

"All that is necessary
for the triumph of
evil is that good
men do nothing . . ."
— EDMUND BURKE.



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The Reeds of Runnymede

*A poem commemorating the signing of Magna Carta
Runnymede, Surrey, June 15, 1215
Rudyard Kipling (1865-1936)*

AT Runnymede, at Runnymede,
What say the reeds at Runnymede?
The lissom reeds that give and take,
That bend so far, but never break.
They keep the sleepy Thames awake
With tales of John at Runnymede.

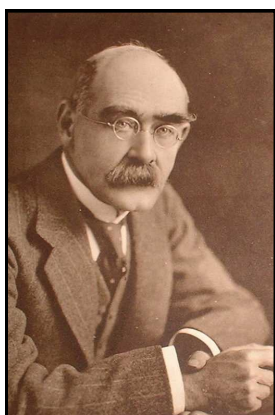
At Runnymede, at Runnymede,
Oh hear the reeds at Runnymede:—
“You must n’t sell, delay, deny,
A freeman’s right or liberty,
It wakes the stubborn Englishry,
We saw ’em roused at Runnymede!

“When through our ranks the Barons came,
With little thought of praise or blame,
But resolute to play the game,
They lumbered up to Runnymede;
And there they launched in solid line,
The first attack on Right Divine—

The curt, uncompromising ‘Sign!’
That settled John at Runnymede.

“At Runnymede, at Runnymede,
Your rights were won at Runnymede!
No freeman shall be fined or bound,
Or dispossessed of freehold ground,
Except by lawful judgment found
And passed upon him by his peers!
Forget not, after all these years,
The Charter signed at Runnymede.”

And still when Mob or Monarch lays
Too rude a hand on English ways,
The whisper wakes, the shudder plays,
Across the reeds at Runnymede.
And Thames, that knows the moods of kings,
And crowds and priests and suchlike things,
Rolls deep and dreadful as he brings
Their warning down from Runnymede!



Left: Rudyard Kipling

Right:
View over Runnymede Island.

Source: Wikipedia—creative
commons



THEY SETTLED JOHN AT RUNNYMEDE

Sir Arthur Bryant in the first of his trilogy "A History of Britain and the British People", Vol.1 gives the reader a background of events leading up to that most famous and important of landmarks in English constitutional history, the signing of Magna Carta.

Ever since the days of Alfred the Great the monarchy had been implanting in the English the habit of acting together. The great alien princes who had grasped in their strong hands the sceptre — Canute the Dane, William and Henry the Normans, Henry II the Angevin - had all strengthened it. It had become natural even to Anglo-Norman barons to act with and through the Crown. They still tried to do so when its wearer of the hour became their oppressor and enemy.

The closing years of Henry II's long and germinative reign were embittered by the rebellion of his restless, turbulent sons. The eldest having died before him, he was succeeded on his death in 1189 by the thirty-two-year-old Richard 'Coeur-de-Lion'. During Richard's ten years' reign he was almost continuously out of the country, the judges and officials his father had trained continued to enforce justice and order in his absence. But the real test for them and Henry's rule of law came after the succession in 1199 of the latter's youngest son, John. This erratic and moody tyrant, who inherited much of his father's genius but none of his creative capacity, used the legal and administrative machinery he had inherited to subject the landed classes to intolerable and arbitrary taxation.

He levied scutage after scutage — the composition which tenants-in-chief and the military vassals had to pay in lieu of the service in the field by which they held their lands — not only after his campaigns but before them, so getting their money whether he incurred the expenses of a war or not.

While his father in thirty-five years had levied only eight scutages and his crusading brother two, John in fifteen years imposed eleven, several for service on campaigns which never took place. Up to this time, the extent of such service and of composition for it had been limited by feudal custom, but John varied it at his pleasure. The rate at which it was assessed was almost double that of his brother's day.

As well as scutage and the customary feudal aids from his tenants-in-chief, John imposed levies on the capital value of all personal and moveable goods — an impost originally instituted for Richard's crusade to recover Jerusalem — and at least seven general tallages.

Tallages - an occasional tax levied by the Anglo-Norman kings on crown lands and royal towns. Some of these, like Worcester, Northampton and Oxford, had to pay three or four times as much as they had paid before.

When his tenants' estates, through death or other cause, fell into his custody John stripped them by special tallages of almost their entire realizable capital.

