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The Brief for the Prosecution*

By C. H. DOUGLAS

CHAPTER V

THE INDICTMENT

ALTHOUGH there is general understanding of the fact that the war is the mechanism by which revolutionary changes are being imposed upon society, it is probable that not many persons would be able either to say what was the determinant of our pre-war civilisation, or, in consequence, what it is which distinguishes that with which we are threatened from that with which we are familiar. With every justification large numbers of the under-privileged associate the miseries of the Armistice years with the fundamentals of the system under which they suffered. That is the impression which the Planners wish to convey, but it has no foundation in fact. The economic phenomena of the great depression were the result of conscious intention on the part of those concerned to wreck society, and could have been avoided without any fundamental change.

The core of the pre-war system was "the private income"—the possession of adequate purchasing-power not subject either to governmental interference, nor terminable by loss of employment. "Private incomes" were decreasing rapidly in number, but were still considerable. The fundamental object of the so-called New Orders is the abolition of all purchasing-power which is not granted "upon terms," and revocable at any time, thus making "employment" controlled by international cartels, a world government.

It was the fear of the extension of the dividend system to universality which inspired the propaganda against "profit"—a propaganda which is so irrational that only careful boycott of criticism prevented its general exposure. In a recent broadcast debate on the profit system between a well-known Jewish Communist Professor and a "capitalist" publisher, the "defence" was, not that it was highly desirable that profits should be made and distributed, but that it was unfair to accuse capitalists of a desire to make them. The same purpose inspired the attack on rent and the ferocious taxation of land, resulting in the deterioration of the countryside, and the ruin of agriculture. The price of overseas wheat was kept down by financial manipulation to make British wheat unprofitable.

The immense increase in productive capacity is ignored and world sabotage, ending in greater wars at shorter periods, is relied upon to destroy the unavoidable surpluses. Probably five thousand millions of capital values have been lost overseas in "peace" time.

The main pre-occupation of the Armistice years, on the part of those most potent in the world's affairs, has been to prevent the rectification of the dominant financial system, a rectification which would have removed any noticeable distinction between the privileged and the previously under-privileged except those distinctions which continuously serve to ridicule the claim to human equality. Economic equality, which is quite another matter, becomes meaningless in the face of large general surpluses available generally.

Under cover of the skilfully financed outcry against "profits," which have been made to appear synonymous with dividends, dividends have been reduced and the control of the shareholder over industry practically eliminated. By taxation, practically leading to confiscation, landed property has been forced into the market

to be picked up by financial institutions at less than the mortgage burden imposed by the same institutions. The poisoning of the land by the use of artificial fertilisers has been enforced by "good husbandry" laws, and the effects have been misrepresented in a press controlled by the need for advertisements or otherwise, thus incorporating agriculture into the factory system.

Food has deteriorated, housing is deficient and bad, leisure has decreased, security of tenure is non-existent, pleasure and relaxation are "organised," indigenous culture has been attacked and ridiculed in favour of a cosmopolitan tawdriness imposed and spread by bad films and worse broadcasting.

Alien assistance in the stultification of Parliamentary control has reduced the House of Commons to an object of ridicule. The "educational" system, in addition to being staffed largely, and in its elementary stages, chiefly, by "socialists" and "communists," whose knowledge of the practical effect of the measures they advocate is measured by their enthusiasm for the Russia to which they prefer not to emigrate, has never included even a rudimentary commentary on the subject which controls the activities of its unfortunate victims from the cradle to the grave—the money system. The currency is debased, and the tax-payer is robbed.

The same sources from which "the undermining of national sovereignty" has been financed, have, first covertly, and more recently openly, thrown their whole weight on the side of industrial and financial world monopoly enforced by a world police and brought about by war, and if necessary, more war. In the face of an almost world-wide demand for the local control of such government as may be necessary, local administration has been swept away, local protest ignored, and liberty curtailed.

