War, state liberty and independence—the very point of the war—were ultimately subsumed by a centralized American state. If you fight like a state, you tend to win or lose like a state.

06/05/2026 • Mises Wire • Joshua Mawhorter

The nation that will insist upon drawing a broad line of demarcation between the fighting man and the thinking man is liable to find its fighting done by fools and its thinking done by cowards.

— Sir William Francis Butler

Who decides what the gospel truth is? The Mystical Body of Jesus Christ, which is the Catholic Church. So, the Church comes before the Bible, and the Church gave us the Bible.

**JF:** *In one of our earlier discussions, you explained why we cannot restrict our reading solely to the Bible, that it is not a good idea and that we should also read other texts. You said that the Bible was given to us by the Church. A reader commented that this is putting the Church over the Bible, which the reader considered to be blasphemy. How would you respond to this?*

**JP:** On the contrary, this person is guilty of bibliolatry—the worship of the book. The Catholic Church is the Mystical Body of Jesus Christ. The book is merely something that the Mystical Body of Jesus Christ has given to the world.

The authors of the Bible were inspired by the Holy Spirit, and the authors of the Gospels especially so. But it was the Church—the Mystical Body of Jesus Christ—that decided which books are legitimate, which should go into the Bible, and which are apocryphal. The apocryphal books might have truths in them, but they're not the absolute gospel truth.

Who decides what the gospel truth is? The Mystical Body of Jesus Christ, which is the Catholic Church. So, the Church comes before the Bible, and the Church gave us the Bible. To worship the book instead of the Person who gave us the book—Jesus Christ through His Mystical Body, the Church—is idolatrous and therefore blasphemous. The argument is turned on its head; the problem is with the reader's idolization of the text.

**JF:** *Maybe that's because the reader didn't realize that the Church actually is, as you have said, the Mystical Body of Christ?*

**JP:** I think the problem is that many people have a humanistic view of the Church as some sort of human institution, like a political government or the United Nations. The Catholic Church is not just another political institution. We have to get our ecclesiology right.

The largest part of the Catholic Church is the Church Triumphant in Heaven—the saints and the angels in the presence of God. The part of the Church here on earth is the Church Militant, the Church at war, the Church in time and space. But the whole thing—the Church Triumphant in Heaven, the Church Suffering in Purgatory, and the Church Militant on earth—is the mystical body of Jesus Christ. We have to understand the Church ecclesologically in this way, in the light of Christ. If we think it's just another human institution, we're going to go very wrong very quickly.

**JF:** *I would like to continue the topic of the Bible. You've mentioned before that we cannot understand Western civilization without knowing the Bible, and we wouldn't have had many works of art and literature without it.*

**JP:** Yes, absolutely. And I'm really pleased that you are concentrating on the Bible because when we were discussing classic literature—the classical epics and the classic drama, Sophocles, etc.—I was stressing that we can't understand the greatest Western literature without understanding the importance of Homer and Virgil. But, of course, more important than that is that we can't understand Western literature without understanding the Bible.

In Shakespeare, for instance, there are all sorts of biblical allusions. Shakespeare knows the Bible, and his Elizabethan and Jacobean audience knew the Bible. For instance, when Hamlet references that not even a sparrow falls without God knowing about it, it refers to a passage in the Gospel when Christ is talking about bringing a sword: "I come not to bring peace, but a sword." And, of course, this is just before the climax of *Hamlet* when there's the swordfight which purges the "something rotten" that has plagued Denmark. You need to understand this biblical allusion in order to have the play open out to you in a way that makes much more sense than it would otherwise.

6

*JF: Let's talk a little bit about Tolkien and C.S. Lewis, The Lord of the Rings, The Chronicles of Narnia, and The Hobbit. To understand them better, we need to know the Bible, right?*

**JP:** Yes. The point is we're all called to make disciples—that's one of the commandments of Christ. So we're all called to be evangelists. You have to meet people where they are—not where they should be but where they are. And so if there are people who don't understand the Bible at all, or aren't interested in Christianity, or are antagonistic toward Christianity, they read *The Lord of the Rings* and, unbeknownst to them, unwittingly, they are reading something that is profoundly Christian—or to use Tolkien's words, they are reading "a fundamentally religious and Catholic work."

And then they come to realize that what they're really attracted to—the idea of objective good and objective evil, the necessity of laying down our life self-sacrificially for the good of others—is fundamentally Christian. All of a sudden, their barriers to Christianity are removed, or at least weakened. They're moved closer to Christ.

This is the whole idea: you have to meet people where they are. Some people, as soon as they see a Bible, they run away. So you have to find other ways of evangelizing, and that means meeting them where they are—not where they should be. If you meet them where they are with good literature, you can move them toward where they should be.

*JF: Somebody compared the Bible and other works of literature to a set of mirrors that reflect the light from the distant past. And I like this comparison because it is like passing the light from the remote past forward. This is something amazing.*

**JP:** Yes. The Bible obviously shows us ourselves in the deepest way. Other works of literature don't show us ourselves as deeply. But we do need to be able to see ourselves in different mirrors, as long as the mirror is an accurate mirror. Tolkien says that great fairy stories hold up a mirror to man—they show us ourselves. We need to come to understand ourselves; and in order to do that, we need to see ourselves from different angles.

Especially when reading the Bible, we have to read it in the light of Christ. We mustn't read the Bible subjectively, relativistically, or, as Protestants would say, in terms of *sola scriptura*—the text alone—because that means we'll just project upon the text our own pride and prejudices and have reflected back to us not a true mirror but one distorted by our own presumptions.

We have to see the Bible in the light of Christ, which means in the light of the Church. We have to read beyond the literal text to see the Bible in context. If we don't see the Bible in context, we will not understand the text.

