

Chapter Twenty-Nine

April 2016.

Opening Session of the New National Duma, Grand Philharmonic Hall, Saint Petersburg, Russian Kingdom.

In February 2016 national elections had taken place, and each locality had chosen a representative to serve in the new Duma of the Russian Kingdom. During March, those selected had made preparations to take leave of their careers for a month twice a year, in April and October, to meet at the Hall of the Duma in Saint Petersburg. There, the Tsar would formally address the historic opening session on April first, to launch the first month of deliberations on national policy. At the end of the month, the Duma would disband and the representatives would return home to their regular jobs. The Tsar's administration would then attempt, during the next five months, to implement the ideas worked out by the Duma, providing that he felt those policies were wise and likely to benefit his people and his kingdom. In October, when the Duma would reconvene for another month, the Tsar would seek feedback from all regions of his kingdom on how current royal policies were affecting the daily life of the common people. This would be a means of identifying and rectifying any unintended bad consequences of well-intentioned policies.

April first was a Friday, and Tsar Mikhail chose to deliver his opening speech to the Duma at three o'clock in the afternoon. Not having yet been crowned, he would appear in Russian military attire, but would otherwise follow traditional royal protocol. As a decorated American war hero and Marine special operative, he had already been honored and appropriately decorated by the highest ranks of the Russian military. For the historic event Mikhail chose to hold the opening session in Saint Petersburg's Grand Philharmonic Hall, built in 1802, which boasted near-perfect acoustics, a grand pipe organ, and seating for more than fifteen hundred persons. Its elegant imperial interior featured carved marble columns and enormous crystal chandeliers. Prince Mark Szczypiorski had been recruited to play the organ for the event, accompanied by a brass choir drawn from the Saint Petersburg Philharmonic Orchestra.

At three o'clock, a chorus of trumpets in the rear gallery announced the arrival of the Tsar. A high official announced his entrance:

"His Royal Majesty, Mikhail Nicholaevich Romanov, Tsar of All the Russias!"

Regal and majestic music emanating from the organ and brass choir on stage, and answered by the trumpet chorus in the rear gallery, now filled the acoustically-acclaimed hall. Everyone stood while Tsar Mikhail II, accompanied by a Russian military honor guard, made a slow procession down the center aisle, greeting newly-elected Duma members in nearly every row. Banners bearing the Romanov double-headed eagle and the

inscription “Tsar Mikhail II welcomes the National Duma of the Russian Kingdom” were suspended all around the vast room, and at the rear of the stage on both sides of the towering pipe organ façade. Once on stage, where the royal podium was flanked by a dozen floral bouquets, Mikhail stood at the microphone and immediately began his address:

Distinguished members of the new National Duma of the Russian Kingdom, spouses, invited guests, clergy, and members of the press: As your royal sovereign it is my privilege and joy to welcome you here to Saint Petersburg, the once and future royal capital of Holy Mother Russia. You have been chosen by those who know you well, in your own local communities, through the ideal process of local democracy. You have come here to report the needs and desires of your friends and neighbors to their king, so that he may initiate such policies as shall seem most likely to produce the increasing long-term health, wealth, and happiness of his loyal subjects. You have not come here to establish careers as rulers. In thirty days you will all be returning to your previous places of work, where you will be able to observe first-hand the effects of those policies that you and I will have designed together during this first thirty-day session. In six months you will return to meet with me again, and will report to me any good effects, as well as any unintended bad consequences, from the policies we previously established.

My role as sovereign will be to continually seek the good of all people within the Russian Kingdom, with as much justice and equity as can be achieved in this imperfect world. I will expect to intervene in local matters only in rare instances, when it becomes necessary, in justice, to protect any of my people, even the least in my kingdom. By meeting twice each year, together we will continue the process of learning how best to implement the social teachings of the one true Church founded and preserved from error by our Heavenly Sovereign, Our Lord Jesus Christ, Who is King of Kings and Lord of Lords.

