

WHAT IS THE BEST FORM OF GOVERNMENT?

The best government is the one that survives. Since 1066, in essence at least, England continues to have the same Norman government that King William I slipped from his shoulders. By government, we mean the formal arrangement of offices governing the state and the citizen whose practical ends serve to facilitate the happiness of the English people. And so what do we mean by best? Most beautiful? Most equal? Most pleasurable? Politics is, after all, a practical art. And like all practical arts, the measure of success is its survival: its victory.

Aristotle has been helpful enough to civilisation to categorise government into two categories: rule for self and rule for the common interest. These are further divided into the number of rulers: from one to few to many. We call the first tyranny, oligarchy and democracy; the last monarchy, aristocracy and polity.

In this context, therefore, our minds must answer this vital question of human happiness: what is the best form of government?

In short, it is a mixed constitution of the common interest variety. The best shape of government is a bigamy of monarchy, aristocracy and polity. Let us discover how this relationship garbs itself in practice.

The most important element that keeps the ebb and flow of civilisation is monarchy. Monarchy is rule by one for the common interest. A monarchy will be the executive, legislative and judiciary combined as one; not on material points that affect the various factions of the state, but the essential principles that are universally applicable to all. It is the task of the emperor, king or pontiff to ensure sound management of a nation's finances, to keep the peace and defend the realm he is anointed to rule. A monarch's duty is above the petty wagers of rocky words from the plebs. The monarch exists to grow and protect the natural laws for the shining benefit of the common interest. And what greater examples of monarchy do we find than in Alexander the Great, Emperor Augustus and the broad minded Napoleon Bonaparte? With the monarch comes the nation's eternal vision and, with will power, the ever lasting success of it people. For there is no better way to guarantee justice, advantage and honour than with a contestable monarchy.

Beside the monarch, the next most important element of the finest form of government is aristocracy. When my lips speak of aristocracy, I do not speak of the effeminate dandies of the 18th century: periwigged gentlemen devoting their lives to intolerable pleasure and unquenchable lust. The true aristocrat is a man of honour. A man well versed in learning, virtue and natural gifts; beside material possessions and civic duty. The true models of aristocracy are not the Charles Foxes and Lord Norths of the world; the title belongs to Achilles, Aeneas, Scipio and the Howards. For aristocrats are characterised by custom and education in pursuit of its preservation; far from the vulgar grumblings of oligarchs' hearts: profit and status for self. Aristocrats are rulers in waiting: brave knights and prudent judges accustomed to the greatest virtues in life. Aristocracy, like trees in a forest, is not solely dependant on descended inheritance but a question of survival. And though most noble families survive forever, aristocracy is the realm's greatest arena. And in our pursuit of

happiness' growth and preservation, it must always be this way. The way to greatest justice, advantage and honour.

The final piece of the best form of government is the polity. In Rome, these were called 'the popular assemblies'. Today, we would best understand this as the Church. Not the Church of England, but the whole faith of practitioners in the natural law: especially in the Christian fashion (especially so the Roman Catholic). Distinguished from the Commons (which with the Lords together form the aristocracy of Parliament), the polity is the public talk shop of the people. It is a place for all men to converse side by side regardless of age, wealth or office. It is a time to recall the fundamental duties of state and citizen and to discuss these with our neighbours. And so this is why you must go to church. For church is to Christendom as the forum is to Rome or the Acropolis to Athens. It is in these hives of fate that the people express their will and their intentions; not in the oligarchic charade of modern elections. And some will come out of emotive superstition (Jews) as others out of reverence for the natural law and reason (Greeks) to form the universal church of God. It is from here that nobles learn to govern, and from nobles kings learn to rule. And so, for justice and eternal success in the state, the polity is the final component to a competent state.

My friends, a common interest state is the best state. Malicious thoughts would have you believe otherwise. It is these toxic democracies and oligarchies we live in which continue to pollute our dreams and spoil our happiness. The angelic sisterhood of monarchy, aristocracy and polity is the surest route to your happiness. Only in them will you find the worthy guardians of the common interest. Join me on my quest to restore the true order of government, and your will power will be your only obstacle. Do nothing, and you slit your own throats. Think, choose, act.