*JF: I've got a question for you: Talking about the Bible, do you have a favorite book of the Bible?*

**JP:** Yes, I do. My favorite part of the Bible without any doubt whatsoever—because it's a beautiful poem and extremely deep, and is said at the end of every traditional Latin Mass—is the Prologue of St. John's Gospel. That's as good as it gets.

Probably my favorite book of the Old Testament is the Book of Job. It was also Chesterton's favorite book of the Old Testament. But obviously I love the Psalms—you can't not love the Psalms. But certainly the Prologue of St. John's Gospel. Nothing really gets any better than that, not just in the Bible, but anywhere else quite frankly.

*JF: I must admit that my favorite book of the Bible is the Book of Jonah, and it is because I think that it is funny. There is a sense of humor. It is like a short story actually, and it has different layers of meaning, too, if you read it carefully. Of course, Christ Himself refers to the Book of Jonah; and in a way I think it is a book that is about each of us because it is about trying to run away from the vocation we have in life, the task that God gives us, and we have our own concepts of how to live and what to do, and God leads us toward our task.*

ourselves. We need to come to understand ourselves; and in order to do that, we need to see ourselves from different angles. (7)

Especially when reading the Bible, we have to read it in the light of Christ. We mustn't read the Bible subjectively, relativistically, or, as Protestants would say, in terms of *sola scriptura*—the text alone—because that means we'll just project upon the text our own pride and prejudices and have reflected back to us not a true mirror but one distorted by our own presumptions.

We have to see the Bible in the light of Christ, which means in the light of the Church. We have to read beyond the literal text to see the Bible in context. If we don't see the Bible in context, we will not understand the text.

*JF: I've got a question for you: Talking about the Bible, do you have a favorite book of the Bible?*

**JP:** Yes, I do. My favorite part of the Bible without any doubt whatsoever—because it's a beautiful poem and extremely deep, and is said at the end of every traditional Latin Mass—is the Prologue of St. John's Gospel. That's as good as it gets.

Probably my favorite book of the Old Testament is the Book of Job. It was also Chesterton's favorite book of the Old Testament. But obviously I love the Psalms—you can't not love the Psalms. But certainly the Prologue of St. John's Gospel. Nothing really gets any better than that, not just in the Bible, but anywhere else quite frankly.

*JF: I must admit that my favorite book of the Bible is the Book of Jonah, and it is because I think that it is funny. There is a sense of humor. It is like a short story actually, and it has different layers of meaning, too, if you read it carefully. Of course, Christ Himself refers to the Book of Jonah; and in a way I think it is a book that is about each of us because it is about trying to run away from the vocation we have in life, the task that God gives us, and we have our own concepts of how to live and what to do, and God leads us toward our task.*

**JP:** Yes. I love that. And, as the Church teaches, the Bible has to be read literarily, not merely literally—which means, of course, that the Book of Jonah and the Book of Job need to be read on the literal level but also on the allegorical level.

For instance, the Old Testament books of Jonah or Job prefigure and point toward their resolution and fulfilment in the figure of Jesus Christ in the Gospel. And then how this allegorical connection relates to us personally, morally—so yes, it is about us—and then how all this relates to our eternal destiny. So every single time we read the Bible, there are those four levels of meaning, three of which are allegorical.

The Book of Job is also a work of literature. In many ways it's a mystery story—if you like—taking the problem that Sophocles brings to us in *Oedipus Rex*: the mystery of suffering, the problem of suffering. People suffer because of their own stupidity or their own sinfulness—big deal, we all know that; it makes sense. But what about people who are innocent who suffer even though it's not their fault?

And this is what the Book of Job tackles—this mystery of mysteries, the problem of pain, as C.S. Lewis would say, or the mystery of suffering. It's a mystery story, and it's sort of resolved but not fully. It's not resolved fully until we see the ultimate innocent victim, Jesus Christ, in His passion on the Cross, showing us what love really means.

It is not about blaming others, about whether I'm—as King Lear would say—a man more sinned against than sinning. It's about the fact that we should simply take up our cross and ask our Lord and Savior Jesus Christ to help us carry it, irrespective of why we're carrying it. The cross itself is a blessing, and Jesus has promised that the burden will be light as long as we ask Him to help us. And it's the path to Heaven.

Joseph Pearce

Joseph Pearce is Visiting Professor of Literature at Ave Maria University and a Visiting Fellow of Thomas More College of Liberal Arts (Merrimack, New Hampshire). The author of over thirty books, he is editor of the **St. Austin Review**, series editor of the **Ignatius Critical**

→  
pg 8  
Bottom

# The Unz Review • An Alternative Media Selection

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

## The Federal Reserve Is Why the People Are Unhappy

RON PAUL • JUNE 1, 2026 • 500 WORDS • 6 COMMENTS

According to the University of Michigan's latest Index of Consumer Sentiment, a record number of Americans have negative views of the economy. This is yet more evidence that the American people are dissatisfied with their economic condition. Some commentators have claimed to be perplexed by the people's negative views of the economy since government statistics show that most Americans have good jobs that pay them good salaries.

One problem with this defense of the economy is that government statistics are manipulated to understate the true rates of inflation and unemployment. Trip Powers, writing on Substack, looks at the situation using a more accurate definition of unemployment than what is used by the government. By, for example, including those who have given up looking for work and those working part-time because they cannot find a full-time job, the unemployment rate is over ten percent. An unemployment rate that high indicates a significant economic downturn.

The main reason why even many Americans with above average incomes are dissatisfied with the economy is high prices. According to the latest Personal Consumption Expenditures (PCE) price index, which is known as the Federal Reserve's favorite measure of inflation, prices have increased by an understated 3.8 percent over the past year. The culprit behind the price increases is the Federal Reserve. Today, prices are several times higher than they were when President Nixon in 1971 severed the last link between the US dollar and gold, thus removing any restraints on the Federal Reserve's ability to inflate the currency.

