

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



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I. Introduction:

In Douglas Adams' famous science fiction novel, *The Hitchhiker's Guide to the Galaxy*, an alien race called the Vogons decide to destroy the planet earth in order to make room for a hyperspatial express route. Now why would they want to do a thing like that? The reasoning behind the decision is not rooted in pure malice, nor in any immediate military or strategic necessity. Rather, the justification is purely economic: the anticipated financial/economic benefits are deemed to be greater than the total value of an inhabited world.^[1]

The final announcement of the Vogon Constructor Fleet, as presented both in the original book and the subsequent film, is chilling in its bureaucratic detachment:

"... all the planning charts and demolition orders have been on display in your local planning department in Alpha Centauri for fifty of your Earth years, so you've had plenty of time to lodge any formal complaint and it's too late to make a fuss about it now."

So the Vogons have conducted a cost/benefit analysis in purely financial terms and they have decided, on that basis, that the earth has to go. More is to be gained by destroying the earth than can be gained by forgoing the hyperspatial express route and allowing the earth to remain intact. The hyperspatial express route would presumably cut down on time and transportation costs for other extraterrestrial civilizations and the Vogons would no doubt have some way of monetizing that flow, perhaps a toll system of one kind or another.

In his 1995 book entitled *Risk*, another Adams, this one was called John Adams, made use of this fictional scenario in order to help describe a very real

phenomenon. When it comes to everyday economic decision-making, economic actors often do assume that money-values should trump all other values, that maximizing monetary throughput is to be prioritized over real well-being. John Adams calls this tendency to regard money as the final arbiter of value, over and above all other values, “Vogon Economics”. What appears, at first glance, to be a satirical exaggeration, something that could only exist in a work of fiction, turns out, upon closer inspection, to be an accurate exemplification of a pattern that is observable all throughout the modern economy.

But why and how does this occur? Why is it and how is it that so many economic decisions embody the Vogon pattern, this readiness to sacrifice what is good and real in exchange for maximizing monetary returns?

It would be tempting to attribute this phenomenon simply to greed. Greed, after all, has long been recognized as a moral failing, one of the seven deadly sins. One might suppose that if individuals were more virtuous, more restrained, or more charitable, such destructive decisions would not occur. But this explanation, while containing a kernel of truth, is ultimately insufficient.

What we are dealing with is not merely individual vice, but a system of institutionalized incentives— sometimes referred to in Catholic theology as “structures of sin” — that can make what are, in objective terms, destructive decisions appear to be rational, necessary, and even good. This dimension of the problem thus lies deeper than the exploitative and excessive desires, the lack of temperance that some individuals might sometimes exhibit; it is systemic in character.

In this presentation, it is my intention to demonstrate that the Douglas Social Credit analysis of our financial system, his unique diagnosis of what ails the financial system and our economy as a whole, provides us with a deeper and more fully accurate explanation for why and how the Vogon phenomenon arises in the first place, for why and how governments, businesses, and even common individuals often embark on courses of action which are, objectively speaking, irrational, even to the point of being self-destructive.

II. What is wrong with the financial system?

As some of you are already well aware, the heart of Douglas’ diagnosis is the claim that the reigning financial system, while assumed by many (governments, economists, business people, and consumers) to be self-liquidating, is actually not self-liquidating.

What does this mean? Well, if the financial system were self-liquidating, for every unit of cost and hence of price that is being built up in the process of production, a unit of income would be distributed in wages, salaries, and/ or dividends, or other profits. Economic and financial orthodox say that this

is the way the system operates, that it is “in balance”, with the flow of incomes automatically equalling the flow of costs and prices. Douglas, on the basis of his empirical studies and mathematical modelling in the A+B theorem said: no, the two sides are not in an automatic balance, the rate at which costs and prices are generated in industrial production exceeds the rate at which incomes are simultaneously being distributed via the same productive process. The financial system is not self-liquidating. Instead, there is a chronic and underlying gap, a chronic and underlying deficiency of consumer buying power.

III. The Causes of the Gap

What causes this gap? The fundamental cause, said Douglas, had to do with the fact that not all costs are distributable as concurrent income. Labour costs are generally distributable, even fully distributable, as concurrent income and hence if we lived in a hand labour economy where all costs were labour costs, there would be no problem apart from the question of profit. There would be no gap, no lack of consumer purchasing power. The two sides, costs and prices on the one hand and incomes on the other, would be in balance. But we live in a capital-intensive economy and when you have machines, equipment, and other forms of real capital, you are adding a category of cost for which only a portion of the cost, at any given time, is distributable as concurrent income. Capital costs involve financial, depreciation, maintenance and other similar costs as part of purchasing, replacing, and maintaining real capital and these costs, by their very nature, require that businesses demand more from the consuming public in prices — quite apart from any question of profit — than they simultaneously distribute to the consuming public in incomes.