Economic policies which have been demonstrated as a primary cause of world catastrophe are pursued and imposed and their intensification is promised. The country is flooded with undesirable "refugees," while the native-born are urged to emigrate. "Full employment," for the purpose of imposing an industrial civilisation on countries and continents which have expressed their determination to resist the process at all costs, is the culmination of a science which promised to transfer the Curse of Adam from the backs of men to that of the machine.

And it is expedient that a reckoning be had of these and other matters of the same nature and an accounting with those who are concerned to bring them to pass.

(Concluded)

*This is the last of the contributions to the understanding of world politics written during the War of 1939-1945 by Major Douglas. ["Whose Service is Perfect Freedom" (1939-40), This "American" Business (1940), The Big Idea (1942), The "Land for the (Chosen) People" Racket (1943), and Programme for the Third World War (1943)].

Chapters of *The Brief for the Prosecution* appeared serially in *The Social Creditor* between May and September 1944. Full publication in book form was in 1945. The reprinting is continued of this incomparable commentary of the causes of war and the ultimate seat of responsibility for the threat to civilisation, so much more imminent now. (Present edition price £2.50 posted.)

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Servitude — or Freedom *

The history of Mankind is very largely the record of repeated attempts to extend the rule of one group of men—usually under the leadership of an individual despot and his henchmen—over other groups. And the more widely the world became known and the means of communication extended, so the ambition to extend such rule became more encompassing.

Eventually the aim became World Government.

Superficially it appears that all attempts at world conquest are military attempts—usually called Imperialism.

But in fairly recent times it has become apparent that a more far-reaching idea has been at work. This is the activity of a behind-the-scenes grouping of ambitious and ruthless men utilising the will-to-power of military tyrants to manipulate nations into conflict with each other, and by the progressive mutual annihilation of independent *national* military powers to leave the manipulators in supreme world control of money and armaments.

This attempt at World Government has two chief components:

1. Outright *conspiracy*, of which the most obvious aspect is International Communism. But Communism as it appears in public view is only the visible aspect of a much more deep-rooted and pervasive Conspiracy.

2. International Government by financial manipulation.

These two are thoroughly interlocked. Although Communism attacks 'Capitalism', it does not attack International Finance-Capitalism (which provides Communism's sinews of war).

In *None Dare Call It Conspiracy* the author, Gary Allen, a University graduate in history, relying on fully documented sources of information, outlines the connection between International Financiers and their subordinate agencies (such as the Royal Institute of International Affairs, the Council on Foreign Relations, and the multi-million dollar Foundations) and militant Communism. As a U.S. Congressman has written: "After reading this book, you will never look at national and world events in the same way again." This book has proved highly convincing to readers and has already achieved sales of millions. It has been pub-

lished to make knowledge of the Conspiracy so wide-spread as to defeat the current supreme attempt to consummate within about the next four years the objective of total and perpetual World Government by Governors appointing their own successors. The success of conspiracy depends on secrecy and a denial of its own existence through ridicule of the very idea. Exposure, *on a sufficiently wide scale*, entails defeat.

Some readers of *None Dare Call It Conspiracy*, however, infer that there is no alternative to success of the Conspiracy now possible. This really means that they can *see* no alternative; and this is because knowledge of possible alternatives is actively suppressed, through conspiratorial control of the mass media. "Control of finance and control of the media are concentric".

To meet this situation, B. W. Monahan has written a sort of companion book—*Alternative to Disaster*—to show in more detail the financial aspect of the Conspiracy, and how an understanding of this aspect points the way to an alternative to Communist slavery.

Because this aspect is technical, it is harder to grasp than the political mechanisms of conspiracy. Moreover, finance has for so long been shrouded in mystery, and has propagated so many *myths* concerning so-called economic theory, that it requires an effort to arrive at an unprejudiced view of the nature and *purpose* of economic activity. Such activity is propagandised as an end in itself for which mankind exists. Thus we have the contemporary notion of "economic management"—which really means "people management"—or MORE GOVERNMENT as a transition to TOTAL WORLD GOVERNMENT.