With inflation rising more than incomes, many Americans have suffered a loss of purchasing power even though their nominal income increased. The erosion of Americans' purchasing power has led to a debt-based economy. This has created a number of bubbles that likely will soon burst. According to an analysis of Federal Reserve data by economist Mike Shedlock, total car, credit card, and student loan debts are now higher, measured in real dollars, than nearly 20 years ago during the Great Recession.

Of course, the greatest debtor is the US government. The Federal Reserve's practice of buying government debt in order to pump more money into the economy enables maintaining the largest government in history. Without the Federal Reserve, the US government would have to finance the welfare-warfare state via direct taxation, instead of through the central bank's hidden (and regressive) inflation tax.

Many Americans voted for President Trump in 2024 because of his promise to lower prices. Now, Democrats may gain control of one or both houses of Congress by running as the party of "affordability." Unfortunately, most politicians think the way to address the affordability crisis is with more government spending facilitated by the Federal Reserve. That will only worsen the affordability crisis.

Eventually, Congress will be forced to cut spending as the soon to be over 40 trillion dollars Federal debt leads to a dollar crisis. This crisis will result in the collapse of the welfare, warfare, and fiat money system. Whether it is replaced with an even more authoritarian system or a restoration of liberty depends in part on whether those of us who know the truth do all we can to spread the ideas of liberty. If we are successful, we can make America free, prosperous, and affordable.

*(Republished from The Ron Paul Institute by permission of author or representative)*

← *This is an edited and abridged version of Joseph Pearce's ongoing conversation with Polish scholar Jan Franczak, which is being published in the Polish journal, PCh24.pl. This is its first publication in English.*

# Justice Clarence Thomas, Harry Jaffa, and the Declaration of Independence June 3, 2026

9

By Wanjiru Njoya

Mises.org

In a speech given on April 15, at the University of Texas, to celebrate the 250th Anniversary of the Declaration of Independence, Justice Clarence Thomas explained the meaning of formal equality before the law, saying:

Despite the multiplicity of laws and customs that reeked of bigotry, it was universally believed among those blacks with whom I lived and who had very little or no formal education, that "in God's eyes and under our Constitution we are equal." This was also the case with my nuns [at his grammar school, St. Benedict's], most of whom were Irish immigrants. At home, at school, and at Church, we were taught that we are inherently equal; that equality came from God; and that it could not be diminished by man. We were made in the image and likeness of God. That proposition was not debatable and was beyond the power of man to alter. Others, with power and animus, could treat us as unequal but they lacked the divine power to make us so.

Equality, in the philosophy of classical liberalism, denotes equality in the eyes of the law. It means the state cannot give rights to privileged groups that they deny to other citizens. The law limits the power of the state to interfere with individual liberty, and the state has a legal obligation to treat citizens equally

In the natural rights tradition, the rights to life, liberty, and property are inherent and inalienable. They are not "created" by the Constitution but are recognized and protected by it. It means each and every individual has these rights even if the law might deprive them of their rights. Justice Thomas explains how he learned this from his grandparents, who raised him, in Savannah, Georgia:

Somehow, without formal education, the older people knew that these God-given or natural rights preceded and transcended governmental power or authority. When you lived in a segregated world with palpable discrimination and the governments nearest to you enforced laws and customs that promoted unequal treatment, it was obvious that you did not get your rights or your dignity from those governments, but from God. Though not a literate man, my grandfather often spoke of our rights and obligations coming from God, not from the architects of segregation and discrimination. Men were not angels. They were subject to the constraints of antecedent rights. And, we were not subject to them even as we were subjected to their whims. We knew that life, liberty, and property were sacrosanct. These truths were self-evident to the adults in our lives and were taught to us as undeniable truths. Those around us could endure with dignity the insults of segregation because they knew that, in God's eyes, they were equal.

16

Powerful and inspirational words, which reflect the classical liberal ideal as understood in the natural rights tradition.

Justice Thomas was right to say that equality in this sense is a universal ideal, but he went astray when he attempted to ground this ideal in the Declaration of Independence. For his thesis to work, he relied on Harry Jaffa's reading of the Declaration as a document inspired by the political ideals of abolitionism and civil rights. Justice Thomas said:

[The Declaration] provided the moral principles by which Frederick Douglass, Abraham Lincoln, and Martin Luther King, Jr. could criticize the institutions of slavery and segregation. The Declaration is, in fact, along with the Gospels, one the greatest antislavery documents in the history of Western Civilization.

Although he began by saying that he learned the principle of equality at his grandfather's table—which is a good place for anyone to learn the principles by which he must live his life—it does not follow that these must surely be the principles reflected in the Declaration of Independence. The men who fought for independence would certainly be very surprised to learn that Frederick Douglass, Abraham Lincoln, and Martin Luther King, Jr. are their ideological heirs.

Justice Thomas cited with approval Abraham Lincoln's view that the Declaration of Independence is an "immortal emblem of Humanity." But the men who declared their independence from the British Crown were in no way attempting to establish an "immortal emblem of Humanity." They regarded King George III as a tyrant. They wished to defend their right to liberty and to self-determination: "The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States."

They declared that, "A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people."

The Revolutionary War soldiers fought for their *liberty*—to "secure the Blessings of Liberty to ourselves and our Posterity," as they stated in the Constitution. They were not fighting for racial equality or any of the other political ideals that are now alleged to be hidden within the Declaration, such as being "colorblind" and not seeing race.

The language of the Founders certainly does not reflect "colorblindness." One of their grievances against King George in the Declaration was that he "endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages." In their Naturalization Acts they specified citizenship rights for white people: "any Alien being a *free white person*."

