



- NEWS HIGHLIGHTS
- BACKGROUND INFORMATION
- COMMONWEALTH AFFAIRS



The Price of Freedom is Eternal Vigilance

Print Post Publication Number 10000815

Vol. 59 No. 01

20th January 2023

IN THIS ISSUE

Common, or Natural Law By Arnis Luks	1
Constitutions of Clarendon, 1164	2
Finance – Debt As Weapon of Choice	2
CH Douglas Solved This Ancient Riddle	3

COMMON, OR NATURAL LAW By Arnis Luks

The New Year has produced no great political surprises. World government 'policy' is continuing to be implemented by all Australian governments. Parliamentary debates and His Majesty's Royal Opposition, especially regarding WEF and WHO policy, have virtually and for all real intents and purposes lapsed since the beginning of covid 3 years ago. A change of government flavour has not changed the model nor the policy outcomes, nor direction.

While the war in the Ukraine appears (through the mainstream media) to be a quagmire, the reality on the ground is, that the Ukrainian people's suffering is increasing, while various European nations posturing over their own military forces and equipment being deployed to support the NATO led Ukraine effort. Russia is continuing to produce steady advances on the ground to the great disadvantage of the Ukraine military and public alike.

In Australia the mainstream media is treating the 'Voice' referendum result as a foregone conclusion for a race-orientated third tier within Parliament. No significant parliamentary debates will be held, nor are differing points of view of this significant Constitution-altering proposal being sponsored by the taxpayer. Various conservative movements are finding some pockets of resistance within communities against this major constitutional re-arrangement. To my mind, gaslighting by the schizophrenic Liberals is rampant (the art of vigorously opposing things they have actively sought out and promoted while in government). I do not trust them at all. Political power must vest with the people, or as many and varied peoples as possible and practical. This can only ever occur through substantial education in the realm of political realities and suitable campaigns to re-orientate public consciousness. The Australian Monarchist League are providing an excellent lead on these major issues, available here: www.monarchist.org.au/the_2023_referendum_bill

https://rwmalonemd.substack.com/p/5th-gen-warfare-terms-and-tactics?utm_source=substack&utm_medium=email

Dr Robert Malone has sent an interesting email in regard to 5th generation warfare - terms and tactics - 'The deliberate manipulation of an observer's context in order to achieve a desired outcome'. This level of mind manipulation, through every means available, has been mastered to the extent the public find it increasingly difficult to separate fact from fiction. It is ALOR's unique and pivotal role to identify the correct policy and the sound principles undergirding social cohesion – the real social credit within society (limited constitutional government, the natural or common law based on the Canon).

Reports are surfacing of the full military engagement, control and determination of the covid jab policy and rollout. This, to my mind, may be another ruse. The declaration of full military engagement (essentially as an act of war in defence of the nation), appears to be the legal justification to ensure big Pharma remains fully indemnified against the great harm that has been inflicted on the general population. Reports of morbidity increases of 1700% since the jab in elite athletes are readily circulating. The mainstream media is silent on this issue, so this line of 'limited alternative-media reporting' appears to be tailored for those dissenters who are opposed to totalitarian government - managed dissent if you like.

Recently I have been drawn to consider the work of the 'common-law movement', and as I understand it, they being orientated around Lyndon LaRouche and the Citizens Electoral Council in Australia.

https://en.wikipedia.org/wiki/Lyndon_LaRouche

Because of my research, I was directed towards the highly qualified Professor Arthur R. Hogue and his work *Origins of The Common Law*. <https://www.amazon.com/Origins-Common-Law-Arthur-Hogue/dp/0865970548>
Arthur R. Hogue (1906–1986) was Professor of History at Indiana University (1950–1974).

<https://archives-stage.dlib.indiana.edu/catalog/InU-Ar-VAA2499>

In re-reading this book and in particular the writer's conclusions at the end of the book, I deduced that truth is easily perverted and misleading, contra the common good. What Professor Hogue fails to sufficiently identify and emphasise (in his detailed and readily referenced study of the origins of the common law) is the foundational integration of the Christian philosophy within the unique English experience. The common law taken in isolation without this Christian foundation was established across Europe under the philosophy of paganism prevalent from Roman times. The statist position - the state as absolute - establishes no authority greater than man. The expression of law as an act of the 'divine right of kings/parliaments, is entirely different and foreign, established under a completely different philosophic basis than that, which occurred in mediaeval England. This failure of Hogue to report this unique perspective that England held (separate from all other nations) is the most glaring anomaly and a ready example of the omission of significant truth as being necessary to mis-comprehend the patchworks of culture that mankind has pursued, in this instance of establishing the common law as part of, and integral to, the Natural or Divine Law - the Canon. I then re-read *Christian Philosophy in the Common Law* by Richard O'Sullivan, K.C.

