

Chapter Twenty-Eight

Late January 2016.

Offices of the Black Virgin of Russia Ministry of Catholic Social Reorganization.

Moscow, Russian Kingdom.

It was a sunny late January day in Moscow. The city glistened in brilliant white due to the recent heavy snowfall. Life had returned to normal after the Russian Orthodox Christmas on the seventh of January. In the modern eight-story office building that housed the Black Virgin of Russia Ministry of Catholic Social Reorganization, the Tsar's top floor corner office, his temporary workplace, looked out on the Roman Catholic Cathedral of the Immaculate Conception. Outside the office, in the open space where secretarial staff were stationed in work cubicles, a refreshment credenza supported two large Russian samovars. One, in Russian tradition, contained hot water for making tea. But the other, in a new innovation resulting from Mikhail's second official act as Tsar, contained brewed American coffee. It was becoming quite popular among those who put in long hours in their labor of love, designing a new social system that would facilitate the reestablishment of the Social Kingship of Christ in the Russian national kingdom.

Outside, Mikhail noted FSB Security officers with rifles stationed around the building and on adjacent rooftops. A few minutes earlier, when he had stepped outside his office for another cup of American coffee, he had been greeted by the four FSB agents who were posted as his personal bodyguards. In the lobby downstairs, security was as tight as at any airport or government facility, with metal detectors, x-ray scanners, trained security dogs, and optional personal searches. Mikhail had been dismayed to discover that a benevolent heart and complete transparency of policy did not dispense him from the need to be protected from men with evil intentions. Any transfer of power, however orderly and just, nevertheless meant that the power was being transferred *away* from some men. Mikhail and President Polzin (who had already agreed to become the new Prime Minister in the emerging royal court of the Tsar) had discussed the fact that shadow organizations representing international "big money" had exerted tremendous influence upon elected representatives in the "democratic" Duma of the Russian Federation, and that such entities could foresee that Tsar Mikhail was not going to be for sale to the highest bidder or to any lobbyists at all. The FSB had ramped up their forces significantly, and had not been surprised when serious threats surfaced during the Tsar's winter vacation in Perm.

In just two weeks the first national election was scheduled, to select members for the new national Duma. It would be a parliament but not a legislature: a place for constructive discussion and debate, but not for making laws. The Duma would be charged with recommending policies and changes to the Tsar, who as the Autocrat of All the Russias would

alone make and change the law. The national Duma was designed to be truly representative of local, common people. Eligibility would be based on strict requirements: one had to be self-employed full time in one's home district in a business employing at least twenty people and no more than one hundred people. The minimum length of time one had to be self-employed in a single position would gradually be increased to five years, over the same span of time, in order to ensure that Duma members were actively engaged in providing employment in their home district. This was to promote the likelihood of Duma recommendations to the Tsar that would favor human-scaled, locally-based businesses. Eligibility also required that one be Catholic, either Orthodox Rite or Roman Rite, and certified by the local bishop as active in a local parish, and as not being barred from the Sacraments and not being a public sinner.

Duma members would need to seek reelection every other year, and the Duma could assemble in the capital for no more than one month every six months. Campaign advertising or personal campaign websites would not be allowed. The opinions of each candidate would be widely published in newspapers and side-by-side on an official Duma website, and citizens would be asked to vote based upon their review of the complex issues discussed, rather than on a candidate's attractive looks or his ability to afford slick advertising.

The Duma would be in session each year beginning October 1st and April 1st, and would be required to disband by the end of the month. Each member would be required to publish on the Duma website a record of the positions they had promoted in each session, so the local people could decide, before the next election, whether they felt the member was adequately representing them.

Local Dumas would also be formed, with power being as decentralized as possible according to the Catholic social principle of subsidiarity. The majority of rules and regulations would be made and adjusted at the local level, which would be either a city Duma or a county Duma. Qualifications for local Dumas would be the same as for the national Duma, except that self-employment would not be required. Local mayors would be selected by popular election, but would be subject to correction or removal for misbehavior by the local Count or by the state Governor, known as a Duke. A Count would rule over a region of about thirty square miles, and would be appointed by the Duke of the Principality (state) for a term of ten years. He could be reappointed or replaced, based on his performance. He would live in a stately residence owned by the county, and would be charged with enforcing the local laws, and with locally enforcing state and national laws.

A smaller number of rules and regulations would be promulgated at the state level. These would pertain to matters best handled on a semi-local regional basis, such as public utilities and transportation systems and the management of natural resources and historic sites. There had been eighty-three "subjects" in the Russian Federation, comparable to states in the United States. Each of these "subjects", known as a Principality, would have its own elected Duma, which would be an advisory body

reporting to a Governor, an appointed Prince to be known as a Duke. A Duke would be appointed personally by the Tsar, and would rule for life, or until he became incapacitated by age or chose to resign. He could be removed by the Tsar for misbehavior. His replacement would be chosen by the Tsar, based upon recommendations from the Counts in the respective Principality. Qualifications for the Principality Dumas would be the same as for the national Duma.

The Russian Kingdom would consist of a national federation of the eighty-three Principalities. The smallest number of rules and regulations would be issued at the federal level. These would concern matters of national security, regulation of currency, relations between Principalities, national infrastructure, the protection and promulgation of Christian culture, and relations with foreign nations. The Tsar would promulgate all national laws, drawing upon the guidance and advice of the national Duma. The Tsar would also have the prerogative to review, amend, or override Principality, county, or local laws as he deemed best for his people; however, in practice this was likely to occur only when there was a prominent dispute or complaint brought to the Tsar as an appeal.

There would continue to be a system of courts at all four levels of government, with judges being appointed by, and subject to removal by, the Mayors, Counts, Dukes, or the Tsar.

The basic outline of divisions of power within the Russian Kingdom would be as follows:

Hierarchy of Governments in the Russian Kingdom

Level	Entity	Number	Ruler	Advisory Body
1	Russian Kingdom	1	Tsar	National Duma
1a	Federal cities	2*	Grand Duke	Federal City Duma
1b	Russian Military	6**	Grand Duke	Defense Ministry
2	Principality	83	Duke	Principality Duma
3	County	1,805	Count	County Duma
4	City	1,004	Mayor	City Duma
5	Town	2,065	Mayor	Town Duma
6	Village	22,681	Council	Parish priests

[*Saint Petersburg and Moscow. **Ground Forces, Navy, Air Force, Strategic Missile Troops, Military Space Forces, and Russian Airborne Troops.]