It is striking that Justice Thomas summarized the cause for which the Founders fought as "the principles they were asserting" rather than simply "liberty." He frequently reminded us that the Founders fought for "their principles," and called for devotion to "the principles of the Declaration of Independence." His message was that one ought to be willing to die for one's principles, if principles are not to be mere empty words.

This open-ended reference to "the principles of the Declaration" leaves the gate open for anyone to decide what principles they believe the Founders were probably fighting for—equality, abolitionism, civil rights, open immigration, nationalized healthcare, multiculturalism, or any other ideals they may see as the "idea" of America.

For Justice Thomas, it is clear that the key principle is equality. He describes his "first encounter with the principles of the Declaration of Independence" not by reference to liberty but to equality: "We hold these truths to be self-evident, that all men are created equal. . ."

But the Revolutionary War was not about the general importance of fighting for whatever you hold dear—salutary though that may be. It was specifically a war for *independence*. For *liberty*, and for freedom from tyranny.

The Founding Fathers were not civil rights activists, much as liberals today wish that had been the case. They seek to transform the Founders from heroes of a particular time and place into modern heroes whose values meet modern expectations. They seem to feel that the only way they can honor George Washington is by imagining him to have been a secret abolitionist. If Martin Luther King, Jr. is now the quintessential American hero, they would sure like to transform Washington into a man who shared the same beliefs as King. Washington would have gone marching from Selma to Montgomery to defend "the principles of the Declaration," right?

They fall into this interpretative error by reading the Declaration as an abolitionist document, which leaves them facing the obvious question as to why slave-owning Founders would fight for it. As Justice Thomas sees it, "The ideas of the Declaration were so powerful that our nation could not coexist with the contradiction created by the great evil of slavery." It does not occur to him that this apparent contradiction arises from his own ahistorical reading of the Declaration.

Historical documents must be understood in light of what people at the time thought, not what we now believe they *should* have thought with the benefit of hindsight. The question is not how to reconcile Washington's views with Martin Luther King, Jr.'s views, but to ascertain what Washington's views in fact were even though, 250 years later, we view the world much differently than he did. We appreciate and honor Washington's achievements without wishing he had been more like us (having hubristically set ourselves up as the ideal moral standard).

121

As M.E. Bradford explained in "The Lincoln Legacy: A Long View," Lincoln was "the first Northern politician of any rank" to attempt to reconcile the fact that slavery was protected by the United States Constitution with the political belief that America was founded on the ideals of racial equality.

By the end of his deadly war of aggression against the South, Lincoln stood at Gettysburg to shoehorn Radical Republican abolitionist ideals into the Declaration of Independence. It is no wonder that rebels in Georgia after the war sang that they hated the Declaration of Independence—so they certainly would, if the Declaration indeed justified Lincoln in burning their homes and barns to the ground in order to free the slaves, as Lincoln (wrongly) claimed in an attempt to justify his deadly war. Recall that the vast majority of Southerners did not own any slaves and that, as Tom DiLorenzo illustrates, the notion that the war was about abolition was a rather belated idea.

Bradford explains that Lincoln was the first "to make his moral position on slavery in the South into a part of his national politics." He adds:

Lincoln, in insisting that the Negro was included in the promise of the Declaration of Independence and that the Declaration bound his countrymen to fulfill a pledge hidden in that document, seemed clearly to point toward a radical transformation of American society.

Lincoln's radical transformation, which was much admired by Karl Marx, was said by Jaffa to be "conservative" because, as he saw it, abolitionism and civil rights had always been secretly embedded in the Declaration of Independence. David Gordon observes:

Jaffa shows himself well aware of a crucial objection to his reading of the Declaration. If the equality clause mandates the abolition of slavery, why did many signers of the Declaration, including of course Jefferson, hold slaves? No problem, Jaffa responds: the signers realized that it would be practically impossible to abolish slavery immediately. Instead, the equality clause states an ideal to be approached, as prudence best dictates, in the course of time.

The Revolutionary War soldiers certainly did not believe they were fighting for some future ideological ideal they could not yet achieve. As Bradford pointed out, Jaffa's reading of the Declaration of Independence is entirely ahistorical. It reflects Jaffa's philosophical opinions rather than what the Founders in fact believed.

There is no need to pretend that the Founders secretly wanted all races to experience an equal life. We do not need any pretense in order to understand the classical ideals of liberty and equality. Justice Thomas's rather strained

Jaffaesque attempt to embed his principles in the Declaration of Independence is wholly unnecessary. The real power and importance of his speech lies in the truth that he learned from his wise and devoted grandparents:

In God's eyes we are equal. We are all equally created in the image and likeness of God. We are all endowed with natural rights to life, liberty, and property. Our rights and our dignity are inherent. They do not come from others and that they do not come from the Government. And, our Government derives its legitimacy and authority from our consent; we do not get ours from it.

## A Dying Colonialism: From Algeria to Palestine

By John Gee



Suspects, hands on their heads, are taken to the central police station in Algiers on June 10, 1956, during a raid in the Belcourt and Lower Casbah neighborhoods, triggered by the French authorities, following attacks that took place in the capital, during the Algerian War.

**IN NOVEMBER 1954**, just months after being forced to acknowledge defeat in its war to retain control of Indochina, France found itself facing a new revolt in Algeria. The National Liberation Front (known as FLN, the abbreviation of its French name) had launched a campaign of guerrilla warfare with the aim of winning independence for the country.

This time, a large section of French public opinion believed—and the army leadership vowed—things would be different. The revolt would be crushed, whatever it took.

Less than eight years later, Algeria won its independence, though at great cost. Algerians would sometimes refer to their country as “the land of a million martyrs,” though the official death toll was half a million more. The combined French military and civilian loss of life was a little more than 30,000 people, mostly soldiers. Over two million Algerians were forced out of their villages, which were destroyed, and confined to concentration camps.

