

WHAT EXACTLY IS THE MOST EFFECTIVE STATE?

Purity is born from the plains of oblivion. In these troubled, feckless times, we find much chaos in the world. Sophistry, open faction, sedition... But it is from such problems that — like a miner in gold-rich Africa — through hard work, we create our best solutions. The disease of falsity has rapidly spread these past few years alone. Decadent worship in pleasure has chewed much of the world in guilty addiction. Nowhere is this more true than in my native England: former imperial power to backstreet brothel of a country! We see this in dysfunctional families. We see this in rejection from tradition. We see this in schism. And so, as the hand of the natural law, I decree the following arrangement as the most effective system of government, and more to the point, a call for you to join me in its implementation. And so being the will of nature, so too is it the will of God. By adopting this system, we shall protect our tradition and our liberty. By rejecting it, we consign our fate to the throne of Satan. Therefore, I call to you, wise reader, to join me in protecting the most effective state from corruption of false ideology. That is, to keep the traditions of reason and sense in order to grow and protect the most strong, successful, victorious collection of individuals who come together now and always; through defence from falsity, enrichment in assets and honour in virtue. Following the revelations of Aristotle, this will be made clear.

Form

Our first necessity is to know the form of an effective state. Quite simply, this is a mixed constitution of monarchy, aristocracy and polity. That is, rule by one, rule by few and rule by many for the common good. This formal arrangement of offices is the most effective constitution: blueprint of Rome; blueprint of England.

Monarchy

The monarch rules by one for the common good; characterised by power in pursuit of security. That is, one executive magistrate ruling for the universal needs of all citizens; characterised by the art of persuading others to do as the state wills in pursuit of happiness (an activity of the soul in accordance with perfect virtue). Like the noble kings of old England, their duty is to choose the best solution to each problem of a universal necessity (primarily defending the realm, keeping the peace, education (including upholding the right Roman Catholic faith) and public finance. All monarchies are openly contested, but the appointment of a successor by a predecessor; then the Salic rule are best; if the people consent (that is, absence of rebellion) to the monarch's rule.

Aristocracy

Aristocracy is rule by few for the common good; characterised by custom and education in pursuit of its preservation. The chief of all customs being the law (equity, decrees, common law, then statutes). As for education, this is being mindfully virtuous in self, and teaching this to others, in accordance with the natural law. With the consent of the monarch, the aristocracy are to identify, solve and execute such solutions to universal problems. Where the monarch is preoccupied with higher priorities of state, the monarch is to appoint officers of state from this constitution (like Lord Treasurer, Lord Chancellor and Archbishop) to execute the solutions to state problems in his name. They are also to counsel the monarch in forming the best solutions to his (and so, the state's) problems. This group of noble officer holders is known as the monarch's council; although, all

nobles are also to be part of his court so that the best virtues may be exchanged between the two for dissemination to the other orders, and so for the growth of the strength of the state.

Polity

The polity rules by many for the common good; characterised by discussion in pursuit of freedom. What is to be discussed by the polity is the problems and solutions to universal problems (which are to be raised to the monarch's council), and by freedom, we mean the natural, unforced choice to excel in one's virtues. Polities are best facilitated in public assemblies in each manor (urban or rural settlement): for which the parish church was designed. An assembly is to be called weekly; all discussions are to be sent to the monarch's council which will then verify, execute and, decide, if necessary, the solutions to the problems.

The Church

It will be the duty of the Church to aid citizens for the common good through education in spiritual matters within, but also for aiding in material matters without which apply to individuals, or groups of individuals, instead of the universal needs of the state. This is done through the service of charity in order to preserve custom and education; so as to avoid the characteristics of property in pursuit of money which would turn the church from aristocracy to oligarchy: a constitution most suitable and only acceptable to commerce.

The citizen

There are five classes of citizen; each with different degrees of superiority.

Nobility

- State officers (Censor, Lord Chancellor, Earl Marshall)
- Municipal officers (Earl, Viscount, Baron)
- Landlords (leasers of land to a tenant)

Knights

- Ordered knights (accolade from head of order: monarchs, prelates)
- Knights in common (accolade by another knight)

Skilled labour

- Liberal professions (priests, lawyers, physicians)
- Technical professions

Artisans

- Traders
- Merchants
- Manufacturers

Municipal labour

- Farmers

- Work hands
- Couriers

To have an effective state, regardless of the names used for particular offices, it will follow this form.

Matter

Of all effective constitutions, there will follow the following general material arrangement: censorship, justice, diplomacy and chancery. Let us examine each.

Censorship

Censorship concerns itself with two provinces: the people and public finance.

Of the people, it will categorise and assess their wealth, uphold public morals (in line with the natural law) and prevent harmful acts against the common good morally.

On public finance, or economics, it is the duty of censorship that factors of production are used most efficiently by the state, and its citizens, at all levels of government; that income is derived from such factors in addition to taxation and that these are spent only on defence, justice, public works and education (from schools and universities to the Church). All other resources are for the private individual to do as he pleases; to which recourse is to be had to the natural laws of commerce.

