
Here is the link to all OMNI newsletters:
http://www.omnicenter.org/newsletter-archive/ For a knowledge-based peace, justice, and ecology movement and an informed citizenry as the foundation for change.

Anti-cant: Cant is a word with many meanings, including insincere or hypocritical statements, esp. pious platitudes. Beware saying you hate war and are for peace, because people will measure you by your actions. Verbal opposition to war and praise of peace are very often cant. Ask the person how much time they have spent for world peace or how much money they have spent to oppose war compared to what they spent on themselves.

This first, general Anti-War newsletter follows many other newsletters chronologically because many of those newsletters are themselves anti-war (and anti-cant), on topics such as: Imperialism, Militarism, Security, National Security, Secrecy, Surveillance, Torture, War Department, War on Terror, War System, individual wars. These newsletters are largely anti-war. Here I cite some specifically anti-war writings, films, and individuals.

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Either man will abolish war, or war will abolish man.
— Bertrand Russell

About Us
MISSION
This site is devoted to the cause of non-interventionism
and is read by libertarians, pacifists, leftists, "greens," and independents alike, as well as many on the Right who agree with our opposition to imperialism. Our initial project was to fight against intervention in the Balkans under the Clinton presidency. We applied the same principles to Clinton's campaigns in Haiti and Kosovo and bombings of Sudan and Afghanistan. Our politics are libertarian: our opposition to war is rooted in Randolph Bourne's concept that "War is the health of the State."

With every war, America has made a "great leap" into statism, and as Bourne emphasized, "it is during war that one best understands the nature of that institution [the State]." At its core, that nature includes an ever increasing threat to individual liberty and the centralization of political power.

Antiwar.com is one project of our parent foundation, the Randolph Bourne Institute. It is a program that provides a sounding board of interest to all who are concerned about U.S. foreign policy and its implications. In 1952, Garet Garrett, one of the last of the Old Right "isolationists," said it well: "Between government in the republican meaning, that is, Constitutional, representative, limited government, on the one hand, and Empire on the other hand, there is mortal enmity. Either one must forbid the other or one will destroy the other."

This is the perception that informs our activism and inspires our dedication. Non-intervention abroad is a corollary to non-interventionism at home. Randolph Bourne echoed this sentiment: "We cannot crusade against war without implicitly crusading against the State." Since opposition to war is at the heart of our philosophy, and single-issue politics is the only avenue open to us, Antiwar.com embodies the politics of the possible.

Our dedication to libertarian principles, inspired in large part by the works and example of the late Murray N. Rothbard, is reflected on this site. While openly acknowledging that we have an agenda, the editors take seriously our purely journalistic mission, which is to get past the media filters and reveal the truth about America's foreign policy. Citing a wide variety of sources without fear or favor, and presenting our own views in the regular columns of various contributors, we clearly differentiate between fact and opinion, and let our readers know which is which.

The pressing need for "citizen experts" is the reason we
set up Antiwar.com. In this process, the site evolved very quickly into an online magazine and research tool designed to keep the American people and the world informed about the overseas plans of the American government. The history of our site and of American foreign policy demonstrates the demand for such experts.

The founders of Antiwar.com were active in the Libertarian Party during the 1970s; in 1983, we founded the Libertarian Republican Organizing Committee to work as a libertarian caucus within the GOP. Today, we are seeking to challenge the traditional politics of "Left" and "Right." At present, none of the existing parties or activist groups offer an effective vehicle for principled libertarian politics. Yet even in the absence of a party of liberty, we cannot abstain from the struggle. We strive to lead the non-interventionist cause and the peace movements that many respected institutions have forgotten.

Forged in the experience of the first Balkan war, Antiwar.com has become the Internet newspaper of record for a growing international movement, the central locus of opposition to a new imperialism that masks its ambitions in the rhetoric of "human rights," "humanitarianism," "freedom from terror," and "global democracy." The totalitarian liberals and social democrats of the West have unilaterally and arrogantly abolished national sovereignty and openly seek to overthrow all who would oppose their bid for global hegemony. They have made enemies of the patriots of all countries, and it is time for those enemies to unite – or perish alone.