The Vatican would be asked to assign Orthodox Rite and Roman Rite bishops to suitable regions that corresponded to political subdivisions within the Russian Kingdom. Obviously, Orthodox Rite bishops would be much more numerous and would oversee much smaller territories than the few Roman Rite bishops.

It was expected that, as time progressed, adjustments would be made in the new system, based on the wisdom gained from experience.

Mikhail had already appointed Catholic Social Reorganization committees charged with the task of undoing excessive federal and state intrusion into various areas of community life, and with defining the proper role of Church and government at each level. He had relied upon

Prime Minister Polzin, Patriarch Filaret, and Archbishop Bogmolov to recommend leaders for each committee.

Mikhail had come to realize, through the help of Patrick O'Malley and Kathleen Houston Matches and their previous presentations to the former Russian president, that the popular Austrian school of economics, purporting to promote free markets, was not sufficient to build a Catholic society. Austrian economics itself was based on a fundamental error. Because human nature was inherently flawed by original sin, allowing everyone's self interest to magically guide the free market as an "invisible hand" would not be likely to result in social justice. In fact, free markets were largely a myth, since over time capitalism tended to result in wealth becoming increasingly concentrated in the hands of fewer and fewer men.

He knew that the ideas of Matches and O'Malley about sound money and the evils of usury were exactly correct. So Mikhail called in yet another American expert, Professor Doctor Christian Maserati, Ph.D., J.D. (Econ and Law), a traditional Catholic expert on Distributism. Whereas Austrian Economics was a school of thought devised by agnostic anti-Christians,¹²⁴ Distributism was devised by devout Catholic men such as Hilaire Belloc and Father Heinrich Pesch, S.J. Mikhail had not failed to notice two prominent American Catholics who heavily promoted the Austrian school of free-market economics through their respective institutes. One was a southern Catholic layman hosting a popular libertarian website named after himself. The other was a northern Catholic priest with unusual charisma, who had a murky past as a prominent California gay Protestant evangelist and faith healer, and who had once performed America's first public gay wedding. He had later returned to the Catholic Church and managed to be ordained in a theologically liberal order. He operated an apostolate in Michigan with a branch in Rome where he would attempt to indoctrinate seminarians to embrace Austrian economics. Both these prominent proponents of Austrian economics were heavily funded by entities tied to non-Catholic big money, and sought to make Austrian economics appear to be compatible with Catholic Social teaching. This served the interests of big money, which opposed any restrictions on economic activity that would be based on the interests of the common man rather than upon the "bottom line".

Distributism, explained Professor Doctor Maserati, called for solidarity, the Catholic principle of the widespread and fairly even distribution of wealth and power. It tended toward the principle that the ratio of wages between the highest paid and lowest paid in a social system should not be more than about ten to one. It called for a business model that limited the size of businesses, so that they would remain local and on a human scale where management and workers could be and remain personally acquainted. This was not unlike some of the best liberal arts colleges in America, which had found that if they expanded beyond a size of about

¹²⁴ Ludwig von Mises and Murray Rothbard. Von Mises' virulent hatred of the teaching of the Catholic Church is detailed by Christopher Ferrara in *The Remnant* archives at http://www.remnantnewspaper.com/Archives/2010-0215-ferrara-ludwig_von_mises_versus_christ.htm.

one hundred students in each of the four class levels, they would lose the human scale of a local community. A bigger school or company might be more efficient in terms of monetary profits, but those added profits would come at a very steep human cost. Distributism also argued for the wide dispersal of populations, enabling the majority of people to move out of huge, impersonal cities and into smaller, human-sized communities where people could know and support each other. Distributism helped to focus the economy on the ultimate purpose of human activity, which is not to maximize profits, but to form and nourish souls in such a manner as to maximize their chances of achieving eternal salvation.

Some of the most important Catholic Social Reorganization sub-committees, and their preliminary policy summaries had been submitted to the Tsar. Mikhail and his assistant, Christian Maserati, spent the next few days reviewing and discussing the following reports:

Restoration of the Nobility in the Russian Kingdom

The people of the former Russian Federation expressed their majority will, through a public referendum, to restore the autocratic Christian monarchy. The new Tsar has begun to guide the nation in the process of converting itself into the Russian Kingdom which is to be a Catholic Confessional State. The Tsar has made known his wish to reestablish the tradition of Russian nobility, a class of men and women selected by God through conception and birth, who carry the mandate to serve the people of the Russian Kingdom as leaders.

Parents and siblings of the Tsar and Tsarina will henceforth be known as Grand Dukes or Grand Duchesses. They may be assigned by the Tsar to special tasks of leadership within the kingdom. It is expected that a Grand Duke will normally oversee the military, and that a Grand Duke or Duchess will oversee each of the Federal cities which are Moscow and Saint Petersburg. The children of Grand Dukes and Duchesses shall be considered royal persons, but they in turn must marry Catholic royal persons from Russia or from other unbroken lines of European royalty, in order for their children to retain the royal status. Otherwise, their offspring will become major nobility but not royal. Grand Dukes and Duchesses shall be provided with royal palaces to serve as residences and official royal courts, in such location and for such length of time as the Tsar may determine.

Persons appointed as Dukes (governors) to rule over Principalities (states) will become major nobility, and their offspring shall be considered major nobility in all their generations, providing that both their parents are from the class of major nobility. Each Duke shall be provided, during his term of office, with a royal palace in the capital city of his respective Principality, to serve as a place of residence and seat of government. Additional Dukes may be appointed to serve as high officials in the Royal Court, and will report directly to the Tsar.

Persons appointed as Counts (local rulers) over Counties shall also

be considered noble persons, but in the class of minor nobility, and their offspring shall be considered minor nobility in all their generations, providing that both their parents are from the class of minor nobility. Each Count shall be provided, during his term(s) of office, with a County Palace in his County Seat, to serve as a place of official residence and as the seat of County government.

Certified members of the Romanov Nobility Organization are eligible for appointments by the Tsar, but the Tsar shall be free to appoint to the royal or noble station any persons, Russian or foreign, whom he believes can best serve the needs of the Kingdom. Members of the Romanov Nobility Organization may retain the status of royalty, major nobility, or minor nobility, according to the dynastic rules of inheritance that were in force immediately prior to the 1917 revolution.

Nobility of any level who cease to profess and practice the Catholic Faith may be converted to the status of commoners by the Tsar.