The pursuit of 'Canon Law' rather than simply common law by the English divines - Spiritual rather than Temporal - is the difference between chalk and cheese. Fortunately, we carry an online PDF version of this most important work within our online library for personal study. https://alor.org/Storage/Library/PDF/Osullivan_R_Christian_Philosophy_In_The_Common_Law_Compressed.pdf

Extracts:

'During all the creative centuries of the (English-ed) Common Law the end of the law was a moral end. *Finis hujus rei est ut in regno conservetur pax et justitia*. For all the great lawyers from Bracton to Lord Mansfield, jurisprudence is a part of Ethics.' p.24 note 1 See e.g. Pius XII, *Summi Pontificatus*, 1939, translated by Monsignor Ronald Knox, p.12: 'Today the false views held in earlier times have been amalgamated with new inventions and misconceptions of the human mind. And this perverse process has been pushed so far that nothing is left but confusion and disorder. One leading mistake we may single out, as the fountain-head, deeply hidden, from which the evils of the modern state derive their origin. Both in private life and in the state itself, and moreover in the mutual relations of race with race, of country with country, the one universal standard of morality is set aside; by which we mean the natural law, now buried away under a mass of destructive criticism and neglect. . . This natural law reposes, as upon its foundation, on the notion of God, the almighty creator and father of

us all, the supreme and perfect law-giver, the wise and just rewarder of human conduct. When the willing acceptance of that eternal Will is withdrawn, such wilfulness undermines every principle of just action. The voice of nature, which instructs the uninstructed and even those to whom civilization has never penetrated, over the difference between right and wrong, becomes fainter and fainter till it dies away.'
...end extract

Constitutions of Clarendon, 1164

<https://sourcebooks.fordham.edu/source/cclarendon.asp>

In 1164 Henry II attempted to wrestle power from the church to himself and then the infant parliament. This balancing of competing powers – between king and church, or parliament and church, or temporal courts and ecclesiastical/spiritual courts – is very much a part of the tale of the pursuit of increasing freedoms for the common man. Although the common man may not have personally pursued these matters (as others such as the barons were doing on his behalf), it was the Canon, or Divine Law which set all men as being created free and equal before God. From its inception, our Australian Federal Constitution was anchored within the Blessings of Almighty God as stated within the Preamble.

In the series of five video lectures on the *Constitution Of The Commonwealth of Australia*, Dr David Mitchell, as moderator of the Presbyterian Communion, Constitutional and International Lawyer and attendee to the 1998 Constitutional Convention, stressed the import of Divine Law, as an anchor of our limiting Constitution. <https://alor.org/Storage/navigation/Library5.htm>

The supremacy of parliament is pagan and not Christian at all. The king's parliament and man as individual are both answerable to God's higher law – the Canon. We are to pursue His Kingdom on earth as in heaven. No man has the right to have hold over another. Slavery is condemned as a moral and mortal sin against God and man.

Klaus Schwab wishing for all to 'own nothing and be happy' is an affront to both, all of mankind and God.

Finance – Debt As Weapon of Choice

Watching the prices of commodities go through the roof, the rising costs of energy and interest rates, is testament to the pursuit of a definite financial policy across the world. Consumer price discounts were activated during the second world war to hold cost-push inflation at bay, by maintaining staples at a fixed price ensuring that inflationary pressures were minimised at this crucial time in history. No government is currently prepared to ensure the financial and economic security and stability of their own nation.

This policy of impoverishing the people of the nation is not unprecedented, and of which I have many times reinforced the sorry tale of Joseph with his coat of many colours. The host nation, (of which Joseph was the chief

economist who held favour with the Pharaoh), and the peoples of surrounding nations were all impoverished by his monopolist policies.

Civilisations emerge and civilisations collapse, predominantly through financial policy. David Graeber in his book *Debt: The First 5000 years* records this phenomenon of 'debt exploitation across millennia. Today this policy of debt-impoverishment is again being pursued in earnest across the entire world.

Other writers such as Michael Hudson reinforce 'the year of Jubilee' as declared by the Christ with his reading from the book of Isaiah 61:1, 2 (as he commenced his ministry). Hudson focuses on this ancient custom of debt forgiveness every seventh year, with a Jubilee every 49th and 50th (of debt forgiveness). This resolution of the inadequacy of the financial system by this ancient custom, did not permanently resolve the riddle of massive fraud and manipulation of the financial system. It took the genius of CH Douglas to identify, firstly, the fraudulent power of credit creation out of nothing by banking monopolists against the host nation. But equally important and secondly, correctly identifying the relatively modern phenomena of the disparity between prices and available income and other spending power. This second phenomena is deciphered in greater detail within a series of video animations available here:...