In fact, however, the economic system could quite easily be re-orientated to make "people management" increasingly less possible—to set all people progressively free from the bondage of "economic management".

The alternatives NOW—the issue will be finally decided in the next few years—is total world slavery or, by the defeat of the Conspiracy, a resumption of Mankind's advance towards a higher civilisation of free individuals and blossoming culture. This would be a fulfilment of the promise of Græco-Roman-Christian civilisation, whose achievements and monuments are the glory of Man.

Nobody can opt out of this alternative at this stage, except by committing suicide. To do nothing will be to become despoiled of property, and enslaved as in other Communist countries. Progressive Income Tax and confiscatory Death Duties were directives of the Communist Manifesto, and were endorsed by Lord Stamp of the British Treasury. They are now, of course, orthodox economic policy—fiscal management of the economy, and of *people*.

The industrial machine will be the instrument either of this slavery, through the mechanisms divulged by Gary Allen; or of freedom through modifications to finance and accountancy, such as are indicated *in principle* in *Alternative to Disaster*.

There *is* an alternative to disaster. The most important thing *first* is to recognise, expose, and denounce the Conspiracy; but for some this will be easier in the light of the knowledge that an economic alternative to government by threat of starvation, backed by force as in already Communist-controlled countries, is indeed possible.

*Originally published in T.S.C. 6th January, 1973.

An Increment of Creativity *

By BRYAN W. MONAHAN

For almost all—all but the past century or so—of civilisation's history men have been craftsmen. Certainly, heavy labour was performed by slaves. But manufacture was indeed by hand, aided by such simple devices as the potter's wheel and the hand-loom. Yet what marvels of art and construction were achieved!

Man's basic requirements are food, clothing and shelter; and throughout history he has provided them by little more than his own efforts—the little more being provided by animals, and water- and wind-power. That only part of his time was occupied in the provision of necessities is demonstrated by the lasting monuments he has left, and this is a fact of the most fundamental importance. Man's time is not fully occupied in the provision of necessities; what does he do with the remainder? He may do what the spirit in him demands, or he may do as he is told.

With the coming of the industrial revolution, man's potential for leading a free creative life was enhanced beyond the imagination of even a hundred years before. Now it is quite vital to grasp the fact that man's activity is divided in two: ^{the} necessary, and everything else he does. There is a *ratio* of necessity to freedom, which over a very long period of time remained fairly constant. The development of agriculture and methods of animal breeding, the invention of simple machines for weaving and for processing food, shifted the ratio in favour of freedom slowly but not greatly. With the harnessing of power and its application to industry the ratio was rapidly and drastically altered. Working for necessities now became only a small fraction of man's time. And it is precisely at this point that the Christian Church failed. Christ's promise ("Seek ye not what ye shall eat") might have been fulfilled, had the Church seen more deeply into the meaning of Christ's teaching. For Christ spoke in the language of his day; He could do no other. But the Church in the face of the industrial revolution was like an arithmetician who turns his back on algebra. "And this know, that if the Goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through."

The house—Graeco-Roman Christian civilisation—now lies in ruins.

The harnessing of power, first through steam, and then through electricity and oil, represented something *absolutely new* in the history of the world; it meant such a shifting in the necessity to freedom ratio as offered an unprecedented opportunity for spiritual development. Now certainly the birth of the modern industrial system was accompanied by horrors—sweated and child labour, and the creation of slums by the emptying of the countryside in favour of work in the cities. Perhaps this was inevitable, for few could have seen what the revolution portended. Still, a watchful Church could have foreseen; a rapidly increasing rate of production for a given expenditure of human effort must in the end mean abundance for all. The primary objective is the production of a sufficiency of food, clothing and shelter. Since in the days of Merrie England that could be and was done,