Education in the Russian Kingdom

The education of children is the primary responsibility of parents, who will answer to God for the formation of their offspring. The Church is responsible to guide and instruct parents, and to assist them in every way possible in their duty to provide their children with a solid Catholic education suitable to their vocations in life. Homeschooling is the norm, but cooperatives formed by local groups of parents can be acceptable. Cooperative schools should be limited in scale to a village or a neighborhood, and should be designed to keep parents intimately involved in their children's day to day education.

Curriculum recommendations should be promulgated by the Church at the national, state, and county levels, as appropriate, but parents remain free to either follow or modify such recommendations. The government has no competence to regulate education, although the city or county government may intervene where there is evidence of parents not fulfilling their duty. In such cases, the local church will be asked to assign volunteer parents of good local repute to oversee the education of such unfortunate children. The government's duty is to ensure that wages are kept high and taxes are kept low, so that parents can easily assume the cost of educating their children. Social economic policy should be designed to encourage and reward large families, and to place relatively more of the burden on those who are not able or do not choose to be generous in procreation.

At the secondary level, students displaying excellence in academics, arts, or trades may be allowed to attend city or county level "magnet" cooperative schools where their special talents can be more fully developed. Such schools can be part-time (e.g. meeting two days per week) in order to allow students to remain socially integrated in their home communities. Only in rare cases should gifted students at the high school level travel to specialized boarding schools in major metropolitan cities; such schools should be under the close supervision of the archdiocese. When possible,

school cooperatives at the secondary level having more than thirty students should offer separate classes for boys and girls, since both sexes perform better academically when segregated. A portion of tax revenue may be given to the Church by the local and regional governments for the purpose of supporting such regional schools for gifted students, since the development of special talent benefits society as a whole.

Religious minorities are tolerated but not encouraged in the Russian Kingdom. They may engage in educating their own children, but must do so separately from Catholics unless they choose to allow their children a Catholic education.

Universities in the Russian Kingdom

A University is a collection of Colleges which bring together groups of scholars specialized in each major branch of study, for the purpose of promoting the advancement of human knowledge and achievement in the various arts and sciences. It is proper for Catholic universities to receive funding from the national or regional government through the tax system, but in return universities must work to improve the happiness and prosperity of Christian society, in the practical, moral, and artistic spheres. It is the responsibility of the Tsar and his appointed Dukes, under the guidance of the Church, to oversee the quality of those holding positions of influence in universities. An annual public Oath of Fidelity to the Magisterium of the Catholic Church is to be required of all faculty for universities and colleges in the Russian Kingdom. By definition, those who refuse to take such an Oath are opposed to Truth (and are in league with error) and therefore cannot be trusted to help form the minds and hearts of Russian youth.

Religious minorities, being tolerated but not assisted by the Catholic government of the Russian Kingdom, may develop and operate their own schools or universities, at their own expense, but must clearly identify themselves by the religion which they represent.

Since ultimate Truth has been revealed to man by God and has been entrusted to His Church as the Deposit of Faith, Catholic theology is the Queen of Arts and Sciences, and Thomistic philosophy is the most highly developed method of analyzing the truth with precision of thought. Therefore, the natural arts and sciences must build upon the sure foundation of Catholic Truth in order to truly advance and not make shipwreck. In the arts, qualities of order, hierarchy, beauty, harmony, and organic development will be typical, reflecting Heavenly reality. In the natural sciences, Truth which is fixed and immutable cannot clash with apparent truth that is elicited by experimentation or research. It has happened very often in academic history that apparent conflict between revealed Truth and a natural scientific theory has proven to be illusory once additional natural information became available.

For example, Galileo egotistically insisted upon teaching as a proven fact that the sun was the center of the universe, and therefore the Church

and Sacred Scripture must have been mistaken to have declared the earth to be the center of the universe. Galileo was advised to teach his idea as an unproven theory, pending further investigation, but he obstinately (and foolishly) refused. Later, when better telescopes became available, it was shown that what Galileo had assumed to be the universe was merely a tiny solar system in one immense galaxy which in turn was tiny in comparison with an apparently infinite universe. Science now shows that it is impossible to declare what is the center of so vast a universe; only divine Authority can possibly designate a center, and God has in fact designated planet Earth as the center. Since the motion of all bodies in the universe is relative, it can accurately be said that everything in the universe moves around any one body which is designated as “fixed.” There is no longer any necessary conflict between Sacred Scripture and natural science, except in the minds of those who are “stuck” on Galileo’s erroneous dogma.

Universities must be open to honest intellectual debate, providing that such debate is based upon rational ideas or observations, and not upon *ad hominem* attacks against another whose opinion may differ. Catholic dogma, once defined *ex cathedra*, has a divine guarantee of accuracy when properly understood. Scientific theory, however, is always at best tentative and subject to revision as more information is discovered. For example, in universities in Western ‘democracies’, open debate about the theory of evolution as the origin of species is no longer allowed. But the scientific evidence now available (in contrast to the primitive biology of the mid-Nineteenth Century when Darwin wrote) now makes plain that macro-evolution (the development of more complex life out of more primitive forms) has never been observed even once, is statistically impossible, and is contrary to the laws of thermodynamics. Numerous scientists have developed theories showing that the available biological, geological, and astrophysical data reconcile much better with a young-earth hypothesis than with an ancient-earth hypothesis.¹²⁵ Such honest scientists also note that the data show the gradual disappearance of species as the earth continues to grow old, but there has never been any evidence for the emergence of even one new species. Yet in the West, such scientists are not allowed to be heard, because in Western universities the theory of evolution has become a sacrosanct dogma of the obligatory state religion of secular humanism. It must not be so in the Russian Kingdom.¹²⁶

When Western universities began promoting a new sacrosanct dogma called “global warming,” the Russian Academy of Sciences had the audacity to engage in open intellectual debate: if human activities were a significant causative factor in global warming, asked the Russians, then why were the polar ice caps also melting on Mars? The obvious possibility that variations in solar activity were the real cause of global warming

¹²⁵ Brown, Walt, Ph.D., *In the Beginning: Compelling Evidence for Creation and the Flood*. See Bibliography.

¹²⁶ Lucas, *The New Cold War*, page 119. See Bibliography.

(a trend that has now reversed as global cooling) was not allowed to be debated in the West. May the Russian Kingdom foster and perpetuate the openness and intellectual honesty already displayed by the Russian Academy of Sciences.

Finally, that which supports and fosters Christian Truth must be promoted in higher education, and that which undermines Christian Truth, being error, must be combated. History, philosophy, literature, music, painting, sculpture, architecture, civic planning, and many other fields will be truly fruitful precisely when they are guided by the sweet yoke of Christ, Who is Truth.