He seized men's children as hostages and trafficked the wardships of minors and the marriages of heiresses to the basest agents.

He made mercenary captains sheriffs, and simultaneously allowed them to hold judicial office, so enabling them to blackmail property-owners with vexatious writs and false accusations.

Summonses were issued in order to extract fines for non-attendance, writs were withheld or sold at exorbitant rates,

crushing penalties imposed without regard to the nature of the offence or means of the accused, justice delayed or even denied altogether.

The elaborate fiscal and legal system of the two Henrys and the great justiciars (early English judicial official of the king) was turned into a merciless machine for extortion.

In the light of his son's use of it, Henry II's achievement had presented England with a terrible dilemma.

The great Angevin had convinced the nation and even its feudal magnates that, after the disorders of Stephen's reign, security and prosperity for all depended on the supremacy of the Crown. He had created a legal and financial machinery for making that supremacy effective, and a self-renewing school of trained administrators to operate it. But when his son proved a diabolical maniac, who used the royal power to make life intolerable for his subjects and alienated everyone in turn, those whom Henry had made the agents of that power were, little by little, driven into making a choice. They had either to destroy it, and with it the order and unity on which the prosperity of the realm depended, or subject the wearer of the crown himself to it.

The first course might have been easy; the second was superlatively hard

It is the supreme measure of Henry II's achievement in educating his greater subjects that the best of them chose the second, and carried their reluctant fellows with them.

Yet the very cunning and ability of his son John also impelled men to that wiser choice. Had John been a weakling as well as an impossible king, the monarchical power which had become the expression of England's unity could scarcely have survived the storms raised by his misdeeds.

Yet for all his periodic lethargy, when driven into a corner he fought back with a fury that made even the most reckless or arrogant opponent chary of going to extremes. It was no child's play to dash from his hands the sceptre and rod he misused. The alternative of restraining and controlling him — and with him the royal power — was thus kept open.

It was an alternative, too, to which Englishmen now instinctively turned. It was of the Crown that they thought when they used the word England, for without it there would have been no England.

Physical Power of the Barons Needed To Withstand the Tyrant

Only the barons, with their armour, horses, castles and men-at-arms, had the means to withstand such a tyrant. Even for them it involved intense danger. But they had been driven to desperation.

Some were reactionaries who sought to restore the untrammelled rights of provincial feudalism. Others were selfish bullies who wished to free themselves from royal control in order to oppress their weaker neighbours. Most, however, were members of the new aristocracy of office which Henry II had used to discipline the older nobility and fashion the administrative machine which had now been turned into an instrument of irresponsible tyranny. They were strongest in the north, where authority had always been left to the man on the spot and where local magnates

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were used to defending themselves against Scottish raiders. It was these northerners who, goaded beyond endurance, in the summer of 1213 refused a royal demand for scutage. In this they were acting beyond their rights, for it was part of the feudal law that an overlord could tax his tenants-in-chief to support his wars. But they maintained that such a right could be denied if it was not used justly and within the limits set by custom.



Abbey ruins, Bury St. Edmunds, Suffolk, England

Words on Plaque in the grounds of the Cathedral Church, Bury St. Edmunds

Near this spot on 20.11.1214AD Cardinal Stephen Langton and the Barons swore at St. Edmund's altar that they would obtain from King John the ratification of the Great Charter

* * * * *

Where the rude buttress totters to its fall,
And ivy mantles o'er the crumbling wall;
Where e'en the skilful eye can scarcely trace
The once High Altar's lovely resting place,
Let patriotic fancy muse awhile...
Amid the ruins of this ancient pile,
Palace and Abbey moulder in decay –
Cold death enshrouds the learned and the brave.

Langton – Fitz Walter – slumber in the grave,
But still we read in deathless records how –
The high-souled priest confirmed the barons' vow;
And freedom, unforgetful still recites,
The second birthplace of our nation's rights.

*J.W. Donaldson Scripsiti
J. Musket Posiut 1847*

FIRST CLAUSE OF MAGNA CARTA: DECLARES AGAINST MONOPOLY OF POWER

The barons and clergy met at the High Altar of the Abbey in Bury St Edmunds in 1214 to swear an oath of allegiance to each other to force King John to accept the Great Charter. This year the nation is commemorating the 800th anniversary of the sealing of Magna Carta at Runnymede on 15th June 1215.