and cathedrals built as well, how much more readily could it be done now! But what a man does when he has contributed his share to this provision should be a matter of the individual's choice and responsibility. If, perhaps, on the average an hour or two a day suffices for this, *let him be free to decide whether he will or will not co-operate with others in such projects as may be put before him, not be constrained under an imposed moral system to be fully employed for a stated number of hours, and regardless of the outcome of his work.* Let there be no misunderstanding here. The Church has acquiesced in this policy of work for the sake of work. "If a man work not, neither shall he eat." That is St. Paul, not Jesus. Jesus said: "I came that ye might have life more abundantly," and "Seek ye first the kingdom of God, and all these things shall be added unto you."

The Church should see that Governments everywhere are organised pre-eminently to ensure full employment, as an alternative to men's being *set free* by the miracle of modern productivity—loaves and fishes almost by automation. Where one blade of grass was sufficient to sustain life, ten now grow; we are exhorted to grow ten times more, even if only to cast them into the oven. Remember the burning of wheat "to keep up prices" while people starved? Full employment, maximum production, means absolutely too much production, not to mention the waste of the earth's resources. But the scheme now is "full employment to develop the underdeveloped countries" (and further enslave mankind). The objective is the total (totalitarian) organisation of the whole world. This policy is dressed up in a completely spurious economic theory which is merely a rationalisation of a legalised system of robbery by taxation. And it is vital to see how this comes about.

In a given community, in general, every day enough food, clothing and shelter is provided and (in the sense that houses wear out) consumed by that community. Under modern conditions this *basic* production can be set at any desirable level. As human capacity to consume on this basic level (the matter of "luxuries" is a separate question and involves a *theory* of morals) is limited, this level can be reached with increasing ease. In addition to this basic production the community, and at an ever increasing rate accelerated by the continuous harnessing of power (now including atomic power) and improvement of process (now including automation) produces relatively non-consumable goods. These goods represent a continuous expansion *and accumulation* of the community's resources, and the greater part of production is due to their use, *not* to human labour. "Labour" nowadays produces only a fraction of total wealth, being more of a catalyst than anything else. Now one horse-power of harnessed energy is capable of displacing about ten man-hours of "work," and the horse-power units already far exceed the number of the population in an industrialised community. Furthermore, if displaced man-power is employed on further harnessing energy and improving process, the system accelerates still further. In fact, once industrialisation is commenced, it follows an exponential law of growth—its *rate* of growth is proportional to its *state* of growth, precisely like the growth of a sum of money at *compound* interest.

There is nothing theoretical in all this; it is a description of physical fact. Theories arise only when it becomes a question of what to do about the fact. This is a moral issue,

*This title has been added for this reprinting of Chapter XII of Dr. Monahan's *Mystery, Magic, Music and Metaphysics*.

and it is here that the Church should take its stand. A stand *has* been taken, and the Church, either passively or actively, has backed it; but it is not a Christian stand, and the Church has been beaten with many stripes. With the increasingly doubtful exception of the Roman Catholic Church, the Church has become a whited sepulchre.

The community may be regarded as divided into two parts: those engaged in producing and distributing consumable items, and in the provision of services; and those in producing non-consumable items—houses, factories, machines, public works, office buildings, etc.—i.e., things which *accumulate*. Those engaged in either activity, however, are remunerated in the same way—i.e., they are paid a wage or salary for work *in progress*, so that the community has a total undifferentiated income in respect of both consumable and non-consumable (accumulating) production. Now the vitally important *fact* is that the whole of this income, less *personal* savings (a *very* small proportion of total distributed income), is withdrawn through the prices paid for *consumable* production (cost of living), and through taxation. This means that the community, considered as the set of all the individuals who produced *all* goods, gets delivery only of the consumable goods, although it has “worked for” the non-consumable goods. That is to say that although the community has produced the non-consumable goods, it has no *equity* in them beyond its *personal* savings. This is not a necessary state of affairs, but it is certainly the existing state of affairs. And it is precisely on the future of this situation that the future of civilisation depends. We are back at the issue of imposing a preconceived moral system on society, or of allowing a full flowering of individuality in the manner that Jesus taught. Every family in an industrialised community could be “rich”—i.e., relatively independent. The industrial world, however, represents “all the kingdoms of the world,” and the temptation was to seize control of it. And control has been seized. The money-changers are in the Temple. What did Christ *do* about that? What is the Church—the mystical body of Christ—doing?