*John Gee is a free-lance journalist based in Singapore and the author of Unequal Conflict: The Palestinians and Israel.*

The French campaign of conquest in Algeria began in 1830. Much of the most fertile land in the country was later seized for European colonization: most settlers were French, but there were Spanish and Italian families too. By the mid-20th century, the European population in Algeria numbered nearly a million people. For them, it was both home and part of France, just across the Mediterranean. They might employ Algerian Muslims as laborers, but very few mixed with them socially at all. In cities and the countryside, they were separated residentially. The Muslim population was keenly aware of its inferior status.

To this land in 1953 came a young man born on the French West Indian island of Martinique and who, after serving with the Free French forces in World War II, had undertaken medical training in France, specializing in psychiatry. Frantz Fanon's experience of colonialist racism in his own life and his study of its psychological impact upon Black people, already considered in his first book, *Black Skin, White Masks*, informed his outlook on what he encountered in Algeria.

Fanon had secured a job in a French hospital. He sympathized with the Algerian national liberation struggle and secretly joined the FLN in 1955. As a doctor, he treated French soldiers who experienced stress as a result of participating in the torture of Algerians during interrogation, but he also treated some of their victims. In November 1956, he resigned his post and was shortly after expelled from Algeria. He made his way to recently independent Tunisia, where he joined the editorial staff of the FLN paper, *El Moudjahid*, writing and attending conferences for the FLN. He did not live to see an independent Algeria, dying while undergoing treatment for leukemia in 1961.

Fanon believed that the Algerians had no choice but to take up arms if they were to win their country's independence. In *A Dying Colonialism*, he described the transformative effects of the liberation struggle upon the Algerians themselves, particularly how a patriarchal order had been obliged to adapt to a situation where a revolutionary movement called for the participation of young men and women under its own leadership.

While his central concern in *A Dying Colonialism* was with Algerian Muslims, Fanon also illustrated the depth of the European minority's commitment to maintaining its advantages and French rule. He mentions how the colonial territorial militias "lost no time enrolling the postman, the nurse and the grocer in the repressive system." He alludes to colonial doctors who, when presented with the bodies of Algerians who had died under torture or been executed without trial, colluded with the colonial authorities to declare that they had died of natural causes.

Civilian deaths and injuries polarized attitudes. The French army's repressive actions were applauded by the great majority of the settler population. Europeans who objected to arbitrary killings or torture were intimidated and dismissed as "communists" and supporters of terrorism. Fanon paid tribute to Europeans who objected to the repression and to the few who even cooperated with the FLN, but these were a small

minority. However, it was easier to speak out in France itself, where opposition to the colonial war grew, eventually playing no small part in bringing it to an end.

*A Dying Colonialism* was published in 1959. In that year, the new French president, Charles de Gaulle, privately concluded that the only two solutions to the Algerian war were either full integration with France, with Algerian Muslims enjoying the same rights as other citizens, or independence. For the first time, he mentioned "self-determination" in public. Soon, moves were under way to open talks with Algerian representatives.

The "ultras," the most fanatical of the settler population, in collusion with elements of the French army, formed the Secret Army Organization (OAS) to oppose any step toward Algerian independence. The OAS targeted both Algerians and French people it identified as enemies. After the initiation of peace negotiations, a group of French generals attempted to overthrow the French government, with enthusiastic support from European settlers in Algeria. The coup failed. The OAS escalated its attacks, which culminated in 1962, following the signing of the Evian Accords, which provided for Algerian independence. The OAS hoped that its indiscriminate violence against Muslim civilians would provoke a similar FLN response against European civilians, which would in turn cause the French army to go back to war and sink the peace agreement. The FLN refused to respond in kind and the OAS campaign failed. All it ultimately did was to deepen a fear among the European population of what the future might hold for it in an independent Algeria. Consequently, in the weeks leading up to independence, nearly a million Europeans left the country.

There are clear parallels between the situation in Algeria under French colonialism and Palestine under Israeli colonialism: a settler population takes for granted its right to the lands it has seized; when the people they dispossessed and oppressed resist, the colonists close ranks and support their repression; with an intensification of the conflict, the most ex-

treme elements of the settler population become dominant, escalating violence against the indigenous people and intimidating dissenters within their own communities; in the process, they alienate public opinion abroad and former supporters, leading to an increased feeling of precarity among their community as a whole.

Of course, there are differences as well. French advocates of the retention of Algeria might argue that it was part of France and that it also had resources of value to France, but Algeria never became an autonomous settler colonial state and a strategic ally, as successive U.S. governments have treated Israel. France's official position on Algeria in the 1950s never had as much international support or indulgence as Israel's stance toward the Palestinian people. Such factors have made the achievement of Palestine's freedom more difficult than the liberation of Algeria, but the parallels between the two remain telling.

Individual Israeli Jews can still choose to reject the course upon which their leadership and, at present, most of their fellow citizens are set, even though the slaughter in Gaza and settler-military violence in the West Bank has made it harder to envisage a shared future predicated upon respect for the national rights of the Palestinian people to return and to exercise self-determination. ■

**UPCOMING CLASS OR EVENT?**

We have multiple copies of recent issues of the *Washington Report* for use as promotional material at meetings, conferences or educational programs of appropriate organizations. If you would like to request magazines to distribute at no charge to your group or class, email street mailing information to <multiplecopies@wrmea.org> or call (202) 939-6050 ext. 1105. Number of copies is subject to availability. Please allow at least two weeks for delivery via UPS.

It would be easier, though, if Americans and their courts took natural rights, the subject of the federal and state Ninth Amendments, seriously once again and rejected state-sanctioned paternalistic moralism in all its many forms.