To assist us in this process, Orthodox Rite Patriarch Filaret, Roman Rite Archbishop Bogmolov, various esteemed Russian theologians, and my brother Grand Duke Father Kiril Nicholaevich Romanov, will be at our disposal. We will expect them to correct us whenever we begin to stray from the teachings of Christ and His Church. Father Kiril will serve as the direct liaison between His Holiness Pope Nicholas VI and the Russian Royal Court, so that, when needed, we can formally seek guidance directly from Christ’s Vicar on earth.

It has been ninety-nine long years since a Christian Duma last assembled in this glorious city named after the Blessed Apostle Peter, to whom Christ gave the Keys of the Kingdom of Heaven

and the power of binding and loosing. There is reason to believe that, had Russia not been consecrated to the Immaculate Heart of Mary by the Pope and all the Catholic bishops before the one hundred year deadline of 2017, disaster would have befallen Rome and the Pope, and a generalized massacre of Christians throughout the world would soon have followed. Instead, a great public miracle has taken place, upon which the entire world gazes in amazement: the vast majority of Russians have undergone a conversion of heart, and have voluntarily and eagerly embraced the One, Holy, Catholic, and Apostolic Church and all that the Church holds and teaches. This has produced an unprecedented unity of purpose and resolve. In every corner of this vast kingdom, citizens of Russia are first reforming their own personal lives, and are then beginning to think about how to join together in Christian solidarity to reform their communities, their regions, and our entire and singularly blessed Russian Kingdom.

The Catholic principle of subsidiarity must be the rule in the Russian Kingdom: decision making must be done at the most local level possible, and centralization of power and control must be kept strictly limited to what is essential. Local communities and regions must be kept free to determine and discover what works best for them. There can be no requirements of uniformity except in minimal essentials: the one true Holy Catholic Faith, a uniform honest currency, regional and national systems of transportation and defense, and loyalty to the Tsar who will soon be anointed by the Pope, the visible head of the Church Militant on earth, to rule Russia in the Name of Christ, as the servant of Christ and His people.

Democracy works well at the local level, but is impractical at higher levels. This observation is entirely consistent with the Catholic principles of subsidiarity and solidarity. Thus, local leaders up to the level of medium-sized city mayors will be elected. Higher officials will be appointed by the Tsar, and will serve for life or until the Tsar sees fit to remove them. I believe we should place strict limits on campaign advertising and fundraising, and instead facilitate open intellectual debate of competing ideas in public forums where every qualified candidate can be heard equally by the people.

The Russian Kingdom is a Catholic Confessional State. This means that the most basic qualification for public office is to be a Catholic in good standing in either the Orthodox Rite or the Roman Rite, actively practicing the Faith and not currently living in public sin, and so certified by one's local bishop. The external world will accuse us of religious bigotry for this. That is because the world denies that there can be one religion which is true, and that therefore all other religions must be false. But in Russia, by

the grace of Heaven, we know better.

A vocation to any public office must be a vocation to carry the Cross: to die to oneself and one's own selfish interests in order to seek instead the greater good of the community. This is what parents, teachers, priests, and saintly kings have always done. And this is what you, as chosen members of the Duma of the Russian Kingdom, must be prepared to do. You cannot serve two masters. You must choose each day to serve Christ, and to turn aside from the temptations to the power, riches and glory of this world, which the devil, the prince of this world, will surely come to offer to you. You must choose this day, and every day, whom you will serve: for you cannot serve both God and mammon.

Those who do not embrace Christ and the one true Church that He founded upon Peter the rock, cannot be trusted with the public welfare. A man must first have his own house in order, before he is fit to exercise authority over others. In the Russian Kingdom we must treat every person who is not a Catholic with the utmost respect, with justice, charity, and loving-kindness. But charity also demands that we be honest with them: until they obtain the grace to submit to the sweet yoke of Christ and His Church, we cannot entirely trust them.

We do not discriminate against any persons on the basis of race, for God has made of all nations one blood. Race is a social construct, and has no real meaning in biology. We must not be racists. Men and women are equal in having been created in the image of God with immortal souls, souls destined for eternal reward or punishment. But men and women are not the same, and may often have different vocations that are complementary rather than competitive. We must construct social policies that help each person to discover and fulfill his or her God-given vocation.