Healthcare in the Russian Kingdom

The treatment and prevention of disease is a Corporal Work of Mercy and is therefore inseparable from the Catholic religion. All healthcare enterprises should properly be Catholic in identity, and as such should not be operated for profit. Unlike most goods and services, which may be taken or left at the discretion of the potential buyer, all healthcare (except perhaps some optional forms of preventive care) is made necessary by falling into the misfortune of illness or disease. To be paid fair compensation for the products one supplies, or just wages for the work one performs, in caring for others, is just and proper; to make a large profit off others' misfortune is immoral.

In consultation with the Commerce Committee, we have learned that corporations (fictitious legal 'persons' without an immortal soul that must answer to God) will be strictly limited in the Russian Kingdom. For-profit insurance will also not be allowed. Therefore, healthcare must be operated as a private, personal business. The Church, which is the Body of Christ on earth, does have an enduring corporate existence, and is best able to operate hospitals, nursing homes, and specialty clinics. Physicians should normally be self-employed, and should be paid fair fees for their services. They should be allowed to adjust their fees according to the resources of the patient, so that those who are able to pay more without real hardship can help to subsidize the charity given to those who are less fortunate. For-profit insurance not being allowed, local groups should form cooperatives to spread the burden of cost for care needed in a given year. A group of local citizens who are personally acquainted with the physicians and patients can make informed decisions about what expensive care to disallow, since rationing in this world cannot be entirely avoided. Catholic clergy should be consulted to help with resolving apparent ethical dilemmas in the operation of such cooperatives.

Regulation of healthcare entities should be at the County level, and multi-county chains should not be permitted as their management becomes too far removed from the local people. Licensing of medical professionals can best be done at the Principality (state) level, and Principalities may opt to give reciprocity for each others' licenses. A state license should provide an automatic right to practice in any licensed or private medical facility without further "credentialing". Satisfactory completion of advanced

specialty training should be sufficient for the basic right to practice any specialty branch of medicine. Certification by specialty boards should be entirely optional, for personal marketing purposes, and should never be a prerequisite for obtaining the right to practice in any medical facility.

Nurses, laboratory and medical technicians, and other ancillary healthcare personnel should normally be employed either by private physicians, or by hospitals, clinics, or nursing homes.

Firms which develop medical products, including pharmaceuticals, may pursue safety certifications through private independent testing laboratories, or through private contracts with research universities. Each local healthcare facility and healthcare cooperative may determine what safety standards they will require, weighing costs versus risks versus benefits in light of the local situation. It is not the prerogative of government to intervene in the learned profession of medicine.

Each principality may conduct reviews of performance of licensed medical professionals accused of incompetence or excessive medical errors. Rehabilitation of the professional while protecting the public interest should be the goal. A presumption of innocence is to be made whenever it can be shown that those making accusations of incompetence stand potentially to gain through reduced competition.

All licensed healthcare personnel who are Catholic should make an annual Oath of Fidelity to the Magisterium of the Catholic Church, and thus become eligible to practice in Catholic healthcare facilities. Adherents of other religions may freely develop and market their own healthcare facilities, but may not practice in Catholic facilities, and must disclose their non-Catholic status in all advertising.

Healthcare practices must be regulated by the moral law. Surgical termination of pregnancy must be illegal. Abortion is always gravely sinful. The natural law, which God has dictated into the hearts of each of us, clearly teaches us that we must never kill an innocent human being. We must furthermore remember that abortion is gravely sinful also because the unborn child who is killed in abortion cannot be baptized, and as such he is denied the Beatific Vision for all eternity. Such an act of injustice is a serious crime against the salvation of souls.

Abortion can never be justified because of the sins of others. Rape and incest do not justify the murder of the innocent unborn child. Birth defects discovered before birth also can never justify abortion. Parental choice or convenience can never be a justification for abortion. The use of contraception is contrary to divine law, because God has the right to determine when conception shall occur. Furthermore, many methods of contraception (including most contraceptive pills, IUD's, and "morning after" pills) operate by causing microscopic abortions of newly-conceived children and are thus doubly sinful. Permanent sterilization procedures (vasectomy, tubal ligation) performed for the purpose of contraception can never be permitted. Therefore, the sale of contraceptive pills, procedures, or methods shall be illegal in the Russian Kingdom. Natural Family Planning, as approved by the Catholic Church, shall be permitted.

Money and Banking in the Russian Kingdom

In the Russian Kingdom, gold and silver shall be the only legal forms of money. The power to mint and issue legal tender coins is reserved to the Crown. The new Russian Ruble shall consist of one-hundredth troy ounce of 99.9% pure gold. Coins of various denominations, composed of ninety-nine percent gold or ninety-percent silver, shall be issued and put into wide circulation. In addition, the Royal Treasury of the Russian Kingdom may issue gold and/or silver paper certificates in various denominations, representing that the stated quantity of gold or silver is on deposit in the Vaults of the Russian Royal Treasury, and may be obtained by the bearer on demand in exchange for the note. Such notes must employ modern state of the art anti-counterfeiting technologies. The Royal Treasury will be required to maintain physical gold and silver reserves in its vaults equal to one-fourth of the notes issued.¹²⁷ Annual independent audits of the Vaults of the Royal Treasury will be conducted in the most publicly transparent manner possible.

There will be no need for a central bank, since the monetary system will be based on a true gold (and silver) standard. Fractional reserve banking will not be allowed. As a result, no inflation is likely to occur, and very gradual deflation can be expected as the general wealth of the nation (available goods and services) increases.

Usury will not be allowed in the Russian Kingdom. Usury is the lending of money with the expectation of receiving back the entire sum plus interest at a pre-determined annual rate, regardless of what happens to the borrower. Proper investing of one's extra saved money is to be both allowed and encouraged. Investing means that the lender is at risk with the borrower. This means that a lender will perform due diligence, and not lend money where he does not believe there is a likelihood of eventual fair profit for both borrower and lender to share. Furthermore, the lender will be motivated to assist the borrower every way he can, to help ensure the success of the enterprise in which he has invested his money. If the borrower's enterprise does not succeed, the lender loses his investment, and cannot punish the borrower unless the borrower can be shown to have behaved irresponsibly or recklessly (i.e. contrary to the agreement with the lender).