Now quite apart from the moral issue, the results of this system are what we see—strikes, growing anarchy, crime, social disorder, amorality, filth, all intensifying. And this situation is quite certain to get worse until a police-state takes control, or Christian society breaks down. Whether a Christian order would ever again arise is hardly even a matter for speculation.

So much for the immediate consequences. But in the larger view we see more. In the first place, “large-scale planning” (that shibboleth of ‘social science’) is not only the potential death of all small-scale planning, and certain death of medium-scale planning (take-overs and mergers)—if it goes wrong, the effect may be catastrophic. Nor does it allow for changes in circumstances, among others the possibilities of radical new inventions, nor foresee what new and unpredictable circumstances it will itself almost inevitably create—the mass production of motor vehicles has been responsible for an enormous death-toll on the roads and even more severe or crippling injuries.

In the second place, although the details of the plan fall to subordinate experts, a hierarchy of co-ordinating and subordinating experts is required, and the whole thing must be master-minded. Where does the master mind come from, and how does he get there? And thirdly, large-scale planning

may lead to unnatural catastrophes, and magnify the effect of natural catastrophes. Large-scale planning means a community permanently organised as if for war, and in fact leads to economic ‘war’ which has in the past led, at least proximately, to military war to prevent the “capture of our markets.” So we hurl millions worth of our military ‘production’ into “the enemy’s” country to stop him, and get into international debt to do so.

And finally—if anything in this situation can be called final—it leads to grossly excessive production without regard to the human value or harm of the product, or the squandering of the earth’s resources.

But suppose the “final solution” is World Government. No more wars (only police-actions on an international scale); but then how do we “employ” the many millions of soldiers and others indirectly involved in maintaining armies, and the “workers” engaged in producing munitions? They are all being clothed, fed and sheltered already, without contributing to the ‘wealth’ of their countries.

To see this matter in perspective, it is necessary to look at an alternative. Instead of confiscating almost the *whole* of the community’s income in respect of only a *part* of its production, let that part of the income representing the accumulation of labour-saving devices—i.e., non-consumable production—be refunded to families in the form of non-transferable interest-bearing bonds. The interest on these would represent income in respect of labour “saved”—i.e., it would represent leisure which, from the Christian point of view, could be devoted to the greater glory of God—i.e., free creative activity.

There is absolutely no question that this alternative is possible—the technical details are child’s play. It is an alternative which has been *rejected*, and this precisely because full employment is a means of imposing a pre-conceived idea of what the world “ought” to be like, rather than allowing it to become what it might have become—was becoming—under an approximately Christian order.

Perhaps the easiest way to grasp what is at stake here is to realise that those who impose this system are consciously anti-Christian (*cf* Communism). Also, they want men to be “bad” so that they need to be rigidly governed. To govern the kingdom of the whole world, they must enslave its peoples. And looking to a future World Order, they do not care how many people perish, how much crime they endure, in its attainment. Or another way of putting this vitally important matter is to say that man would be better off if we had not developed the industrial system, *insofar* as industry has *enabled* the perversion of man’s nature. The industrial system *enabled*, not caused, the terrible *world* wars, and the subjection of whole peoples to the systematic falsification of fundamental truths. For no one could doubt that the peoples did not want those wars, and they would never have occurred if the peoples had not been organised into collectivities which could be manipulated into wars for the benefit of third parties. Properly used, industry could free man from such organisation; but it has enabled an enslavement impossible otherwise to achieve, let alone sustain.

(To be continued)

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