

Mandate vaccine?

'I got vaccinated and I wish you would ... but government should never force a treatment on people'

Politicians love force. The idea of leaving us alone to make our own decisions goes against their nature. To be sure, civilized society sometimes needs government force: police to punish killers, soldiers to protect us from foreign invaders, environmental police to stop my smoke from flowing to your lungs ...

But the political class always goes too far. Now some want medical police to force everyone to get vaccinated. I'm surprised it hasn't happened already.

"It has!" you say. "I have to get vaccinated to keep my job, for my kids to attend school, to go to the movies, a restaurant, etc."

That's force, absolutely. But it's not mandatory. There's an out — we don't *have* to work for the government, eat indoors or go to a movie theater. We can home-school our kids. We still have choice.

So far, politicians haven't sent police into homes to force everyone to get vaccinated.

They did do that once. In Philadelphia 30 years ago, a measles outbreak sickened 1,400 people, mostly children, and killed nine. The outbreak spread because

leaders of two fundamentalist churches told congregants to refuse the vaccine; God would do the healing.

Philadelphia's health department got a court order that compelled parents to allow their kids to be vaccinated.

Remarkably, "They complied with the law," says vaccine expert Dr. Paul Offit in my new video. "They were law-abiding." The Philadelphia parents didn't fight the order. That ended the epidemic.

But I doubt that vaccine-resistant Americans would be similarly compliant today. Now there's an anti-vaccine movement. I'm surprised by the outpouring of hatred for Offit on my YouTube and Facebook channels that follows my video.

Some of it is nonsense from ignorant anti-vaxxers. But I respect commenters expressing versions of the chant, "My body, my choice!"

That slogan makes a good point. We are not really free if we don't own our own bodies. (It's another reason to oppose the Drug War.) Individuals should get to decide what's put in our own bodies.

But a deadly pandemic is a special case. COVID-19 continues to kill, partly because some people refuse the vaccine. "This virus has a great many friends," complains Offit. "Science denialists, conspiracy theorists, political pundits. It's hard to watch."

"People have reason to be suspicious!" I say. "The government has experimented on people and lied to people."

(Officials once promised Black syphilis patients treatment but gave them empty pills. The CIA sneaked LSD into people's drinks. More recently, Dr. Anthony Fauci said Americans don't need to wear masks, and then he said we *should* wear masks.)

"I'm not saying that the government hasn't done things that make one trust them less," Offit responds. "Or that the CDC hasn't made statements that were incorrect, (but) such is the nature of science. You do learn as you go."

What we *have* learned now is that the vaccine does dramatically reduce hospitalization and death, and we'd all be better off if more people took it.

Vaccine skeptics point to media reports of "breakthrough" cases, vaccinated people who get COVID-19 anyway. Offit's reply? "I'm on CNN and MSNBC a lot ... I think they *want* to scare people."

They do. It raises ratings, and it makes reporters feel important.

But Offit points out that even after delta, "99.5% of people killed by this virus are unvaccinated! Ninety-seven percent of those hospitalized are unvaccinated! No vaccine works 100%."

Today's COVID-19 vaccines have now been tested on millions of people. It's clear that they are very safe and that they save lives.

It's why Offit would mandate vaccinations. That's where we disagree.

I consider vaccine refusers foolish and selfish. I got vaccinated, and I wish you would.