Antiwar.com represents the truly pro-America side of the foreign policy debate. With our focus on a less centralized government and freedom at home, we consider ourselves the real American patriots. "America first!" regards the traditions of a republican government and non-interventionism as paramount to freedom – a concept that helped forge the foundation of this nation.

**THE FUTURE**

Antiwar.com is already fighting the next information war: we are dedicated to the proposition that war hawks and our leaders are not going to be allowed to get away with it unopposed and unchallenged. The War Party is well-organized, well-financed, and very focused. They know what they want: a renewal of the Cold War, increased
military spending, and a globalist mission that would project American power from the Middle East to the Korean peninsula and all points in between. And they know how to get it: mobilizing special interest groups and key corporate allies in a propaganda war designed to win the hearts if not the minds of the American people. The antiwar forces, on the other hand, are not so well-positioned. Everyone is for peace, in theory at least, but there is no one group of Americans especially disposed to work for it, outside of small religious groups such as the Quakers and the Catholic Worker movement.

Lacking a centrally coordinated leadership, without financial resources of any significance, and incredibly diverse, the organized opposition to the first Balkan war was unfocused and of limited effectiveness. Currently, the antiwar movement against a war on Iraq is considered anti-American and left-wing. However, we are changing this perception by leading the cause of the patriotic peace movement, which understands the true costs of war. Unfortunately, the organizations pushing for actions in Afghanistan, Iraq, and other areas around the world are stronger and better focused. Antiwar.com has become an integral part of the movement against these groups and for peace by disseminating accurate news and commentary.

Antiwar.com is dedicated to building an awareness of the globalist and interventionist forces that would enslave us all in a New World Order on which the sun never sets. But we can't do it without you. Tell your friends about Antiwar.com, and also help us do our job by bringing items to our attention. We are always looking for material, and we welcome your suggestions, whether of links or in the form of original articles submitted to the editors.

Antiwar.com is a ward of the nonprofit Randolph Bourne Institute. Your contribution to Antiwar.com is tax-deductible. Your contributions, whether a one-time donation or a monthly pledge, will make the difference between success and failure. While the propaganda machine of the War Party is well-oiled with money, Antiwar.com carries on the fight with little in the way of resources – except the intellectual resources to bring the facts to light. But we can't do it without your material support. To find out how, just click on the secure credit card form at the bottom of this page. You can strike a blow against the War Party and cast your ballot for peace by making a contribution today.

See the history of Antiwar.com and recent media coverage.

Jeremy Kuzmarov is an assistant professor of history at the University of Tulsa and author of a book on Vietnam and the War on Drugs and a forthcoming volume on American police training and counterinsurgency and its link to human rights abuses in the developing world.

On September 1, 1987, S. Brian Willson, a Vietnam veteran, was run over by a train outside the Concord Naval Weapons Station in Northern California while trying to block munitions shipments to the Nicaraguan Contras. Willson lost both of his legs and suffered brain damage. After his miraculous recovery, he was greeted as a national hero in Nicaragua and also received a letter of apology from Ronald Reagan’s daughter, Patti Davis, who told him that she was sickened by her father’s “aggressively anti-Sandinista rhetoric” and “absurd reference to the Contras as freedom fighters.”

In Blood on the Tracks, Willson discusses his remarkable life-journey from a young conservative to a peace activist willing to sacrifice his body in defiance of the empire for which he once fought. Willson grew up in upstate New York where he had a conventional boyhood playing cowboys and Indians and starring on his high school baseball and basketball teams. His parents were religious conservatives who supported the Republican Party, with his father gravitating to extremist right-wing organizations such as the John Birch Society and the Ku Klux Klan after losing his job as manager of a flour mill. In 1964, after graduating from a small Baptist college, Willson supported Barry Goldwater for president and advocated “bombing the godless communists in Vietnam into oblivion.”