Justice

The next material concern of any effective state is the application of justice. This is categorised fourfold: the laws, its enforcement, its application and its execution.

The laws are those customs and decrees (from equity to letters patent and closed, to common law rulings, to statutes) which are the public rules governing the relationship between state and citizen, and between individuals citizens or bodies corporate.

The enforcement of the laws is the duty of the constabulary, or other like force, whose prime duty is to protect the state from injustice, then to keep the peace and then to enforce the particular laws which are *mala prohibitum*.

Once the laws are enforced, they are then to be administered. This is in a court of law. Jurisdictions will depend on the category of dispute and severity of it; granting the right of appeal for matters of law and to be tried and translated into interpretation of law through common law case law.

After trial and conviction comes sentence. And it is the executor of sentences to punish violators of the law through execution. In order of severity, punishments for violations of the law (from treason to felony to misdemeanour) are as follows: capital punishment, corporal punishment, incarceration (which should only be used for remand alone), community service, fines and cautions. All crimes tried erroneously will be pardoned.

Diplomacy

The next material affair general to all states is matters of diplomacy. By diplomacy we speak of negotiation, intelligence and war.

Just as justice concerns itself with security within, diplomacy concerns itself with security without and between states alone or as factional alliances. This is achieved through embassies, negotiations and treaties; alongside the flattery and performance customary of foreign relations.

When states become hostile against another, it is the duty of the effective state to exploit the intelligence of another. It will know as much information about the enemy as possible: including defence capabilities, leadership, logistical supplies, environmental conditions and cultural traditions in order to exploit weaknesses to prevent war, or in the worst case be a step ahead in that game should it come about.

Failing diplomacy and failing intelligence, the final concern of the state is war. War concerns itself with attack and defence for victory or defeat. Victory in war does not depend on numbers or mere courage; only skill and discipline will ensure it. At first, an effective state will identify her enemy. Then, she will identify her nature (naturally, and of its people) before crafting grand strategy, strategies, operations, tactics and unit development for total victory of the effective state.

Chancery

The aforementioned three pillars of accidental features to support the essential constitution of the state are only possible by virtue of chancery. By chancery, we speak of the creation and communication of orders for the operation of the state. These include letters patent and closed, charters, case law and statutes for laws; warrants and writs from court orders; manuals and books for guiding officers on the art of statecraft.

Efficiency

Like the Roman Catholic Church, the efficient state is the product of God directly through Christ.

Just as the world has the Church for matters spiritual; so it has the Roman Catholic Empire (or Christendom) for matters temporal. Though this be but a present potentiality, it is to this template that all men speak with respect to universal temporal government. The *jus commne* assumed this so to be.

And just as states have state churches within, so is this universal Empire made of kingdoms. And as churches have dioceses and parishes, states have counties and manors.

Whatever name we grant them, by sense and by reason, this is the natural categorisation of the world in matters temporal. A world categorised accordingly to natural boundaries, natural hierarchies and so natural law.

And what is natural comes from God.

Finality

What is the purpose of the state?

The state exists to grow and protect itself through strength, unity and independence. It does so to avoid weakness, defeat and failure through defence, enrichment and honour.

To grow, a state will add to itself: in quality or quantity. It will change brick for marble or it must acquire more land. To protect itself, a state will keep what progress it makes, and prevent others from taking from them.

By strength, we speak of power: the art of persuading others to do as one wills (physically or spiritually). By unity, we speak of the universal needs of all citizens having alignment into one shared vision at all times. By independence, we speak of a state's abilities to achieve its goals without the aid of begging or allowing foreign states to aid in its affairs; its citizen families acting autonomously to meet their particular needs; with the continued vision of municipal states and the Empire of Christendom aligned as one to the state in their general accord.

Weakness, failure, defeat: these are the indications of states failing to fulfil their vision, or lacking the capacity so to do.

A defended state is one which is free from debt, rebellion or war. An enriched one is a prosperous one; whereby her citizens are at liberty to acquire the necessities, conveniences and luxuries of life (being gratefully aware of this compared to other places and times). An honoured state is one in which all citizens are using perfect virtue for the fulfilment of self and state overall.

Peroration

Like flesh slopping off our backs, we know painfully well that the world is in decline. Ideology, sophistry and corruption are driving civilisation asunder! The solution is to return to nature. To return to the natural order of government created by God for our happiness. Through a mixed constitution, the effective engines of state, the temporalisation of ecclesiastical government and to grow and protect the state from idle weakness, we shall make our world a happy, healthy, safe one to live in. This is the government of nature, the government of reason, the government of God. And so, sprung from the Church, God's Empire lays dormant: unclaimed. And in this name, by right of conquest, I take the office of Viscount of Lewes and Baron of Haywards Heath. Like Rome, I shall change these humble acres of Sussex into the pride of God's empire on earth. But by neglecting the system, by continuing faction and self interested party politics, you will delay our future and crush God's plan for happiness. So claim your jurisdiction, join me as nobles and together we shall work to build God's empire on earth.