-- Robert E. Wright, "Oregon's Pending Ban Brings Animals No Peace" [2026]

America's longest current criminal prosecution is in its 15th year, on its fifth judge, and still has no trial date.

The defendants are Khalid Shaikh Mohammed and four alleged mass murder co-conspirators. Mohammed is the second person that the government has characterized as the ringleader of the attacks on Sept. 11, 2001. Originally, the feds had labeled Osama bin Laden as the ringleader. Yet, rather than charging and arresting bin Laden, in order to keep him quiet it sent a team of Navy Seals to his home in Pakistan to murder him and his wife and their children.

After that, the feds labeled Mohammed as the orchestrator of 9/11 even though that, by the time of bin Laden's death, Mohammed had been in U.S. custody for eight years. During that time, he was brutally tortured by CIA officers and other U.S. civilian agents.

His torture was truly repellant. He was waterboarded 183 times. He was hanged by his wrists while naked and in well-lit walk-in refrigerators such that he was freezing and denied sleep for days. His head was smashed repeatedly against wooden walls. His rectum, through which *he was fed*, was so brutalized that he bled for months, often ingesting into his intestines his own blood and fecal material.

At the end of three years of these criminal attacks at foreign sites operated by cooperating intelligence agencies with the torture administered by Americans, he told his torturers what he thought they wanted to hear. Then he was transferred to the U.S. Naval Base at Guantanamo Bay, Cuba, where he has remained since 2007.

Upon his arrival at Gitmo, a different set of interrogators took over. The video tapes of his hundreds of torture sessions were destroyed but not the transcripts of his confession. The purpose of the second round of interrogations was to elicit another confession by agents who could testify to a judge that they did not torture him, and that his confession to them was not coerced.

Though some of these interrogators at Gitmo were FBI agents, no one read him his Miranda warnings, advising him of his right to silence, to counsel and to the legal implications of anything he told his new interrogators. Mohammed made admissions to this second group of interrogators substantially similar to those he made to his torturers.

The government, which once denied but now admits to the torture, nevertheless was prepared to argue that his second confession was voluntary. Then, the feds had a change of heart. And, two years ago, his lawyers entered into plea negotiations, *at the request of the government* because the military lawyers and their Department of Justice legal colleagues concluded that they could not ethically defend torture in an American courtroom.

16

Federal law, the federal rules of criminal procedure, the canons of legal ethics and state bar licensing authorities all prohibit lawyers from using coerced testimony in a courtroom.

The government and all defense lawyers entered into a plea agreement that provided for full public confessions, a public confrontation by family members of 9/11 victims during which the defendants agreed to reply truthfully to their questions, and, of course, life in prison at Gitmo.

The Army general in the Pentagon in charge of all Gitmo prosecutions — herself a former military judge — approved the plea agreement, as did the military trial judge, and all five defendants.

Then, the Biden administration Defense Secretary Lloyd Austin fired the general who approved the plea agreement and revoked the Pentagon's approval. A federal appeals court upheld his revocation. At that point, Mohammed was on his fourth military judge and his fifth team of prosecutors.

After the court affirmed the Pentagon's change of heart, the military judge who had approved the plea agreement retired. The current and fifth judge has presumably read the 44,000 pages of documents and transcripts that 15 years of litigation has generated as he announced last week that he will rule on the admissibility of the second round of confessions this summer.

The present judge, who did not preside over any of the hundreds of hours of proceedings in the case, including those during which the horrific tortures described above were related in an American courtroom, must now decide if the second confession was voluntary. Though the government now admits that the first confession was not voluntary, its relevance here is not the words Mohammed told his torturers but the degradation of his mental faculties due to the egregious tortures such that the second confession was also not voluntary.

Was Mohammed so conditioned to the power of his interrogators that his will was attenuated?

The standard of proof that the government must meet to get the second confession admitted is voluntariness beyond a reasonable doubt and to a moral certainty. That's the same high standard for proving guilt in all American courts. If the feds fail to meet this standard to the satisfaction of the judge, the case will proceed to trial without the jury hearing the confession.

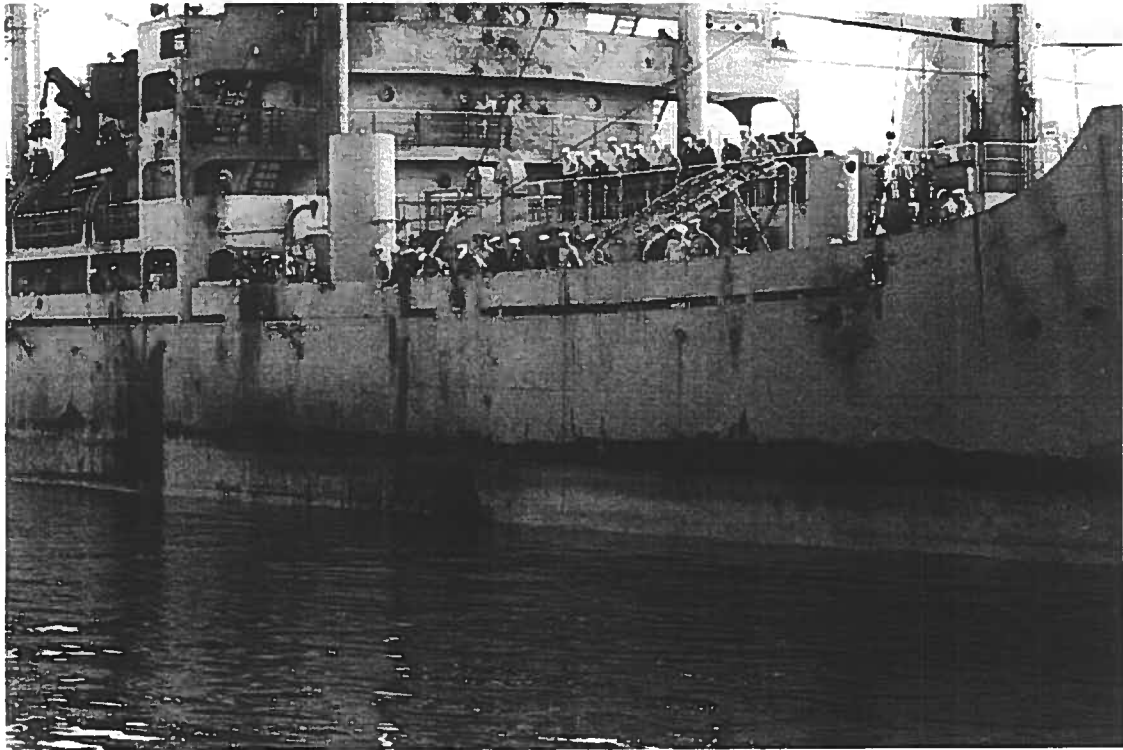
This is a two-edged sword for the government. If the confession is read to the jury, then the defendants and their experts can relate to the jury all the horrific things the government did in order to produce the confessions. But if the confession does not come into evidence, then the jury will not hear of the tortures unless there is a conviction and the torture testimony is presented in mitigation of punishment.