Since corporations will be strictly limited in the Russian Kingdom, both banks and businesses will tend to remain small in scale and locally based. Most businesses and banks will be restricted from expanding outside the confines of the County in which they are founded. Banks will be required to maintain reserves in the same ratio as the Royal Treasury: they must have on deposit as long-term savings (certificates of deposit) one fourth of the amount of money they give out in loans. Demand accounts (checking accounts) must be backed one hundred percent by (coin or treasury certificate) deposits. They can negotiate an agreed percentage of profit from the business receiving the loan, reflecting the bank's percentage

¹²⁷ Huerta de Soto, Jesús, Hayek Memorial Lecture, London, October 2010. See Bibliography.

of ownership of the business, in exchange for being at risk. However, if the business does not prosper the bank may lose its loan. Depositors are not paid interest, but rather gain the safety of having their gold and silver coins stored securely in the bank's vaults. Furthermore, they are eligible to receive a dividend from the bank's profits, if any, that accrued from good loans made to thriving businesses. Thus, depositors are also at risk for seventy-five percent of what they deposit (the bank must maintain twenty-five percent reserves), and thus are not guilty of extracting usury. Those unable to bear such risk can store their cash in safe deposit boxes, for which they pay nominal rent and have no opportunity for dividends. However, since the use of gold currency with only strictly limited fractional banking allowed should prevent inflation, and historically tended to produce very gradual deflation to the benefit of everyone equally, there should be no need to earn any return over time on savings just to preserve purchasing power.

Corporations and Commerce

The Russian Kingdom must maintain balance of payments with foreign nations. Russia will accept nothing but physical gold and silver from other nations in payment of debts, and will offer gold and silver in payment to other nations. To the extent that Russia can maintain balance between the value of what it sells to other nations and the value of what it buys from other nations, no gold or silver need be exchanged. Initially, the Russian Kingdom will seek to be self-sufficient. Russian workers will be paid a living wage, so that a married man employed full time can adequately (not luxuriously) support a wife and as many children as God may see fit to send them. That will mean that Russia cannot afford to purchase many goods manufactured abroad by vastly underpaid workers enslaved in third-world corporate sweat shops. Russia will sell her excess agricultural products and natural resources abroad, in exchange for gold and silver. As national reserves are built up, investment in new local businesses will be encouraged, so that Russia begins to manufacture what Russia needs. The cost of such products may be high compared to those that could be imported, but Russian workers will be employed and fairly paid, and taxes will be kept low. In time, Russian products will become known for their high quality and local variation.

Corporations will be strictly limited in size, and large corporations will be phased out (and subdivided into locally owned and operated entities) over the first five years. A colossal fictional "person" that never dies, and that lacks an immortal soul answerable to God, is a moral abomination. Business enterprises must be owned and operated personally at the local level, and in most cases should not be allowed to expand beyond the confines of the County in which they are founded. A business could be developed that sells a "business plan" or a "business system" that teaches others how to found similar local businesses. But ongoing franchise fees for the use of another business' trademark name will not be allowed. Each

local business should be in some respects unique, and should operate under its own name. Some heavy manufacturing businesses should be allowed to expand as much as to the state (Principality) level, such as steel mills or automobile manufacturers. These may be allowed to incorporate, but must be personally supervised by a group of investors actively involved in operating the business, who may be held personally responsible for dishonest, unfair, or predatory business practices. Inheritance taxes will not be allowed, so it should be possible to pass on successful unincorporated companies from generation to generation, or to sell one's interest to another investor. Some anonymous investing through a stock market could be allowed in the case of large companies, but such investors would assume the risks of part-ownership in the firm and could be penalized on a pro-ratio basis if the firm turned out to engage in corrupt business practices. There can be no "corporate shield" to completely protect large investors from liability; therefore most people ought not to invest freely except at the local level where management people and their personal reputation and business practices can be known and observed.

Mining and Agriculture in the Russian Kingdom

Catholic social policy should encourage a return to the land, where both manufacturing and agriculture should be pursued on the scale of family businesses. Corporatized "agri-business" conducted on a massive scale deprives a huge percentage of the population from the opportunity to live in close proximity to the land in closely-knit human-sized communities. Maximum production coupled with massive unemployment is not an acceptable approach to agriculture or manufacturing. Family-owned farms and small manufacturing plants distributed throughout the nation must be encouraged. Solidarity requires sound management of the land and of the retrieval of natural resources from beneath the land, to maximize long-term human good and not just immediate profit. Manufacturing conducted in a small-team approach where a limited number of workers see a product through from beginning to completion should be pursued, even if the cost of production is somewhat greater. As much as possible, work should be located at or close to home, and should take place alongside a small number of well-known workmates who can easily become personal friends and fellow citizens in a human-sized local community.

Insurance in the Russian Kingdom

For-profit insurance is unethical and will not be permitted in the Russian Kingdom. Rather, locally operated cooperatives can help to pool risks, and determine on an annual basis the actual cost of covering damages. In general, risk pools should not operate over a wider region than a county, so that leadership and participants can have personal familiarity with local customs and risks. Government at the Principality level can set aside a pool of tax revenue to offset disaster losses, and government at the national level can likewise set aside a pool of tax revenue to offset

disaster losses too great to be covered by a Principality. Workers who are employed to administer such risk pools should be paid fair wages, but the risk pools should be not for profit and should have completely transparent books supporting the annual adjustment of rates.

Consumer Financing

In general, citizens of the Russian Kingdom will enjoy greater prosperity if they are encouraged to avoid debt and to practice frugality and saving. It may take a minimum of five to ten years to accomplish a transition from a debt-based consumerist society to a savings-based productive society. Policies to encourage extended families to live together, and to make employment widely available in smaller communities, will help young couples to be able to defer purchasing a home until they have an opportunity to save. Thrift institutions, similar to United States models including the former Savings and Loan Associations or the contemporary Credit Unions, should be explored. These would be operated as housing investment companies, where lenders (the depositors) would accept being at risk for loss of their investment, and where a nominal risk-of-loss fee could accrue to depositors for allowing their savings to remain at risk over time. Home purchases should require a large down payment (perhaps twenty-five percent) and a relatively short term for repayment (perhaps ten to fifteen years maximum). Home-building cooperatives, based on American models such as Amish communities or Habitat for Humanity, may prove beneficial to keep costs of basic housing limited. Goals for the kingdom will include civic planning to make automobile ownership entirely optional, due to excellent public transportation systems and pedestrian-friendly community designs. Automobile clubs should be encouraged, where residents of a neighborhood can share ownership and use of private automobiles, since most people in a well-planned community will only have occasional need for an automobile.