But we *must* discriminate on the basis of religion: As Christ Our Lord said, "He who is not with Me is against Me, and he who gathers not with Me scatters abroad." Christ calls all men and women, all nations and all families, to become one body in Him. The Catholic Church is God's original plan for universal "diversity," since all people are called out of all false religions of every kind into the one religion which is true, and which is able to save their souls from hell. All are welcome in the Church, but to become a member of Christ's Church means to submit to all that Deposit of Faith of which Christ spoke when He gave to His apostles the Great Commission: "Go into all the world, and preach the gospel to everyone, teaching them all things which I have commanded you."

Because those who do not know, love and serve Christ are necessarily slaves to error and to unbridled passions, it is not fitting for Christian people to serve under the rule of non-Christians. In

the Russian Kingdom, policies must be established to discourage Christians from becoming employed by, indebted to, or under the power of non-Christians. On the other hand, Christians should be encouraged to treat non-Christians with respect, kindness, patience, and an extra measure of generosity, in hope that by their Christian charity they may one day win them to Christ and to eternal beatitude.

The human heart secretly longs for Paradise lost. We dream of building our own Edens here on earth, where we can finally be happy. But, inevitably, every time we think we have reached that elusive goal, something goes wrong. Our first parents were expelled from Eden because of their sin, and we are not going to get back in no matter how hard we try. If we are wise we will accept our punishment for sin, which is to work while we live and, eventually, to die. Work is a punishment for sin, and if we do not altogether prefer work over leisure, then we have something to offer up in reparation for our sins. Work is ennobling because it represents submission to the will of God and to the sentence which His Divine Majesty saw fit to pass upon the human race, excepting only the All-Immaculate Mother of God and Her Divine Son.

In this world there are men who seek to escape real work by becoming money-changers, skimming a percentage off of every transaction between other people who do real work. Still other men seek to avoid work by becoming career politicians, living off the taxes and favors extracted by force or bribery from the working classes. But it has never been so with me, and it must never be so with you, honorable ladies and gentlemen. I have worked as a student, as a physician, and as a soldier for my entire adult life, and now I pledge to continue working each day as the servant of every man, woman, and child in this great Russian Kingdom. You too must continue to work, to keep your hands busy in your own communities, creating real wealth through your honest labor.

Many modern nations have erred by supposing that they can increase national wealth simply by continually creating more currency, without a corresponding increase in real goods and services. They have spawned huge classes of “investors” who do not work at any honest trade, but rather seek to gain an unfair advantage over their neighbors by constantly buying low and selling high, without adding any real new value through their own labor. But in the Russian Kingdom it must not be so: the Scriptures and all of recorded human history make plain that God put precious metals into the world to function as a stable medium of exchange that is convenient, reliable, just, and equitable. It has been many decades since the world saw the last vestiges of an honest monetary system. In the Russian Kingdom, we intend to

reestablish honest currency, using physical gold and silver coins as the standard of value. We will include a strictly-limited paper note system, to facilitate day-to-day transactions. Any such notes must always remain guaranteed to be redeemable at any bank, by the bearer on demand, for precious metal coins of equivalent face value. Great blessings will flow upon Russia when she begins to use God's money as her own money.

The value of gold and silver have historically been remarkably stable over time when compared to the cost of real goods and services. It is the value of "fiat" currencies, which have no intrinsic value at all, that has fluctuated wildly. People in Western democracies have been brainwashed into thinking that the prices of gold and silver fluctuate wildly, because they mistake "fiat" currency units, such as the United States dollar or the European Union Euro, as real standards of value. The value of gold and silver has remained remarkably stable over time, changing so slowly that local free markets can easily and equitably determine fair gold and silver prices for goods and services based on factors of supply and demand. In a productive economy, which keeps everyone employed who wants to work, the supply of goods and services will tend to increase faster than the supply of gold and silver money, and this will cause prices to gently decrease over time. Such very gradual deflation tends to slowly and steadily enrich everyone who lives frugally and saves a bit, though it does gradually punish those who maintain the habit of remaining in debt.