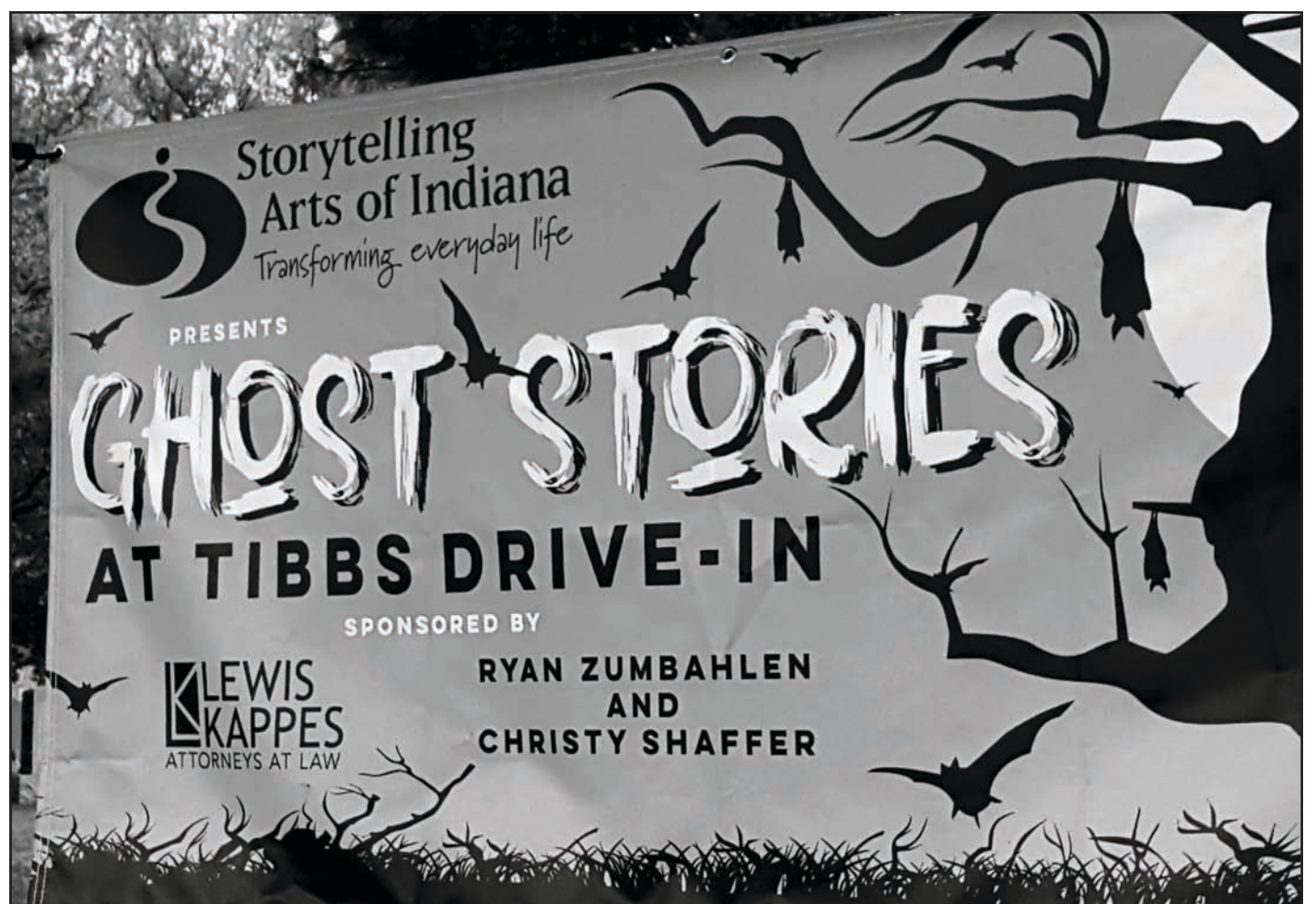
But government should never force a treatment on people. That's tyranny.

That said, I shouldn't say "never."

If you are *proven* a direct threat to others — if your behavior kills — then the safety police do have a right to step in to stop you from hurting others.

Short of that, politicians should *never* force us to put anything into our own bodies.

JOHN STOSSEL is author of "No They Can't! Why Government Fails — But Individuals Succeed."



The columnist will be part of a video shown at Halloween at the Tibbs Drive-In Theatre in Indianapolis.

Halloween scary stories will be at drive-in

Some of the storytelling performances are coming back ... live and in-person. I am so grateful for those shows and getting to tell stories on a real stage with a real audience! But there are a few still holding back, and probably for good cause. Every situation is different so, as a performer, I must take hold of each possibility no matter how it will be arranged. Here is one of the most interesting shows of this season.

Early July I got a call from Ellen Munds asking if I would like to be in the line-up of storytellers for ghost stories in Indianapolis. I always leap at those possibilities. For years I have been telling ghost stories everywhere, especially in Indianapolis, especially in Autumn. "Of course," I say without any hesitation. My mind starts to wander. Where will it be? When is the performance? I am ready to dig out my cloak with hood (because of bats), my ghostly gloves, and my spider bracelet, when Ellen says, "We will be filming the performance without a real audience." I am still in, "OK, when, where?"

Ah, the location is a bit of a secret and I cannot divulge it to you, but the when would be Aug. 28, 7 'til midnight. Hmm ... let's see, Aug. 28 might be a bit warm yet for the hood and gloves, but surely, I can wear my cape? I, of course, say "yes," put it on the calendar and go about my summer.

Each week I am careful to look at my calendar so I don't miss anything... meetings, shows, appointments, events. I also am a definite weather-checker, and as Aug. 28 approaches, I realize the air-con-

ditioner is on full time in my old house, and the temperature keeps climbing with heat and humidity warnings. Perhaps it is not that hot in Indianapolis ... funny girl,

I think. On the 27th I pack up my Jeep, Lola, for our road trip to Indy. I take a long-sleeved black dress, perfect for ghost stories, but I sadly leave behind all my ghostly accessories as the heat index forecasts 103 degrees the evening of the filming. I do toss in my lawn chair and an old towel for, well, to put it nicely, keeping the sweat off!

On Saturday evening seven of us gather for the storytelling. There are five storytellers, Ellen, and the videographer, Hannah. Hannah is the only one who looks relatively cool in shorts, sandals and a summer top. The rest of us? Well, it is a Halloween show, and we are in a cemetery so long flannel shirts and pants for the guys, long dark dresses, etc. for the women. We gather at 7 p.m., to help Hannah set up (or just watch and chat) the lights and camera. Of course, choosing the location was a bit tricky as we needed to be remote without view of any names on the graves and a good place to hang the sign with our sponsors.