Now, this deficiency of consumer buying power can be intensified by other factors like profit-making (including the profit-making derived from interest charges on borrowed money), savings, the re-investment of savings, taxation, deflationary banking policies and so on, but the core cause, identified in the A+B theorem, has to do with the nature of capital costs under the reigning financial and cost accountancy conventions, and hence it is independent of these other causes.

IV. The Survival Constraint

So we have a situation in which the financial system, because of its inherent design, is forever generating a problem, a gap between prices and incomes and yet, at the same time, in order for the financial system and the economy to operate long-term they are structurally obliged to find other ways of achieving equilibrium, of achieving a balance. Otherwise some significant portion of goods and services cannot be sold in every economic period, costs will go unmet, and we will be faced with the prospect a downward economic spiral leading to an

economic and societal collapse.

This means that economic actors: governments, businesses, and consumers are perpetually “under the gun”. Because the price system is not inherently balanced these actors have to find some way to compensate in order to fill the gap in each economic period so that equilibrium can be achieved. Filling the gap with more debt-money, either domestically by government deficit-spending, business expansion (especially capital production), and/or increased consumer borrowing, or by exporting more than you import and relying on a subsidy from foreign financial markets, becomes a survival constraint for the economy as a whole.

What was originally a technical problem, a financial engineering problem, reveals itself to be a problem with massive moral implications. If we were to cast the technical problem, the fact that the current financial system is not self-liquidating, in moral terms, we could say that the reigning financial system is not an honest system. The system does not accurately reflect in income terms the value of what it produces in terms of costs and prices. Instead it systematically underestimates the value of what we produce in income terms by automatically — and that is a key word “automatically” — only mirroring part of the costs and prices with corresponding consumer income.

V. The Inversion of Values

Now, what effect do these two things: a structurally dishonest monetary architecture, in conjunction with the equilibrium survival constraint, have on the nature and role of money in our economic decision-making? This is where things become very interesting indeed.

In an honest system, where income automatically matches production, the real economy is in the driver’s seat and goods become more important than money. But in a dishonest system, the type of system we have, where income systemically falls short of production, but where we will still need to achieve equilibrium somehow, the financial economy is in the driver’s seat (so-to-speak) and money becomes more important than goods. Why? Because what we need most urgently in that type of situation as a matter of survival is more money, not more goods or better goods, etc. Money thus becomes the chokepoint, the bottleneck, in the system. It becomes the determining factor, the controlling factor.

So we are forced to look at the real world and to interact with that world through the medium of this distorted monetary lens. And from that point of view, the questions we face are no longer so simple or straightforward as: What is needed? What is beneficial? What is efficient in real terms? So that we can just go ahead and produce the things we need. Instead, the overriding question becomes: What will generate the additional income we lack in the easiest possible manner? Economic behaviour is systematically misdirected in accordance with

this artificially-generated imperative.

Now, when it comes to answering that question: “what will generate the additional income we lack in the easiest possible manner?” the response is “entropic” production, production that involves a loss or that is otherwise inefficient. This is because, under the existing financial system, money is injected through new costs (especially new debt tied to production, expansion, and repair, etc.), so activities that generate more billable stages involving breakdown, replacement, repair, regulation, and conflict-management create more opportunities to issue and circulate money than activities that simply meet our needs once and for all. In sum, more costs equal more purchasing power. A well-built bridge, a healthy population, or a stable ecosystem tends to stop transactions, whereas a collapsed bridge, chronic illness, pollution, or social conflict trigger cascades of additional spending (insurance claims, reconstruction, healthcare, legal work, oversight, etc.) with each step justifying new monetary flows. Within that particular accounting frame of reference, destruction and inefficiency appear to be beneficial because they multiply monetized events (they maximize monetary turnover), even though in real terms they involve waste and loss, while genuinely constructive, durable solutions are financially “thin” precisely because they minimize the need for further expenditure.

But notice what has happened here: when the financial system incentivizes and prioritizes monetary throughput (the volume of monetized activity) over real wealth and the real satisfaction of human desires, what is objectively evil (entropic production) is regarded as good by the financial system, and what is objectively good (production that effectively and efficiently meets human needs, non-entropic production) is regarded as bad by the financial system. But this is a metaphysical inversion of values.