In the Air Force, Willson’s job was to document bombing casualties in Vinh Long province, which opened his eyes to the terrible suffering caused by the war. Before going overseas, he heard Senator Ernest Gruening from Alaska give a speech describing the Gulf of Tonkin attack as a fraud. At the time, he had been
skeptical but now began to consider it in a new light, particularly as he witnessed U.S. pilots mercilessly strafe villages, killing women and children. Near the end of his tour, Willson had dinner with a Vietnamese friend, whose family showed him a postage stamp honoring Norman Morrison, the Quaker peace activist who immolated himself outside Secretary of Defense Robert S. McNamara’s office. By this time, Willson had come to feel a connection to Morrison, someone who grew up just miles from his boyhood home.

After returning to the United States, Willson participated in Operation Dewey Canyon III, “a limited incursion in the country of Congress” where disgruntled vets hurled their medals over the Capitol fence, stating that the medals were “drenched in the blood of the innocent.” Settling back into civilian life, Willson earned his law degree and worked as a public defender, penal consultant, and social worker, witnessing first-hand what he considered to be the injustices of the court and penal systems. He became increasingly disillusioned by mainstream politics after having difficulty lobbying for basic penal reforms. Willson’s political perspective was further shaped by his extensive reading in the history of U.S. imperialism as well as anarchist and socialist philosophies. While living in Washington, he attended lectures by people such as Noam Chomsky and encountered non-conformists such as Wally and Juanita Nelson, tax resisters who had been active in the civil rights movement and believed that each person had a duty to consume only what he or she could produce.

During the early 1980s, after experiencing painful flashbacks to Vietnam, Willson worked at a local VA center and aided in the Senate campaign of John F. Kerry, who later disappointed him by voting for the Iraq War. Seeing Nicaragua as yet another potential Vietnam, Willson became a tax resistor and joined in solidarity missions where he witnessed terrorist atrocities carried out by Contra operatives against rural campesinos who predominantly supported the socialist Sandinistas. As with the Vietnamese a decade earlier, Willson came to admire people who struggled valiantly in defense of their revolution. He also became connected with kindred spirits such as Charlie Liteky, a Medal of Honor winner turned peace activist, Phil Roettinger, a dissident CIA agent who had participated in the 1954 coup in Guatemala, and Bill Gandall, who had fought with the Marines against the original Sandinistas in the 1920s.

Back in the U.S., Willson gave lectures documenting Contra atrocities and attempted in vain to convince congressional delegates of the immorality of
Reagan’s foreign policy. One congressman, Douglas Wayne Owens from Utah asked him, “Why should I believe someone who looks like you,” a reference presumably to his long hair. Devastated by this experience, Willson and several cohorts from Veterans for Peace, including Liteky and Roettinger, launched a forty-day-long fast on the Capitol steps that attracted wide-scale media attention and support from celebrities. The group then attempted to block U.S. weapons shipments, leading to the fateful train wreck in which Willson lost his legs (the others were able to escape just before being hit). The conductors, as he later found out, were under orders not to stop for protestors, considered to be “pests” threatening to arouse others from their indifference and passivity.

After recovering from his wounds and returning to Nicaragua as a hero, Willson traveled to many other countries devastated directly or indirectly by U.S. intervention, including El Salvador, Panama, Cuba, Palestine, Chiapas in Mexico, and Iraq. One again he was appalled at the devastation bred by mechanized warfare while taking inspiration from those standing up for indigenous rights. Willson’s experiences ultimately helped to solidify his belief that the roots of American militarism lay with the incessant consumerism of American society. He continues his work as a peace activist and has decided to opt out of what he calls the “American Way of Life,” focusing instead on living a simple, ecologically sustainable life in rural Massachusetts. Like other anarchist thinkers, Willson believes in decentralized systems of power and self-reliant communities functioning at one with nature, which he believes hold the key to human sustainability and progress over the long-term.

Willson’s journey from conservative Goldwater supporter to radical peace activist and environmentalist is incredibly inspiring and his memoir should be widely read. Over the past five decades he has encountered the range of human experience, including the barbarism of modern war, the arrogance of power, the banality of evil, as well as the courage of peace activists and dissenters and dignity of those struggling to survive against the odds. He himself appears to carry the weight of the American Century, with all its violence and destructiveness, on his back, and which has taken a profound psychological and physical toll on him. Nevertheless, Willson has emerged strong and defiant and with a vision for the future. He is a wise and courageous man, and from him we have much to learn.