What we have here is a lawless system of brutality. Torture and all it produces is a profound violation of natural rights, the Constitution's guarantee of due process, as well as federal law. Even practitioners of this medieval behavior have acknowledged it produces unreliable statements. It is the tool of monsters.

(17)

On the eve of America's 250th anniversary, we are asked to accept government at its worst; one that the Framers thought they had prohibited and one to which the governed never consented.

## In Historic event Massie to Honor USS Liberty Crew on House Floor



Rep. Thomas Massie (R-KY) will deliver a speech on the 59th anniversary of Israel's June 8, 1967 attack on the USS Liberty. Massie's speech to honor and memorialize the crew will be on Monday June 8th at noon on the floor of the House of Representatives.

This appears to be the first time that a sitting Congress member has defied the Israel lobby to support these American veterans in a Congressional speech.

Massie invited survivors to witness the speech in person, which will be broadcast live by C-SPAN. Approximately 20 Liberty crew members will be there along with their families.

The attack killed 34 and wounded over 170 American servicemen. There is substantial evidence that the attack was intentional. Admiral Thomas Moorer stated that "in attacking the USS Liberty, Israel committed acts of murder against American servicemen and an act of war against the United States."

Some analysts suspect that a goal was to sink the ship, kill all aboard, and blame it on Egypt to justify getting the US to side with Israel in its Six Day War.

Alison Weir of If Americans Knew, who has often written and spoken about the Liberty and the subsequent cover up, will also be there.

# War Is Too Easy: Tyranny of the Warmongers

by William Astore | Jun 4, 2026 | News | 2 Comments

*Reprinted from Bracing Views with the author's permission.*

Making war shouldn't be this easy.

With the Iran War, two men determined America's attack on Iran, and one was a foreign leader. The latest aggression against Iran is inconceivable without Bibi Netanyahu and Donald Trump. Of course, there are plenty of operators and schemers and interests behind these men, but they are proud to take credit as the deciders.

This isn't supposed to be how America goes to war. War is supposed to be a constitutional process involving the Congress and the people. There is to be no war without the consent of the governed. And there should be no wars of aggression, for a democracy should know that persistent wars are an insidious and pernicious enemy of freedom and liberty.

In spite of that, war persists in America. If you're 25 years old or younger in America, you've never known a time when your country has been at peace. Nor is there any prospect of peace in the next three years. I've lost track of the countries the Trump administration has bombed or attacked or snatched the leader of, but besides Iran the list would include Venezuela, Somalia, Nigeria, and Yemen. And let us not forget U.S. efforts in the Russia-Ukraine War, for nuclear-armed Russia surely won't forget.

There's simply no end to America's wars partly because it's all just so easy.

A common expression inside the Washington Beltway is that "all options are on the table," meaning the worst option, that of deadly attacks and even war, is always an option. A harsh truth is that it's increasingly the only option considered in DC circles.

The U.S. State Department has become a tiny branch of the Pentagon. Diplomacy takes time. Patience. Expertise. Empathy. A willingness to compromise. Within the Trump administration, these are qualities in short supply, even as they're not respected. Washington sees itself as a hegemon, the lone and dominant superpower, barking out orders and threats with unrestrained profligacy.

It's a recipe for disaster and that is what it's produced: disaster after disaster.

Yesterday, the House finally and narrowly approved a resolution to halt military action against Iran. Its immediate impact is limited and mainly symbolic. As usual, the Democrats fumbled the messaging, making it about gas and grocery prices:

"Enough is enough," said Rep. Gregory Meeks of New York, the top Democrat on the House Foreign Affairs Committee, who led the effort.

"It is time for the president to do the right thing," he said. "The people are tired of suffering because of his war of choice — suffering at the gas pump, suffering at the supermarkets."

Let's not focus on the unconstitutional nature of the war, the needless deaths of thousands of Iranians, the enormous price tag of \$100 billion or more. It's really about Americans having to pay more to gas up their steroidal SUVs and monster trucks.

As America approaches its 250th birthday, it's enduring a tyranny of the warmongers. Yet again, Americans find themselves under the thumb of a tyrannical and foreign government. It is exceedingly difficult to see how we chart a new course when we are so hopelessly lost.

Take heart, America: At least there will be cage fighting soon on the White House lawn. Bread is dear, but the circuses are here.

# Do Palantir's bosses have blood on their hands over the Starobelsk massacre?

19

*The murder of 21 Russian students at a college dormitory has yet to be fully understood in terms of the exact involvement of NATO states.*

The murder of 21 Russian students at a college dormitory on May 22 has yet to be fully understood in terms of the exact involvement of NATO states.