Taxes in the Russian Kingdom

Taxes, a necessary evil, must be uniform, transparent, and strictly limited. Social engineering through complex tax codes is contrary to social justice. The custom of donating up to ten percent of one's income to the Catholic Church, or other charitable agencies operating according to Catholic principles, is commendable if one is able to do so without failing to provide adequately for those rightfully under one's care. Therefore, any kingdom which would dare to ask as much as ten percent in taxes from its citizens seeks to place itself above God and His Church.

The family is the basic economic unit of society, and should be left free to retain most of its income and to make decisions on how to spend that income according to personal and local circumstances. The functions of government should be limited to those few areas in which the family can not best govern and provide for themselves (such as public safety, public works projects, or national defense).

In the Russian Kingdom, the goal will be to have citizens pay a flat rate of four percent of their net income to their County (local), three percent to their Principality (state), and two percent to the Royal Treasury (national), for a total of nine percent. Annual income tax returns will be limited to a single one-sided page which can be submitted in copy to all three levels of government. Withholding of estimated taxes from wages will be required by employers only for those employees who have failed to save adequately for at least ninety percent of their taxes due in any of the previous three years.

Additional direct taxes on the people should be avoided. The government may derive additional revenues from the sale of Russian natural resources, or from tariffs on imported goods produced in conditions where workers do not receive a just living wage. Government at all levels must balance its budget annually and may not enter into any public debt.

The one exception to the rule against social engineering through taxes shall be a pro-life and pro-family tax credit for those raising dependent children or caring for retired adult relatives. For each child under the age of eighteen who lives at home, parents will receive a one percent reduction in taxes. Thus, a family with nine children under age eighteen would not pay any taxes. The same one percent tax reduction shall be granted to families caring for retired or disabled adult relatives.

Social Welfare and Rights in the Russian Kingdom

Caring for the poor, the widow, and the orphan is a Corporal Work of Mercy best supervised by individual families, or if necessary with assistance through the Church. The proper role of government is to protect families and to foster an environment in which families and individuals can flourish through responsible and moral behavior. By keeping income taxes low, eliminating inheritance and capital gains taxes, and providing a precious commodity currency that will tend to have stable or even increasing value over time, saving for retirement is made practical without “investment savvy” or “insider trading” expertise. The simple virtue of thrift, practiced over a lifetime, will normally result in adequate financial security for retirement.

Those who are rendered destitute through no fault of their own should be able to rely on charity administered through the Church, the Body of Christ. The Church can best administer institutions such as orphanages; shelters for the destitute, abused, and homeless; retirement communities; and assisted living and nursing home facilities. Centering the communal life in such institutions on the Catholic Faith will create a family-like atmosphere. Such agencies should be locally operated, guided by the local Catholic bishops, and generally should be limited to a service area no larger than a County. Vagrancy laws are appropriate to a well-ordered society, which need not tolerate homeless persons camping out on public corners. Those destitute of home or shelter should be required to locate temporarily in a county-based Church-affiliated shelter where dignified

productive work is made available in exchange for room and board, and where rules of well-ordered daily living are enforced. Destitute individuals who are found to be mentally ill should be relocated to an appropriate county-run psychiatric facility until treatment renders them fit and able to be reintegrated into society.

Living and working in the two federal cities (Moscow and Saint Petersburg) or in other culturally highly developed metropolitan centers is a privilege to be earned, and not an inherent right of citizenship in the Russian kingdom. The crown may see fit to impose qualification tests for those desiring to reside and/or work in the national capital or other metropolitan city centers. Required qualifications could include the active profession and practice of the Catholic religion; minimum levels of savings and income; proficiency in the Russian language; and minimum levels of academic, artistic, or business achievement.

The Russian Kingdom is a Catholic Confessional State. Citizens who profess the Catholic religion may live freely anywhere in the kingdom (except in restricted metropolitan areas as noted above). Citizens who do not profess the Catholic religion may enjoy the same freedom, provided they do not actively seek to undermine the Crown or the Catholic religion, provided they do not actively seek to convert Catholics to other religions or to atheism, and provided they do not seek to obtain positions of power or authority over Catholics. Repeated agitation against the established state or the Catholic religion, or repeated attempts by non-Catholics to gain positions of power or authority over Catholics, may result in the deprivation of the usual privilege to live and work wherever one chooses. To protect the general welfare, the Crown may designate certain circumscribed regions (known as “pales”) within the kingdom as places of internal banishment for those who have repeatedly shown (through behavior, public agitation, or the dissemination and teaching of anti-Christian ideas) an intention to undermine the state, the Crown, or the established Church. Those who persist in actively opposing the laws of the Russian Kingdom, despite previous resettlement to such pales, may ultimately be banished from the Russian Kingdom.

Social policies that encourage couples to be generous in procreation tend to result in larger numbers of young people answering their vocation to the religious life. The missionary spirit of the Church Militant on earth includes a tradition of many religious Brothers and Sisters serving as teachers and caregivers in institutions dedicated to caring for those in need. It is a long-established Catholic tradition that all who are needy are welcome, regardless of their religious identity. It is always hoped that the sincere charity of Christians will help to convert those who have not yet received the grace to recognize Christ for Who He is. On the other hand, Catholic Christians should be hesitant about relying upon the charity of non-Catholic people, whether Protestant or non-Christian. Such people, despite good intentions, base their policies and behaviors at least in part on error, and may place vulnerable Catholics in a condition of spiritual risk. Therefore, Catholics ought not avail themselves of the services of social

welfare institutions operated by non-Catholics, nor should Catholic social welfare agencies employ non-Catholic persons.

Law in the Russian Kingdom

The Russian Kingdom is a Catholic Confessional State. The Crown officially declares that there is one religion which is true, which is the Roman Catholic Faith including among its various rites the Orthodox Rite and the Roman Rite. All other religions therefore contain at least some error, and may be tolerated but not supported by the Russian Kingdom. The Law of Christ as taught and explained by the Magisterium of the Catholic Church is the law of the Russian Kingdom. The Natural Law, written by God on the hearts of men, and discernable by reason alone, is the more basic law. The rights of God take precedence over the rights of man. The Tsar is an autocrat with respect to men, but is an obedient servant with respect to Almighty God. The Tsar's mandate is to enforce, encourage, and exemplify obedience to the Law of Christ within the borders of the Russian Kingdom, and, insofar as possible, with all men everywhere. The Tsar has no power to make any law contrary to the Law of Christ or contrary to the rules of Christ's Church, nor does the Tsar possess any power to dispense from obedience to the aforesaid Law or rules. The several Dumas, chosen by local people, are charged with recommending such policies as shall seem to them most likely to result in any increase in justice and equity according to the Law of Christ, the rules of the Catholic Church, and the Natural Law. Any citizen of the Russian Kingdom who believes he has suffered an injustice under the law has the right to appeal, through the system of royal courts, including the right to an ultimate personal appeal to the Tsar.