Another version of this review appeared in Z Magazine (March 2012).
AMY GOODMAN, Director of Democracy Now!

The Exception to the Rulers. 2004. Several essays, including: “In Bed with the Military,” “Psyops Comes Home” (lies told by the military), “Hiroshima Cover-up.”


“Anti-War Critics Forgotten on Oscar Night"
Adam Hochschild, Tom Dispatch, Feb. 26, 2012: "Yet curiously, for all the spectacle of boy and horse, thundering cavalry charges, muddy trenches, and wartime love and loss, the makers of War Horse, Downtown Abbey and - I have no doubt - the similar productions we'll soon be watching largely skip over the greatest moral drama of those years of conflict, one that continues to echo in our own time of costly and needless wars....The First World War was not just a battle between rival armies, but also ... between those who assumed the war was a noble crusade and those who thought it absolute madness."
Read the Article http://www.truth-out.org/antiwar-critics-forgotten-oscar-night/1330280524

War Is a Force That Gives Us Meaning
by Chris Hedges. 2002. $12.95 Pages: 224

In the introduction to his searing portrait of war, Chris Hedges writes, "I have been in ambushes on desolate stretches of Central American roads, shot at in the marshes of southern Iraq, imprisoned in the Sudan, beaten by Saudi military police, deported from Libya and Iran, captured and held for a week by the Iraqi Republican Guard during the Shiite rebellion following the Gulf War, strafed by Russian Mig-21s in Bosnia, fired upon by Serb snipers, and shelled for days in Sarajevo with deafening rounds of heavy artillery that threw out thousands of deadly bits of iron fragments." Hedges has seen war, and its effect upon those who wage it, at close range. And in War Is a Force That Gives Us Meaning, he brings fifteen years of experience reporting from the front lines to bear on the very nature of war itself, its causes and consequences, and the physical, emotional, and moral devastation it leaves in its wake.

Hedges argues that war is both a deadly addiction—a drug that offers an unmatchable intoxication, the thrill of being released from the moral strictures of everyday life—and a unifying force that provides a sense of meaning, purpose, and self-sacrifice that can wash away life's trivial concerns. But the meaningfulness of combat, Hedges suggests, depends upon the myth of war. In reality, no matter what grand cause it is supposed to support, war is simply the basest form of aggression: "organized murder." Once war begins, the moral universe collapses and every manner of atrocity can be justified in the eyes of those who wage it, because the cause is just, the enemy is inhuman, and only war can restore balance to the world. Hedges reveals the hollowness of such thinking and makes an impassioned plea for humility, love, and compassion as the human race's only hope for survival. Only when a nation can accept its share of blame and see its enemy with compassion rather than hatred can war be averted and true peace prevail.
Combining a great erudition of the literature of war—from Homer to Shakespeare to Viktor Frankl—with an unflinching focus on the particular and terrifying reality of combat, War Is a Force That Gives Us Meaning is a sobering book whose relevance could not be more pointed.

1. **War Is a Force That Gives Us Meaning** seems, at first, like a misleading title. In what ways is it an appropriate title for the book? Why might Chris Hedges have chosen it?

2. In his introduction, Hedges makes the startling suggestion that "the rush of battle is a potent and often lethal addiction, for war is a drug, one I ingested for many years" [p. 3]. How does Hedges support this claim? In what sense is war "a drug"? Who are its peddlers? How could something so horrific exert such power over so many people?

3. Hedges believes that "the only antidote to ward off self-destruction and the indiscriminate use of force is humility and, ultimately, compassion" [p. 17]. In what ways has America moved away from these virtues in the past decade? How can humility and compassion, individually and collectively, restrain nations from going to war? Why is it so difficult, and so important, to feel compassion for one's enemies? What memorable examples of compassion does the book provide?


—*The New York Times Book Review*