<https://rumble.com/c/c-1018734>

A parasitic financial policy can impoverish even the most resilient individuals and nations. The landed gentry of the once merry England were forced from the land by the monied gentry (utilising the technique of credit creation from nothing and usury - making money from the 'rightful use of money' by keeping it in short supply). United States has reliably demonstrated over the past 200 years as being the most productive nation in the history of the world. Yet, the United States in the realms of public, private and personal indebtedness, is indebted to the tune of perhaps hundreds of trillions of dollars. Mass-production through various forms of engineered-control of solar energy, computer learning, advanced control and robotics, have all expanded exponentially the potential productive capacity for mankind, to the point that machines could operate around the clock 24/7/365 to produce such massive material wealth as to have teams of bulldozers pushing that same production over the cliff and still everyone could be fed. And yet man is finding it increasingly difficult to purchase what has already been produced (without incurring further financial debt). This glaring anomaly is within the existing financial system - of all new money/credit being created exclusively by the banking monopoly in the form of debt, that by this method has been weaponised to emasculate, not only the individual, but industry, nations and empires alike.

Are we to enter a new dark age of deprivation, impoverishment and famine, should we fail to recognise this as confiscation of the very real assets of the entire

world out of our reach and put things in place to overcome this financially-manipulated confiscation.

CH Douglas Solved This Ancient Riddle

Douglas proposed a national dividend, balancing the anomaly between 'available purchasing power' and 'prices', with the controlled and balanced issue of debt-free new money to each person in the community, to be able to purchase what had already been physically produced by that same community. He also proposed a consumer price discount to offset any inflationary pressures at the point of sale. These two mechanisms, to financially balance (the phenomena of what is being physically produced and available spending power held by the community for that same production), - this being not readily understood without some personal effort and discipline - a matter of measuring the flows of 'prices' simultaneously with 'available spending power' in the form of wages, salaries and dividends. Like any scientific analysis, a discipleship is necessary, whether it be through a **DSC Douglas Social Credit learning centre**, or a home study group utilising our extensive online and printed resources. This is unavoidable.

Alberta, Canada, was unique in their efforts to overcome the credit monopoly and free themselves and their fledgling administration from the monopolists debt-burden. This was a consequence of small study groups, often family members, and an able minded schoolteacher named William Aberhart, who had the relative luxury of a Sunday evening evangelical broadcast on the radio. Aberhart advocated a new approach to this millennia old question of irredeemable debt, credit-creation and freedom. Interestingly, it is only within the Christian context that the uniqueness of each individual before God is actively pursued within the divine law as his inherent right to liberty of thought, freedom of movement, and secure property (a man's home is his castle). A man who is not secure in his own home is beholding to the owner of the property. This was the cultural development (which is so profound and insightful) that occurred in mediaeval England as a unique phenomenon in contrast to the other nations of the world.

Mr. W. L. Burn refers in the XIX Century writing of "Contemporary Conservatism": "Political thinking is at too low an ebb in this country to be fit for the task of writing a new Constitution." To which CH Douglas' reply is: As I hope to suggest to you, the conception of writing a new Constitution for this country is inherently misleading, if anyone entertains it; we grew a Constitution, and our business is to free it from the weeds which are choking it, and to restore its power and effectiveness.

Extracts:

THE DIGNITY OF MAN

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. *De omni homine*, says Bracton, *presumitur quod sit bonus homo donec probetur in contrarium*. 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.' In the portraits that Shakespeare draws of minor characters such as the Fool in *Leary*, 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.

Take 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,' ...

In *Doctor and Student*, which was first published in 1523, the theologian in the dialogue gravely doubts the righteousness of villeinage:

'me thinketh it first good to see whether it may stand with conscience that one may claim another to be his villein, and that he may take from him his lands and goods, and put his body in prison if he will, it seemeth he loveth not his neighbour as himself that doth so to him.'

The lawyers of the Tudor time, Professor Holdsworth tells us, 'knew their *Vulgate* (bible-ed) well.' Of Sir John Fortescue, Miss Levett has said :

'His dialogue on Faith and Understanding bear witness to the vivid religion of a busy man of affairs, a religion which rings as true as the cloistered virtue of a Kempis.'

Of the home of Thomas More, Erasmus wrote :

'It is a school or University of Christian teaching wherein are studied all the branches of a liberal education.' If the nature of man be radically corrupt, he must obviously be coerced by some external power to lead him to decent courses and ways of living.

There is an inner logic in Leviathan 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...

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.'

...In the 'Utopia', the King 'gave to Everyman free liberty and choice to believe what he would, saving only that he earnestly and straitly charged them that no one should conceive so vile and base an opinion of the dignity of man's nature, as to think that souls die and perish with the body ; or that the world runneth at all adventures governed by no divine providence.'

One who does not believe in the existence of God and the immortality of the soul they count 'not in the number of men, but as one that hath debased the high nature of his soul to the vileness of brute beast bodies ; much less in the number of their citizens .. wherefore he that is thus minded is deprived of all honours, excluded from all offices and removed from all administration of the Common Weal. And thus he is of all sorts despised as being necessarily of a base and vile nature.'

So, too, Plato fixed the death penalty for those who denied the truth of his system and doubted the existence of God : Laws 10, 907d, 909d. Paideia, Jaeger, III, 349.■

**On Target is printed and authorised by A. J. Luks
13 Carsten Court, Happy Valley, SA.
Telephone: 08 8322 8923 eMail: heritagebooks@alor.org**