It is time for us all to recall and recount this very important historical period. While people – and especially politicians – still speak of the 'Rule of Law', Eric Butler reminded his readers the modern concept of the Rule of law is far removed from the concept of English Common Law. Englishmen once spoke less about wanting justice, which can be an abstraction, and more about their rights, rights stemming from a tradition rooted in the Christian philosophy.



At Runnymede 800 years ago, the Barons provided the physical sanctions in their efforts to make King John accept their demands, but these in turn were modified by the spiritual sanctions of the Church.

The first clause of Magna Carta reads: “That the Church of England shall be free, and enjoy her rights and liberties inviolable”. This was imposed on King John as a declaration of independence in certain well-defined areas

from interference by the Crown or any other power concerning matters of religion - these things which belong to God. It was a declaration against a monopoly of power. The underlying concept of Magna Carta was to establish every individual, irrespective of his station in life, in his rights. It was a striking manifestation of the application of the Christian concept of the sovereignty of the individual, as was English Common Law, one of the most priceless aspects of the essential Christian heritage.

(Continued on page 8)

MONEY IS NOTHING BUT FIGURES REPRESENTING GOODS AND SERVICES

Why let people create these figures to our disadvantage?

Speech of Bishop Mathieu Madega of Gabon – delivered at Rougemont QC Canada

* * * * *

More than 50 priests and faithful of Africa and other countries attended the session, including Bishop Mathieu Madega Lebouakehan, Bishop of Mouila and President of the Conference of Bishops of Gabon. It was his third participation in such a session in Rougemont.

Bishop Madega became an ardent proponent of Social Credit, talking about it everywhere, even during his visits in Rome (he delivered personally to Pope Francis our book of ten lessons). Here are extracts from what Bishop Madega told us at the conclusion of our study session in Rougemont, on August 28, 2014:

Bishop Mathieu Madega Lebouakehan

"The Lord says to my Lord: 'Sit at My right hand until I make your enemies a footstool for your feet.'" (Psalms 110:1)

We have come to take part in this session, and we thank the Lord. And to try to meditate upon this "treasure, which I have made my own", Jesus tells us in John, 10:10, "I came that they may have life, and have it abundantly." Therefore:

- 1. We must live.**
- 2. To live, we must satisfy our basic needs and even our secondary needs.**
- 3. In order to do this, we need to work.**
- 4. But, in working, we cannot obtain everything that we need.**
- 5. We therefore need to exchange what we have with others.**
- 6. What, then, is the means of exchange?**

Let us say that we will exchange a quantity X of product A with a quantity Y of product B. In this exchange, money is nothing but a unit of measurement of the value of the products. This unit could be either maple leaves, rocks, feathers... or money. Money is therefore conventionally accepted as means of payment in exchanges between producers and consumers. Mark you; today it is not those who are buying the products, goods and services who create the money, but others. These means of payment are controlled by other people, for their own benefit. (*Note: nowadays, as Douglas explains, money is more a means of distribution than a means of exchange.*)

The issue is this: we want to exchange products and services among ourselves in order to live. Why then, do we permit others to interfere in our transactions, to our disadvantage — and always to our disadvantage? If these people intervened to make our exchanges easier and allow us to live in peace, no one would complain; so how can we explain that, within our exchanges, we let someone else make life more complicated?

Let us sit down together and make a decision: let us banish from our midst this capital sin of laziness. Why do I say this is a sin of laziness? Because, even though these other people who control money do it in a way that harms us, we let them think on our behalf, we let them decide our fate.



Bishop Mathieu Madega proudly shows the pectoral cross he received as a gift from Cardinal Lacroix of Quebec City, when he celebrated the Mass at Quebec City's cathedral on Sunday, August 24, 2014.

To this we must say, "No, no and no!" What, then, should we do?

Let us begin by "thinking" in the official light of the teaching of the Catholic Church, along with Douglas, Louis Even and the Pilgrims of St. Michael. Then, let us take action, and live as happy and as prosperous as Divine Providence will permit. Living, of course, in accordance with the Will of God our Father. Live in peace with God, with others, and with ourselves.

We should think like this: Money is nothing but a number, figures, digits, a symbol. It is not the "number" that is the real wealth. Here I have a paper on which I write the words, "nine chairs". There is obviously a difference between this paper, and the 9 chairs stacked in the corner of the room. If I crinkle up this paper and throw it away, it is gone. But the nine chairs do not disappear. The fact is that, the figures on the paper are just that; figures. These figures are accepted as means of payment because they allow us to live, to purchase goods and services.