Men have certain rights under the Natural Law. Men have a right to life from conception to natural death, and God has the right to determine when men shall be conceived and when they shall die. As a result, contraception, elective abortion, and euthanasia cannot be legal.

Men have a right to that true liberty which is to do the will of God, but men are not at liberty to break God's Law with impunity. Therefore, men have a right to freely speak truth, but they do not have an equal right to proclaim error. Men have a right and a duty to believe and obey the one religion which is true, the Roman Catholic religion, but cannot be forced by the state or by the Church to do so. Therefore, the state will promote the one true religion in its various rites including the Orthodox Rite and the Roman Rite. But the state will only tolerate, and not promote, other religions because they are all at least in part false.

Under the natural law, a man and a woman have a right to marry, but in so doing must promise to be faithful to their spouse until death, since what God has joined together men may not put asunder. Divorce is therefore a vice that may have to be tolerated by the state among non-Catholics, but cannot be legally granted by the state to those sacramentally married in the Catholic Church. Even the Natural Law proclaims that unnatural vice

(that is, homosexual activity) is forbidden because it is an abomination to God. Likewise, pornography, which is an offense against Christian modesty and chastity and is destructive of family life, must be forbidden. Catholic divorce, homosexual acts (including any public claims to same-sex “marriage” or “partnership”), and pornography must therefore be illegal in the Russian Kingdom. Those who marry in the Catholic Church (Orthodox or Roman Rite) must be presumed by the sovereign and the state to have forfeited any right to later divorce, although if the Church later determines the marriage to be annulled then the Principality (state) may acknowledge this reality. Non-Catholics who marry in schismatic Christian “churches” or in civil ceremonies have not publicly consented to the teaching of Christ and His Church, and therefore the Principality (state) may grant civil divorce to such parties under such rules as each Principality (state) may see fit to promulgate.

Modesty of dress and behavior is necessary for the protection and encouragement of Christian chastity. Therefore, the selling or wearing of immodest clothing must be prohibited; but again, this will be best done through rules made and adjusted at the local level. Local communities may also explore policies to protect the Catholic faithful against the spiritual and social degradation which results from vices including drug and alcohol abuse, prostitution, premarital cohabitation, and indecent entertainments.

The Natural Law teaches that God has made of one blood all nations of men upon the earth. Therefore, unjust discrimination on the basis of ethnic origin is not legal.

God calls all men on earth to become one family in the Body of Christ in the Catholic Church. Therefore, discrimination on the basis of religion is not only legal but is a requirement of Charity, for it can never be loving to leave a brother groping in the darkness of error rather than to lovingly invite him to come into the light of Truth. A Catholic State may – and in most cases must – impose a religious test for high office, because those who are unable to publicly acknowledge the Truth cannot reliably be trusted with the stewardship of the public good. It must be emphasized that the Law of Christ requires Catholics to treat all men with charity, justice, and equity, seeking by means of love and good works to draw all men to the Truth and to the one religion which is true. However, in most cases a Catholic should not be put under the authority of a non-Catholic, and therefore equivalent but separate schools, businesses, and social services will normally develop in those communities where a significant number of non-Catholics reside.

The Natural Law teaches that men and women are equal in having immortal souls that must answer to God at the Last Judgment. However, they are in general called to complementary but different vocations, since God designed them to be helpmates one for the other. A certain social standard for division of labor between the sexes is not unjust but rather reflects the beauty and majesty of creation, which is characterized by hierarchies and variations. It shall be legal for local regions to determine their own rules regarding the proper sphere of social activity for men and

women, providing that respect and charity is the motivation behind any restrictions.

The Law of Christ teaches that the worker must be paid a just wage, and that failure to pay a just wage is one of the four sins (together with murder, sodomy, and oppressing widows and orphans) that cries to Heaven for vengeance. Therefore, a man must be paid a living wage which enables him to support a wife and a large family in an adequate but not luxurious manner. Social justice may therefore require that men with larger families be paid a higher wage for the same work than a single man or a man with a small family. Employers, being for the most part locally-owned companies, have an obligation to provide security of employment to their workers in exchange for loyalty of the workers to the company and its rightful goals. It is expected that the “boom and bust cycle” characteristic of nations which lack a sound currency will not be experienced in the Russian Kingdom, since a true gold standard will be observed. Trade guilds to enforce decent working conditions and fair wages for workers in a given trade should be encouraged. Women with children should have the option to work as fulltime mothers and homemakers, and to be respected by society as making the most important contribution of all to the common good. Rules to promote these social ends will best be developed and applied at the local level, where they can most easily be altered or amended as experience requires.

As a general rule, the highest paid men in a company or in a society should not be paid more than ten times the lowest paid men. The Tsar should not be paid more than ten times the salary of the lowest paid servant in his palace, and the president of a company should be paid no more than ten times the wages of the lowest paid company employee. Granted, high officials of state may also enjoy certain privileges consistent with their station, such as room, board, and staff provided in state palaces, liberal transportation throughout the kingdom and abroad as needed for state business, and an allowance for official uniforms, supplies, and equipment required for the proper fulfillment of their office. Similarly, those with at-risk investments in productive enterprises may be entitled to a just portion of profits, if any, as a return on their investments.

The rules of the Catholic Church for the faithful should be reflected in the laws of the Russian Kingdom. Holy Days of Obligation should be obligatory legal holidays. Businesses should be closed on Sundays and Holy Days of Obligation, with the exception of businesses necessary to the preservation of life, such as medical care facilities, pharmacies, and food services.

Legal practice by solicitors, barristers, and judges must be based on justice and truth, and must not devolve into a procedural or technical game in which an unfair advantage is sought through clever manipulation of rules or laws which were not crafted foreseeing the circumstances of a current dispute. Rather, a man who perceives that he has suffered an injustice should first personally confront the man whom he believes has done him wrong, and request appropriate reparation. Only when private

justice has been denied should an injured party seek legal counsel, and then an effort should be made between the counselors for plaintiff and defendant to mediate the dispute and thus to minimize the overall cost of reconciliation. When a case cannot be settled amicably and must come before a judge, it should first be at the most local court, and should be referred for review to superior courts only in rare circumstances. The point of reference must always be the Law of Christ, and not mere legal precedent, since no two cases can have identical facts. All citizens have a right to an ultimate personal appeal to the Tsar.