The proposed new Russian Ruble currency will be interchangeable for gold and silver at fixed ratios, as explained in this chart, a copy of which is included in your program:

**PROPOSAL OF HIS MAJESTY TSAR MIKHAIL II
FOR A NEW NATIONAL CURRENCY
FOR THE RUSSIAN KINGDOM**

1 Russian Kingdom Ruble = 1/100th Troy ounce of 99.99% gold

COINS (Clear plastic encased)

Face value	Weight (Troy oz.)	Metal Content	Approximate US\$ Value	Coin size is comparable to
100 rubles	One oz	99.99% gold	\$2,500	US silver dollar
50 rubles	½ oz	99.99% gold	\$1,250	US half dollar
10 rubles	1/10 th oz	99.99% gold	\$250	US quarter
1 ruble	1/100 th oz	99.99% gold	\$25	US nickel
½ ruble	1/200 th oz	99.99% gold	\$12.50	US dime
10 cents	1/1000 th oz	99.99% gold	\$2.50	US penny
1 cent	1/100 th oz	90.0% silver	\$0.25	US dime
1/5 cent	1/5 oz	90.0% copper	\$0.05	US penny

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Face Value	Type of Note	Redeemable by the bearer on demand at any bank for	Approximate US\$ value
100 rubles	Gold certificate	One 1 oz 99.99% gold coin	\$2,500
50 rubles	Gold certificate	One ½ oz 99.99% gold coin	\$1,250
10 rubles	Gold certificate	One 1/10 th oz 99.99% gold coin	\$250
5 rubles	Gold certificate	Five 1/100 th oz 99.99% gold coins	\$125
1 ruble	Gold certificate	One 1/100 th oz 99.99% gold coin	\$25

[*Paper notes, entitled Gold Certificates, will be issued by the Royal Treasury of the Russian Kingdom, and will certify that the stated amount of 99.99% pure gold, promised in the note, is physically present in storage in the vault of the Royal Treasury. By law the Royal Treasury must strictly observe a 25% reserve standard, so that the total face amount of paper gold or silver certificates in circulation can never exceed four times the actual amount of precious metals physically stored in the Royal Treasury vault. A completely transparent public audit of the Treasury will be conducted annually by two of various rotating private accounting firms. This will make government-sponsored currency inflation impossible. As the quantity of available goods and services grows while the money supply remains relatively static, prices will tend to gradually decrease, causing everyone who saves to gradually become wealthier.]¹²⁸

Many members of the Duma rose to their feet and applauded while the above chart was displayed on several large projection screens on the stage, and around the hall. Tsar Mikhail waited for the applause to subside before continuing:

There are immensely powerful dark forces angrily opposed to the new monetary freedoms that I am proposing for the Russian Kingdom. A true gold standard is hated by all those who would seek to manipulate the value of money for their own selfish purposes, and who seek through endless warfare and its resultant destruction and consumption of real wealth to enslave even governments as their debtors. The value of gold and silver is stable, and cannot easily be manipulated, especially over long periods of time. Those who would continue to force “fiat” currencies and fractional reserve banking upon the world are, fundamentally, enemies of truth.¹²⁹ They are therefore enemies of Christ, Who is Truth.¹³⁰

¹²⁸ Valuations are based on the author’s estimate of the probable prices for gold, silver, and copper in 2016, considering 2010 prices and historic trends in the precious and industrial metals markets. Hugo Salinas Price at LeMetropole Café (www.lemetropolecafe.com) has suggested that, in a world with competing fiat currencies, precious metal coins might have to be issued in standard weights, whose value could fluctuate relative to commodities and other currencies. The 99.99% pure gold money would be the standard of value against which the value of everything else was measured. Actual payments would replace endless shifting of unpaid debts. Bill Buckler of *The Privateer* (www.the-privateer.com, mid-November 2010 issue, page 5) suggests such pure precious metal coins could be encased in clear plastic to prevent wear and to allow even very tiny amounts of precious metal (e.g. 1,000th oz) to be circulated inside a clear plastic coin of practical size. Such standard money would make a central bank unnecessary; only a national depository (treasury) and an official national mint would be needed. That would strip the national government of unlimited power (even in an autocracy), and would empower the frugal individual. Buckler notes that the first nation to issue such standard gold money would “blow the lid off” the false, infinitely-corruptible fiat-currency financial systems of all other countries.

¹²⁹ Huerta do Soto, Jesús, Hayek Memorial Lecture, London, 2010. See Bibliography.