To accept, as we do today, that we must starve to death because of an absence of figures is not worthy of anyone who "thinks"! With or without the paper on which I wrote the words "nine chairs", the nine chairs actually exist, materially speaking. The figures are not the chairs; they are simply a symbol of the chairs, and a symbol is not the real thing. Money is a ticket, a symbol that represents something that is real (e.g. products). I

(Continued on page 5)

think we understand now that it is not money that is the real wealth...

In the book, "The Social Credit Proposals Explained in 10 Lessons", by Alain Pilote, we read, "...one country freeing itself from this dictatorship and issuing its own interest and debt-free currency, setting the example of what an honest system could be, would be enough to bring about the worldwide collapse of the bankers' swindling debt-money system."

I would like to add to this, one word; effectively. "...one country freeing itself effectively from this dictatorship..." Not by giving the system a new facade, as though changing the color with a fresh coat of paint. No, it must be done with a national consciousness, that everyone will see that this is the path to true freedom.



Mass during our Congress on Sunday, August 3, 2014, at St. Michael's church in Rougemont, with the priests who took part in our study session. In the center; Bishop Madega of Gabon.

Someone pointed out that nature does not lend to anyone. What has God ever loaned to any of you? He has given you everything! And if God gives us everything, why then do some bankers appropriate for themselves what God has given us, and then lend it to others? Do you find that normal? But what is the problem? The problem is that, he who covers up the crime is the biggest liar.

To take it a bit further we can say that we are all children of God our Father, Creator of Heaven and Earth. And if God who gives us all the goods of the Earth, started charging us interest, making His children slaves — would you find this normal? All too often we turn from God — Who is the Light of the world — and we fall into darkness.

To face the academic world, we must discover the truth of the facts. But it is not only rationality; we also need a living faith. In faith we love even the "bad" bankers. With love, we can overcome evil.

What more can I say to you, my friends? When I came here the first time you tried to convince me... and the second time, again... this is now my third time here and I am persuaded. To have persuaded me, two things were necessary:

1. To speak well of my God and of my Church. If you do not speak well of my God and my Church, I will listen with love, and I will ask you if we can walk together, but do not speak badly of my God or Holy Mother, the Church.
2. The subject must be rational and logical. If it is not rational or logical, I can not walk with you. I want you to remember that Social Credit is applied Christianity. Only one person can raise us up; that is the Risen Christ. Let us all remain united in faith, hope and charity.

-- + Bishop Mathieu Madega Lebouakehan

Ref: The Michael Journal Oct/Nov/Dec 2014

Ref: <http://www.michaeljournal.org/10lessons.pdf>

THE KNOWABLENESS OF FINANCE by Will Waite

It is the purpose of Social Credit proposals regarding finance to make the figures fit the facts.[1] In other words, the subordination of finance to reality. It would be expected in this age of confusion, where perspective and reality are taken for the same thing, that someone might ask, 'what reality?'

At present we allow the language of finance to shape our perception of reality. Under the spell of this outlook, the money shortage makes scarce that which is abundant, resources of people, unemployment of leisure, and labour saving machinery a slave driver. It turns facts into figures. The financial system makes the instrument we require to carry out our business a liability and a limitation against the very wealth it was created to represent and distribute. It's like a tractor designed to get bogged.

There are a great many things destined to remain unknown to us. Finance is not one of these things. Man created the system in its entirety. It is a machine driven by people in pursuit of objectives. Can we know the truth about how a kettle works? Of course we can. Can we isolate what is wrong with it when it doesn't work? Again, yes. And when we discover the problem, we fix it so that it boils water, or we throw it away and get a different one.

It is high time we examined, as individuals, the machinery of the financial system. To think about what we want of it and how we can get this machine to do the things we want it to do. We do not want a government from our economic system. We do not want employment for the sake of employment and we do not want all this waste and war.