The right to keep and bear arms is fundamental, but includes responsibilities. Rules should be developed at the local level to determine what responsibilities must be met by those keeping firearms or other weapons (for example, completion of gun safety classes, or a duty to engage in periodic target practice).

Substances prone to cause addiction or intoxication must be regulated. Drug addiction is a disease and should be treated as such. However, men must be held accountable for the consequences of their voluntary actions, including the voluntary acts that over a period of time result in drug or alcohol addiction. Men who endanger others by driving or becoming violent when intoxicated must be punished.

Local communities should include treatment of drug addiction in their healthcare cooperatives, but men who show a pattern of resistance to treatment should be referred to agencies at the state (Principality) level that are court-ordered and not voluntary. In extreme cases, court-ordered time in a drug-free work camp in a remote area for an extended period of time, the so-called "boot camp" approach, may be necessary for character re-formation.

Rules regarding alcohol use should be developed at the Principality level, and should draw upon available data from various modern nations.

Smoking is generally understood to be a serious health hazard, and therefore is sinful from a Catholic moral perspective. This represents a change from earlier decades when the health hazards of smoking were less well understood. Therefore, smoking in public or private buildings should be generally forbidden, but specific rules are best developed at the local level.

Mental disorders should be managed by the medical community at the local level. Government may need to become involved when patients endangering themselves or others persistently resist needed medical treatment. Such matters are best handled at the local or County level.

Suicide attempts or threats, and self-mutilation (such as self-cutting or self-burning) must be illegal, since most of them constitute attempts at manipulation and are not serious. They are, however, assaults against a valued member of society (oneself) and should be punished the same as threats against someone else. Many persons who engage in such self-destructive behaviors have been victims of severe physical, sexual, or emotional abuse.

They can best be treated through a combination of medical and

spiritual interventions. Placement for a time in a strict Catholic “boot camp” facility where rule-breaking is not tolerated can be healing for many such individuals, who are angry because of having been betrayed in a fundamental way. Often they are desperate to know that someone loves them enough to set firm limits, and they cannot be expected to enjoy adult “rights” until they have achieved the maturity to handle adult responsibility.

Transportation in the Russian Kingdom

Public transportation should be convenient, comfortable, and affordable. Cities and towns should be designed to be pedestrian-friendly. Energy-efficient railroads are to be favored over private trucks and automobiles nationwide.

Utilities and Communication in the Russian Kingdom

While competition among utility and communication providers may be helpful, there is a greater social good in developing stable local companies that can provide stable long-term employment and be responsive to the needs of local communities. Cable service providers (internet, television, and land-line phones) should generally serve an area no larger than a County, and cellular phone providers should serve regions no larger than states (Principalities), with reciprocity agreements to provide de facto nationwide service.

However, directories should be restricted to only one directory per region, so that businesses are not forced to buy multiple advertisements in competing directories serving the same local region. Directory service should therefore be a function of County and Principality governments, subcontracted at set rates by lottery to private companies.

Media (television, radio, internet, newspapers, publishing) in the Russian Kingdom

The airwaves and cable are a resource belonging to the people of the kingdom, and may properly be regulated in the public interest. Broadcasters and publications adhering to Catholic standards of decency and truth can be awarded the Seal of the Russian Kingdom. Those that lack the seal will be understood to be suspect from a Catholic perspective. Programs or publications that are overtly subversive of Catholic principles may be suppressed.

The Arts, Architecture, and Civic Planning

The Catholic and Orthodox Churches built European and Russian Civilization upon the foundations of ancient Greece and Rome, and developed organically by respecting tradition while allowing for natural growth and development. There is a need to preserve what is left of traditional art and architecture, and to engage in civic planning that reflects the values of the Catholic religion, family life, and healthy living.

Music and art powerfully influence the soul, and should be oriented toward celebrating truth, beauty, harmony, hierarchy, and right order. Much of “modern” art, music, and architecture represent a devolution from the highest forms achieved in the course of civilization.

Modern art celebrates randomness, and seeks to convey the belief that there is no Truth and no unchanging Foundation which can be known. Modern music likewise began with a neo-pagan reversion to the primal beat of “rock music,” and the modern randomness of “jazz”, and has ultimately devolved into a cacophony of formless sounds. Modern architecture celebrated the simple plainness and openness of the “Bauhaus” movement, impoverishing the soul that rejoices in the unfathomable beauty and joy of the Gothic, the Baroque and the Victorian, as well as the storied dignity of the Greco-Roman.

A Catholic kingdom will seek to foster those forms that reflect the beauty of the Heavenly Kingdom, and the highest forms that developed organically in the long course of Christian civilization.

Royal Palaces in the Russian Kingdom

The Russian Kingdom contains a wealth of magnificent Baroque palaces constructed at a time when royalty was understood as a reflection of the divine. The beauty of royal palaces and of ancient and baroque church buildings hints at the greater glory that awaits the ransomed soul in the Courts of Heaven. Palaces which have served only as museums should be returned to their original function as seats of government, and the Russian people should be welcomed to visit these glorious national treasures and to take pride in being part of a society striving to celebrate its Catholic identity.

Under the guidance of the Tsar and Tsarina, the Russian Kingdom will develop plans to refurbish the former royal residences in Saint Petersburg and Moscow. This should begin with the royal apartment in the Alexander Palace in Tsarskoe Selo, where Tsar Nicholas II and Tsarina Alexandra lived up until the tragic 1917 revolution. The palace had fallen into disrepair during the Soviet era, but was partially restored as a museum during the years of the Russian Federation.

It would now be a small matter to install modern conveniences and technology, while preserving the historic grandeur of the palace. Moving Tsar Mikhail and Tsarina Mariya into the Alexander Palace will symbolize that Russia is picking up where she left off, as a Christian kingdom. Princess Mariya and her parents Grand Duke George and Duchess Katarina should move to Saint Petersburg, and oversee the beginning palace renovations with a view to having them ready in time for the royal wedding in May. A royal crest for Mikhail and Mariya, consisting of two intertwined M's, should be designed to replace the intertwined N&A [H&A in the Cyrillic alphabet] that was used during the reign of Nicholas II and Alexandra.