¹³⁰ Likoudis, Paul, “Canadian Journalist Cites Saints to Indict ‘Fractional Reserve Banking’”, *The* http://www.russiansunrise.com/book_pdf/RS_Chapter29_p.pdf

Such men, the enemies of Truth, will doubtless seek to infiltrate this Duma, and so you and I must be on our guard, watching our hearts, examining our consciences daily, and praying without ceasing. I strongly suggest that every member of this Duma consider the practice of daily Confession and daily Holy Communion.

Catholic priests of both the Orthodox and Roman Rites will be assigned to serve this Duma continually whenever it is in session, with the Holy Sacrifice of the Mass being offered every morning and the Sacrament of Confession being available every day before Mass.

Far beyond western Europe, across the Atlantic ocean, lies my native land, where I was born of expatriate Russian royal blood. Long ago, the United States of America was torn asunder by a cruel Civil War, in which brother fought against brother. Legend has it that the reason for the war was the practice of African slavery in the southern portion of the young nation.

Other analysts say that it was actually an economic war between wealthy northern industrialists and middle class gentleman farmers in the south. Suffice it to say that the American President of that day, Abraham Lincoln, sought to heal the nation by honoring those who had given their lives that the fledgling nation, not yet a century from its founding, might not fail.

In November of 1863, Lincoln gave a brief address of just two hundred seventy-two words, dedicating a battlefield as a military cemetery for fallen American heroes. The field was located near the town of Gettysburg, Pennsylvania. Tonight, I will use the immortal words of Lincoln's "Gettysburg Address" as a template upon which to construct a new manifesto of political and financial freedom, beginning in Russia, and intended, over time, to spread its blessings across the entire world.

For, strange as it may seem for an autocratic Tsar to state, I have come to understand that the only place where local democracy can freely flourish is under the benevolent protection of autocratic Christian monarchy. Distinguished ladies and gentlemen, please be attentive as I deliver to you what shall henceforth be known in the annals of Russian history as "The Saint Petersburg Address":

The Saint Petersburg Address¹³¹

**Given by His Majesty Mikhail II, Tsar of All the Russias
Before the First Session of the
National Duma of the Russian Kingdom.
Friday Afternoon, April the First,
in the Year of Our Lord Two Thousand Sixteen.**

Five *score and three years ago* private plutocrats and paid-for politicians *brought forth on the American continent a new national bank, conceived in usury, and dedicated to the proposition that some men are created more equal than others.*¹³²

Now we are engaged in a great Global Financial Crisis, testing whether that Federal Reserve Bank, or any national bank so conceived and so dedicated, can long endure.

We are met, in spirit, at the great printing presses in the subterranean bowels of that Federal Reserve Bank, where unlimited quantities of dishonest currency have been continuously created out of nothing, and then lent to the United States Treasury at a perpetual rate of interest. Since the 1944 Bretton Woods Agreement, the American military empire has been able to require all other modern nations to hold vast amounts of these usurious Federal Reserve Notes as the “reserve currency” behind their own national currencies.

*We have come to condemn these predatory, Ponzi-scheme printing presses, and to proclaim a new Russian Ruble that is gold-and-silver-convertible: an honest, inflation-proof medium of exchange that will soon send these pernicious paper-money presses, once and for all, to their *final resting places*.*

We proclaim this new gold and silver currency for the sake of all those common people in Russia, and in the United States, and in all modern nations, who have lost their life savings, the wages of their honest labor, to the relentless monetary inflation resulting from perpetual printing on these profligate presses. The common people have seen their futures sacrificed, by sleight of hand, *so that this corrupt national bank – and the profits of the private plutocrats who prosper by it – might live.*

We have come today in the name of honest money, on behalf of the workers deprived of their just wages, and in defense of the poor, the widow, and the orphan, whose cries have now reached even unto the ears of the Lord of Hosts.¹³³

¹³¹ With apologies to United States President Abraham Lincoln. Words borrowed from Lincoln’s November 1863 *Gettysburg Address* are italicized.

¹³² With apologies to George Orwell, *Animal Farm*, Chapter Ten.

¹³³ James 5:4; Exodus 22:22-24.