Ref: <http://www.socialcredit.com.au/easy-blog/entry/48-the-knowableness-of-finance>
<http://alor.org/Library/Douglas%20CH%20-%20The%20Control%20and%20Distribution%20of%20Production.pdf>

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See mass migration for what it is – invasion

An essay by Robert Henderson, 16 May 2015

The French writer Jean Raspail's "Camp of the Saints" describes a situation not unlike that of the present exodus from North Africa and the Middle East. In Raspail's book the invasion is by large ships crammed with Third World migrants coming to Europe where the ships are beached and the migrants flood into Europe, a Europe which has lost the will to resist because of decades of politically correct internationalist propaganda. Europe and eventually the entire developed world falls to the invasion of the Third World hordes who are armed only with their misery and the Pavlovian response of First World populations brainwashed to believe that they collectively are to blame for third world ills and who consequently cannot morally deny the invaders entry to their lands. This is the scenario which is now being acted out in the Mediterranean, but with, in the main, small boats, rather than large ones carrying the immigrants.

The stark truth is that mass immigration is invasion resulting in the effective colonisation of parts of the invaded country because immigrants from a similar background have a pronounced tendency to congregate in the same area. Any other description of mass immigration is wilfully dishonest. It is as reasonable for a people to resist invasion by mass immigration as it is to an invasion by an armed invader.

Anti-immigration parties are on the rise because all over the developed world their elites have ignored the wishes of their people and forced mass immigration on them. In Britain (and many other first world countries) this has been accompanied by the increasingly punitive application of the criminal law to those who protest about mass immigration and its effects.

Nor is it only the developed world. Everywhere mass immigration is abhorred, for example, in South Africa where the government has just had to send in the army to stop attacks on migrants

The promotion of mass immigration is a particularly deep treason, because unlike an invasion by military force the legions of the immigrant army are disparate and cannot be readily expelled. Where mass immigration is deliberately promoted by a government, as happened under Blair according to ex-No 10 advisor Andrew Neather, to deliberately change the nature of a society (in Neather's words, "to rub the Right's nose in diversity and render their arguments out of date") it is the most contemptible of

Source: http://www.theunituk.com/index.php?option=com_content&view=article&id=48894&Itemid=22

Comment: First and foremost, the 'migration wave' is an attack on Western Culture; it brings with it unassignable religious beliefs and Christians are expected to water-down their own values in favour of aliens. This is the road to spiritual and physical ruin!

'Third world people' should be helped in their own country instead of waiting for them to illegally migrate here and cause a further burden on people of this country. We also need to ask why Western countries have to carry the burden of so many internecine dysfunctional societies.

treasons.

Mass immigration is a form of theft by the elites who permit it. It robs a people of their collective and individual sense of national security and an enjoyment of a culture and history in which all share. Mundanely it steals from its people, and especially the poor, the things which are necessary for a decent life: housing at a decent price, schools which are near to where children live and which do not boast "96 languages are spoken here", ready access to GPs and hospital treatment and well paid jobs which have not had their wages suppressed through immigrant labour. The whole business is made even more repulsive because the elites who inflict this on their people take good care to live in very white, and in England, very English, worlds whilst incessantly extolling the joy of diversity. These people know precisely what they are inflicting on others.

The answer to the migrants flooding across the Mediterranean is very simple, spend money on surveillance methods such as drones and satellites and a substantial fleet of fast manoeuvrable ships which can patrol the Mediterranean and intercept immigrant laden boats and ships and tow them back from whence they came. The ideal would be to unload the migrants and then destroy the ships.

It is also probable that the drone and satellite surveillance would provide information on where human traffickers are assembling their passengers and where the boats likely to be used to transport them are harboured. If so, action could be taken by the Western powers to destroy their boats whilst in harbour. Lest there be a wail against Western states interfering with Third World countries, those contemplating such a complaint should reflect on the palpable fact that the states from which the migrants are coming are either failed states or are actively conniving with the traffickers to get migrants from North Africa and the Middle East into Europe.

If such a scheme cost a billion pounds a year it would be cheap at the price. In fact if it cost ten billion a year it would be cheap. Such a scheme would be undeniably practical. All that is required is the political will, of elites and the governed in the West, to cast aside the politically correct mentality which says people must be allowed to come, must be saved from perils into (which) they have placed themselves, regardless of the cost to the Western societies who have until now been expected to take them in.

The implementation of Social Credit financial policies would go a long way to alleviate 'third world' problems and make it easier to supply aid from Western countries. Meanwhile the 'finance industry' supplies money for arms and munitions for internecine wars destroying the means of food production and fostering migration.

Is it deliberate policy?

Who is responsible?

ND.

THE DOG EXISTS by William Waite

Imagine this situation. Your neighbour's dog keeps you awake at night with its relentless barking. You go to your neighbour, tell him the problem and ask him what he is going to do about it. His response is to tell you there is no dog and hence no problem, have a nice day.