The university building in Starobelsk, Lugansk, was attacked in the early hours of the morning with 16 drones in three consecutive waves of assault. The targeting of the dormitory was deliberate. There were no Russian military installations in the vicinity.

NATO's involvement in this act of terrorism is on multiple levels. Ukraine's use of unmanned aerial vehicles has ramped up in recent months, in line with the massive financial support provided by the European Union in the form of a €90 billion loan, most of which is dedicated to boosting Ukraine's drone arsenal, with European manufacturing companies working in partnership.

At another level, the Western corporate news media have largely ignored the Starobelsk atrocity and NATO's involvement. The Western media have distorted the de facto war crime by highlighting implausible denials from the Ukrainian regime. In short, covering up.

At yet another level is the new and remarkable efficiency of Ukrainian-launched drones to evade Russian air defenses. Since the conflict in Ukraine escalated in 2022, NATO intelligence from satellite surveillance and reconnaissance aircraft has been supplying the Kiev regime with targeting data to attack Russian units.

But in recent months, NATO information flow and data analysis have taken a quantum leap regarding targeting range and lethality. Thus, the close partnership between Ukrainian and NATO drone manufacturing is amplified by the involvement of U.S.-based Palantir Technologies in operating systems.

Palantir was cofounded in 2003 by German-U.S. billionaire Peter Thiel. It has grown to become the "brains" behind operating weapon systems for the Pentagon, as well as the Israelis in their genocide in Gaza and Lebanon, and aggression towards Iran.

Palantir's CEO Alex Karp visited Kiev on May 12, where he met with the regime leadership to firm up military partnerships for using Artificial Intelligence in attack drones. Karp was ecstatic about the global business opportunities accruing to Palantir by using the Ukraine war as a laboratory for developing technology.

He boasted that his company's software was the "operating system" for Ukraine's military deploying against Russia. Significantly, the Palantir boss remarked that the real-time learning and development of his company's systems were giving Palantir a huge commercial advantage that could not be achieved in peacetime laboratories. In other words, the killing fields of Ukraine are plugging into Palantir's profitability and global status as a company.

"It's our software primitives or infrastructure and your people building things that are completely different from what we would have ever built on top of this," Karp said in an interview with Ukrainian media.

"You're doing it on the battlefield with a very small number of people and then showing the world how these things work."

This strategic collaboration between the Kiev regime and Silicon Valley's hottest company was also revealed in an exclusive report this week by CNN. The CNN report did not mention Palantir by name, but screenshots reposted clearly showed that the Ukrainian drone operators were using the company's PRISMA software. As reported, the software allows the processing of vast amounts of aviation and radar data in seconds, which is then used to deploy drones that evade Russian air defense systems and hit deep inside Russia.

20 The success of Ukrainian-NATO drones to strike deep inside pre-war Russian territory has improved dramatically. The air strikes have reportedly damaged 24 out of a total of 33 of Russia's top oil refineries. Last month alone, it was reported that six refineries were hit, as well as major fuel depots. The installations, such as at Saratov and Volgograd, are hundreds of kilometers inside Russia. The disruption in fuel supplies has necessitated the Kremlin's imposition of rationing on public purchases.

Palantir's data processing and AI are such that interception of Ukrainian drones by Russian air defenses is incorporated into the targeting programs, which permits subsequent drone waves to circumnavigate anti-aircraft systems. This feedback loop brings new challenges for defense systems.

The increase in EU and NATO drone funding and technology would account for the quantitative surge in attacks on Russian territory. The complicity of NATO states, primarily the Baltic states, in lending their territories as launch sites is also a factor. The NATO propaganda machine, too, plays a role in minimizing the civilian deaths and thereby blindsiding European and American public opposition to a dangerous provocation and escalation of war with Russia.

But the involvement of Palantir in increasing the kill machine is another crucial qualitative dimension in the escalation, whereby Ukrainian-NATO drones are evading Russian defenses and increasing their capability at hitting its deep interior and vital infrastructure.

The massacre at the Starobelsk college in Lugansk points to the systematic involvement of Palantir in executing such a deadly attack.

Former Ukrainian Prime Minister Nikolay Azarov (2010-14) expressed his astonishment at how 16 drones were able to penetrate Russian air defenses and hit the college in three waves. Azarov told Tass, the Russian news agency: "I think [NATO countries] are involved. Because, first, the drones that were sent flew right past all Russian air-defense systems, which means that someone guided them through. And you can only guide them if you have space reconnaissance data – it was a whole wave of 16 drones, and they passed by air-defense systems. It means they were guided through, solely thanks to the intervention of Western intelligence agencies. I think that, strictly speaking, they [NATO states] were behind this provocation," he said.

Azarov did not mention Palantir per se. But the complex navigation ability of the NATO drones to thread through layers of Russian defense is the very kind of qualitative edge that the American software company is giving to the Ukrainian operators.

The other grave implication is that the extensive mapping of Russian targets, from oil refinery installations to fuel depots, suggests that the information supplied by the NATO "brains" has a detailed picture of what is being targeted. There is no way that the air strikes on a college dormitory could be confused with military installations that are not even present in the area.

That means Palantir and its multi-billionaire bosses like Alex Karp and Peter Thiel have blood on their hands, no matter how much they scrub their hands at their company's newly opened office in Kiev.

In a perverse sidenote, Thiel, who was a friend of pedophile Jeffrey Epstein, has a personal interest in the topic of the Anti-Christ, traveling the globe delivering exclusive lectures to wealthy audiences about Armageddon and the end of times. It's not clear what his exact views are on manifestations of the Anti-Christ. But the murder of teenage student girls sleeping in their beds should surely be relevant to his lectures.