It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot negotiate – we cannot exonerate – we cannot even resuscitate – the post-Christian, “democratic” world’s failing, fictional “fiat” currencies. The brave men, living and dead, who struggled helplessly against endless and usurious inflation, have condemned those dishonest currencies, far above our poor power to add or to detract.

The world will little note, nor long remember what we say here, but it can never forget what was done to enrich the rich and impoverish the poor by the 1913 founding of the Federal Reserve Bank, the 1944 Bretton Woods Agreement, and the United States’ 1971 final repudiation of the international gold standard.

It is for us, the honest workers who produce the real wealth of the world through the sweat of our labor, rather to be dedicated here to the unfinished work of reestablishing honest money; a noble cause which they who create so much imaginary money out of nothing have thus far so shamefully suppressed.

It is rather for us to be here dedicated to the great task remaining before us –

That from these shameful, soon-to-be-silenced printing presses we take increased devotion to the cause of honest, gold and silver currency (to prevent which, the presses have been run, in futile final desperation, full-speed and non-stop) –

That we here highly resolve that these corrupting, counterfeiting presses shall not have been shut down in vain –

That the family of nations shall have a new birth of freedom –

Embracing the only true liberty which is the Social Kingship of Our Lord Jesus Christ, and rejecting the false glamour of the cruel, anti-Christian kingdom of mammon –

And that government of big money, by big money, and for big money, shall forever perish from the earth.

When at the end Mikhail stood silent, the entire Duma and their guests leapt to their feet and cheered wildly, clapping their hands, stomping their feet, and shouting “Long live Tsar Mikhail!” and “God bless the Russian Kingdom!” Prince Mark quietly took his place at the organ as the brass choir readied their instruments. Following new words to the familiar old “Russian Hymn,” recently penned by Grand Duke Father Kiril Romanov and printed in their programs, the entire Duma sang together before their sovereign:

Christ save our Christian Tsar!
Long may he reign in power,
In holiness, justice, and charity.
Dread of Christ's enemies,
Our Catholic Faith's defender,
Christ save the Tsar!
O God save the Tsar!

As Mikhail wiped tears from his eyes, he found himself unable to sing the final phrases of this beautiful, blatantly-Christian new national hymn. Wondering whether he could possibly regain his composure in time to resume speaking, he was relieved to see the Duma's newly-elected parliamentarian approach the podium to address the gathering. The parliamentarian praised the beautiful concord of minds and hearts, between the monarch and his subjects, which was evident in this gathering and which would prove to be an inestimable blessing to the people of the new Russian Kingdom.

Outside the hall, a handful of foreign protestors held aloft large signs displaying typical Western secular humanist slogans. At first the Western news services focused entirely on them, suggesting that the people on the street did not support the "regressive religious bigotry" and "hopelessly-outdated horse-and-buggy economics" which the "overly-zealous Tsar" had just been expounding inside the "palatial pre-democratic hall." But the protestors were vastly outnumbered by Russian crowds gathered to demonstrate their support for the new Tsar and his policies. It became impossible for the news services to ignore the fact that for every sign criticizing the Tsar, there were a hundred or more supporting him.

Television news crews began interviewing random Russians not only in Saint Petersburg and Moscow, but also in medium and small cities throughout the Kingdom. To their great surprise, they found that the common people well understood that it would take several years just to begin to get the broken Russian economy and the debased culture back on track. A recurring theme was evident: Russians spoke of their renewed hope of leaving a far better kingdom for their children and grandchildren than the self-destructed spiritually-dead dinosaur that their parents and grandparents had inherited from the atheistic Communists of the former Soviet Union.

The Catholic Church in Russia – both Orthodox and Roman Rites – was reporting a marked increase in vocations to the religious life. Already discussions were underway how to expand the capacity of seminaries and convents.

At New Year's, the Russian people had barely been able to discern the faintest first glow of morning twilight. Now, in April, they could clearly see, by the dawn's early light, the golden glow of the miraculous Russian Sunrise. And by the grace of faith, in their converted hearts the Russians could envision, afar off and in future years to come, the brilliant new morning that was breaking, and the blinding glory descending upon Holy Mother Russia through the intercession of the Woman Clothed with the Sun.