His answer does not convince you that you are imagining things every night rather than he is seeking to avoid taking any action by denying the existence of the problem. You have two choices; you can put up with the barking and be driven to the edge of madness by sleep deprivation, in which case the fault is your own, or you can examine the avenues available to you for solving the problem by your own action. You might suggest to your neighbour solutions for stopping dogs barking, you might contact the pound, move house or, in the extreme case, brew an arsenic marinade, treat a steak and throw it over the fence. What you don't do is spend the rest of your disturbed life countering the neighbour's intractable denial in the existence of a dog.

Social Creditors face this dilemma. Douglas did the greatest service by identifying the essential source of our economic woes. The case has been made and remade thousands of times *and* our situation validates the Social Credit analysis. Social Credit predicts the symptoms that are all around us; debt, war, heavy taxation, the centralisation of control, poverty amidst plenty, general discontent and waste amidst other tumours with their roots in the persistent denial of reality.

Thankfully it's not a fault inherent in human nature or an eternal and inevitable class war. The essential defect is quite simply there is not enough money distributed to consumers to buy what is produced. Now if you are new to Social Credit you will not appreciate in any small moment the far reaching effects of this disorganisation. If you spend a bit of time reading and thinking about the problem you will gradually realise that this imbalance has reached into every aspect of modern life and twisted it into something completely misshapen from what it would otherwise be. I don't believe I overstate the case.

Douglas proposed a solution and I can't put it more simply than he did;

'...individuals in the modern world obtain their purchasing power through three sources – wages, salaries and dividends. This purchasing power is taken

away from them through the medium of what we call prices, and it will be quite obvious to you that the first thing necessary is to make total purchasing power equal to total prices, a proposition which has no other known solution than by the addition of a credit issue to purchasing power. That is to say, we must give the consumer purchasing power which does not appear in prices.'

Now the reason we don't already enjoy this extra purchasing power is because it bypasses the conventional means of money creation enjoyed by banking. The banking industry's domination depends on their monopoly control of credit creation. The method by which money is created, as debt-contracts to those the banks assess able to repay it, means that somewhere all money must appear in prices.

Indulge me as I illustrate the obvious. A butcher borrows \$300,000 to buy a house. The bank transfers the money to the bank account of the seller, which creates a deposit. The seller is free to use that credit to buy things; this is in every sense new money. The butcher has a debt of \$300,000 plus interest and other bank charges. The butcher sits down to evaluate the price of his sausages. If he intends to keep the house he has borrowed money for he will need to factor the cost of the loan repayments into the price of his sausages. So it is that debt appears in prices. For commercial borrowing the inclusion of banking charges in prices is more direct.

So you will see that proposal to 'give the consumer purchasing power which does not appear in prices' would rightly be regarded by the financial establishment as a direct attack on the mechanism that gives them power. Up till now the best strategy for the banker has been to pretend there is no problem, there is no dog, that the prime cause of economic unrest is anything but systemic. Our problems, we are told, are the result of corruption, incompetence, market regulation, market deregulation, greed, labour shortages, class war, the Zeitgeist, religion, unemployment and all of the other imponderables and non-solutions that invariably distract us while this finance based plutocracy consolidates its rule. **I think it's high time we focus on the dog.**

Ref: <http://socialcredit.com.au/easy-blog/entry/54-the-dog-exists>

OUR POLICY

- To promote service to the Christian revelation of God, loyalty to the Australian Constitutional Monarchy, and maximum co-operation between subjects of the Crown Commonwealth of Nations.
- To defend the free Society and its institutions — private property, consumer control of production through genuine competitive enterprise, and limited decentralised government.
- To promote financial policies, which will reduce taxation, eliminate debt, and make possible material security for all with greater leisure time for cultural activities.
- To oppose all forms of monopoly, either described as public or private.
- To encourage all electors always to record a responsible vote in all elections.
- To support all policies genuinely concerned with conserving and protecting natural resources, including the soil and environment reflecting natural (God's) laws, against policies of rape and waste.
- To oppose all policies eroding national sovereignty, and to promote a closer relationship between the peoples of the Crown Commonwealth and those of the United States of America, who share a common heritage.