All is set, and we are ready to go by 8 p.m. By now the water bottles are empty and the towels are drenched. By the time it is dark, the filming begins. Each storyteller one at a time takes the

stage ... I mean, takes their spot. Luckily Hannah doesn't catch the dripping wet towel hanging off the back pockets. I am the last teller. It is close to 10 p.m., and it is dark, and yes, a little spooky. There are no other lights except ours. I carefully sponge off my wrists and forehead before beginning my story. Nonetheless, when I am finished my hair is soaked as am I. We call it a wrap, take down our equipment, and meander out watching our footing with flashlights and cell phones.

It was great fun, and a memorable evening for all of us. I think there should be a disclaimer before the film something like, "Please excuse all the storytellers as this was filmed at 103 degrees on a calm night in August."

This video will be shown at the Tibbs Drive-In movie in October. I know how we all looked performing, but watching us on a giant screen? I am sure it will be obvious it was a bit warm on that August night. I just hope our sweat towels will not be visible!

A special thanks goes out to Storytelling Arts of Indiana, for this experience, to Ellen, and to all of our sponsors. I always appreciate the chance to work even in the dead of night!

LOU ANN HOMAN-SAYLOR lives in Angola at the White Picket Gardens where you can find her gardening or writing late into the night under the light of her frayed scarlet lamp. She is a storyteller, teacher, writer, actress and a collector of front porch stories. She can be contacted at loketoftime@aol.com.



LOU ANN HOMAN-SAYLOR

Letter to the Editor

Words are coined and redefined in deceptive manners

To the editor:
Are you anti-racist?
Don't answer this question too quickly. If I were asked, my response would be, what do you mean by anti-racist?

Today, we cannot assume shared understanding in conversation. Many words are coined and redefined in deceptive manners by ideologues, to dupe others into joining their movement. "Anti-racist" is a prime example.

Intuitively, it seems the word "anti-racist" should be understood as a person who doesn't exercise partiality, disrespect, hatred or violence toward any specific ethnicity, including his own.

"Anti-racist" doesn't mean this in the woke, Neo-Marxist worldview, though. According to them, an anti-racist is a Neo-Marxist engaged in activism. Conversely, a racist rejects Neo-Marxism and is not engaged in activism.

An understanding of Neo-Marxism is required to answer the question, then.

Marx claimed society is composed of two economic classes: the oppressors, owning the means of production (bourgeoisie), and the oppressed, the worker class (proletariat). Social justice is achieved by a redistribution of wealth and power through

revolution. The means of production are seized and placed under state control.

Neo-Marxism is evolved Marxism.

Neo-Marxists divide society into oppressor and oppressed, too. However, Neo-Marxists define the oppressor class by intersections of identity, not economic class. The primary intersections of identity are race, sex, sexuality, gender, and religion. The worst oppressor is the white, male, heterosexual, cisgender (non-trans-gender) Christian.

The oppressed are incited to discontentment. They are encouraged to view themselves as victims, whose envy, hatred, violence and theft towards oppressors are justified. Personal responsibility is downplayed.

Neo-Marxists are told they will never achieve "social justice" until power and wealth are seized from oppressors, and the system, designed to keep the oppressors in power, has been dismantled. These malcontents are led to unite and oppose their oppressors by shaming, canceling and violence.

Consistent Neo-Marxists are anti-police, anti-nuclear family, anti-Christian, anti-patriarchal, anti-Constitutional, anti-free market, and anti-America. They seek to destroy the institutions underlying society. These institutions allegedly maintain the rule of the oppressors. Once destroyed, they can impose their will upon the nation.

Neo-Marxism is racist. Race is the primary lens of the worldview. "Whiteness" is a slanderous, derogatory term applied primarily to those with white skin tone. "Whiteness" connotes evil, oppression, and entitlement. "Whiteness" is the scapegoat of personal and societal failures.

Am I an anti-racist, according to Neo-Marxist definitions? No. I oppose their evil, racist ideology. I have been united to Christ through faith and share this union with born-again believers of many ethnicities and skin tones, who are being conformed to the image of Christ. Corrupt Neo-Marxist ideology does not define my identity, purpose and community.

Why should Neo-Marxism and their words concern Hoosiers? The Biden administration is aggressively promoting this ideology. It is permeating all our cultural institutions, including government, military, education, entertainment, religion and media. Neo-Marxists are in the process of seizing the means of cultural production, and reshaping society. We are in the midst of a cultural war, involving lies and manipulation of language.

Rod Dreher authored the book "Live Not by Lies." Emigrants to the USA from Marxist nations noticed rhetoric preceding leftist revolutions in their home country mirrors what we are experiencing now. Rod's book is highly

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recommended to understand the times we are living in.

When asked how they coped under these regimes, these emigrants said they refused to live by the lies of the revolution. Being involved in a faith community helped maintain their integrity, reason and morale.

Denial of biblical morality, sexuality, gender roles and personhood of the unborn are demonic lies of the left. Combating lies involves knowing truth. Truth about man's purpose and duty to God is found in Scripture alone.

Robert Sparkman
Rome City