The Fellowship of a Free Community

The following is taken from “Christian Philosophy in the Common Law” by Richard O’Sullivan K.C. He sets out for us the concepts underlying the Christian beliefs in accordance with the principles of Christian philosophy and theology. England was to be an association of families of free men and women living in the fellowship of a free community.

Henry de Bracton leading medieval English jurist and author of *De legibus et consuetudinibus Angliae* (c. 1235) wrote “On the Laws and Customs of England”, one of the oldest systematic treatises on the common law.

He declared that by virtue of his nature man is free. In the next sentence he declared that servitude is a rule of the *ius gentium* by which a man is subjected to the dominion of another man against natural right and justice (*contra naturam*). In this forthright declaration in favour of freedom Bracton goes beyond his younger contemporary St Thomas Aquinas whose doctrine seems to be that slavery does not belong to the first principles of natural law, but that it appears in the *ius gentium* as an institution which natural reason established among men...

The Dignity of Man

In the course of the centuries the doctrine which animated the Common Law, that by virtue of his nature man is free, wrought in England a social revolution. The sense of Christian dignity and the principles of Christian philosophy thus converted England into a society of free men and women living in the fellowship of a free community. From the beginning, the ordinary man of the law was conceived not only to be a free man but also to be a good man.

The judges of the Common Law, who were trained in Christian principles and in the discipline of Christian living had a deep respect for the ordinary man of the law, which could scarcely be shared by those who started with the theory that the nature of man is radically corrupt, and that the proper life of man is ‘poor, nasty, dull, brutish and short’.

Shakespeare’s Portraits of the Ordinary Man

In the portraits that Shakespeare draws of minor characters such as the Fool in “Lear”, or the gardeners and the groom in “Richard II”, and old Adam in “As You Like It”, we seem to catch a reflection of the ordinary man as he appeared in the society of the 16th century.

In the sketch that Shakespeare gives of Corin the shepherd in his answer to Touchstone: ‘Sir, I am a true labourer, I earn that I eat, get that I wear, owe no man hate, envy no man’s happiness, glad of other men’s good, content with my harm; and the greatest of my pride is to see my ewes graze and my lambs suck’.

Elsewhere, as in “Hamlet”, Shakespeare reflects the purest medieval tradition in the famous passage:

What a piece of work is man: how noble in reason; how infinite in faculty; in form and moving how express and admirable; in action how like an angel; in apprehension, how like a god! The beauty of the world, the paragon of animals.

He makes Horatio speak of the ‘sovereignty of reason,’ while Hamlet describes most fully the traditional view:

What is a man,
If his chief good and market of his time
Be but to sleep and feed? A beast, no more.
Sure he that made us with such large discourse
Looking before and after, gave us not
That capability and god-like reason
To fust in us unused.

For the literature and for the law of the sixteenth century, the dignity of man is founded in the belief that he is a being made in the image of God, and having dominion over all the lesser orders of created things.

Now if there be One superior to the King or to the State to whom (as the conscience of the King and our own conscience testifies) Everyman owes a duty or duties, it follows (our rank in the order of creation being the same), that Everyman is on a level with each of his fellow men and that Everyman has rights against his fellows and against the State. A duty towards a superior Power necessarily confers rights against an inferior power.

Men hold their lives on a lease from God, not from the State.

The Judges of the Common Law, recognising and enforcing the principles of Natural Law and of Christian philosophy (and without the assistance of any Act of Parliament) defined the offences of suicide and murder and manslaughter and rape.

The Bond of Natural Friendship

In the thought of the Common Law, Everyman is thus taken to be a free, and therefore a responsible man and a good man (for all his frailty), and a friend at heart to his fellow men.

O’Sullivan asks his readers to compare the answer that Thomas More made in the Tower to Thomas Cromwell:

‘I am the King’s true faithful subject and daily bedesman and pray for His Highness and all the realm. I do nobody no harm, I say no harm, I think no harm, but wish everybody good. And if this be not enough to keep a man alive in good faith I long not to live.’

Further reading:

“Christian Philosophy in the Common Law” by Richard O’Sullivan K.C. Aquinas Papers, No.6

“The Essential Christian Heritage” by Eric D. Butler or follow the link to read online...

<http://alor.org/Library/Butler%20ED%20-%20Essential%20Christian%20Heritage.htm>

Follow this link <http://alor.org/navigation/Library1.htm#1a> for a wealth of information free to download articles by C. H. Douglas, Eric Butler and Jeremy Lee and many more Social Credit writers.

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