Instead of reflecting real value, as it would under an honest money system, money becomes, in a dishonest system, the very arbiter of value. In such a system, survival depends not on doing what is good in objective terms, but on doing what pays — until, over time, what pays comes to define what is to be regarded as ‘good’. And what pays the most is what is actually bad, harmful, inefficient, etc., in real or objective terms. In this way, what is objectively bad comes to be regarded as financially and economically good.

This systemic metaphysical inversion is a cornerstone feature of our economy operating as it does under dishonest finance and it re-appears in different forms everywhere. In connection with this particular point, it would be apposite to recall a verse from the book of Isaiah:

“20: Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!”

VI. Classic Examples of Vogon Economics

Let me provide two concrete and classical examples of Vogon economics in action and show how they can be explained on a Douglas Social Credit basis.

Many countries export more than they import. That is, they export in financial terms more than they import in financial terms. To the extent that they have an export surplus, they are exchanging goods not for other goods, but for money tokens. In realistic, objective terms, a country that exports more than it imports is actually suffering a physical loss; it is giving more away than it is receiving in physical terms.

Let's say that Canada exports maple syrup; we'll let maple syrup stand for all exports. And let's say that Columbia exports bananas and we'll let bananas stand for all of that country's exports.

The only type of trade that would make sense realistically and under an honest monetary system between the two countries would be for Canada to export 10 million dollars' worth of syrup to Columbia (because we have more syrup than we can consume and they don't have maple trees in Columbia) and for Columbia to export 10 million dollars' worth of bananas (because they have more bananas than they can consume and we can't grow bananas in Canada).

But this is not what happens in our world. Instead, if Canada can export 10 million dollars' worth of maple syrup to Columbia and only receive 7 million dollars' worth in bananas from Columbia it will do so. But this is a Vogon decision. This is opting for a mere monetary result over the alternative, which would be an exchange involving real value.

What would motivate Canada to engage in Vogon economics? Well, somehow, under the rules of the existing financial/economic game, which is a dishonest system, more is to be gained by exporting 3 million dollars' worth in syrup and getting 3 million dollars in money tokens in exchange instead of getting 3 million dollars' worth in bananas in exchange.

And Douglas's analysis explains very well why and how this happens: the 3 million dollar token surplus obtained by trading goods not for goods but for money helps to compensate for the lack of consumer buying power in the domestic economy. It helps to fill the gap and to meet the economy's survival constraint. Thus, whenever possible, trading goods for money will be prioritized over the realistic, sensible alternative, i.e., trading goods for goods. So it is not that Canadians are greedy; Canadians are merely trying to survive according to the rules of the game. Unfortunately, in this case, it would come at the financial expense of the Colombians ... even though the Colombians are actually better off in real terms as a result of the unbalanced exchanged. They received 10 million dollars' worth of maple syrup, but only parted with 7 million dollars' worth of bananas. Nevertheless, the Columbians now have to find some other way of

getting the extra 3 million dollars needed to consume the maple syrup surplus and their general domestic lack of consumer buying power remains untouched.

So the bottom line is this: what is called a “favourable” balance of trade under the reigning dishonest system is an unfavourable balance of trade in real terms and it is irrational in real terms (because it involves a net loss of real wealth). Under an honest financial system, it would be regarded as such because the extra money obtained through it would not be needed domestically (it would just be pure inflation, and thus it worsen the domestic economy, not improve it). It make no sense to engage in it.

Here is a second common example of Vogon economics in action: the phenomenon of built-in obsolescence. This involves deliberately producing goods that will wear out, break, or be rendered redundant or unworkable by newer models, because it ensures repeat sales, maintains income, and helps to keep businesses operating. Under the reigning dishonest financial system, it distributes additional income and speeds up the wheels of commerce in the industries in which it is deployed, helping to fill the recurring and chronic price-income gap. Built-in obsolescence in one form or another is quite common in the production system, reflecting a preference for monetary results over what would make the most sense in brute physical or realistic terms. We pay a real price for this, however, in wasted resources and in the abandonment of real efficiency.

Under an honest financial system, there is no survival incentive for a producer to engage in built-in obsolescence, because whatever he produces he will always be able to make a decent living (collectively we always have enough money in the form of income to meet the costs of production —provided it is needed and thus desired). There is also no incentive from the point of view of the consumers to buy such products because they can now afford to purchase those goods and services that are better built and will last longer. In fact, under an honest financial system it becomes quite clear that built-in obsolescence just leads to unnecessary work and waste that satisfies neither the producer’s interest and pride in something well-made nor the consumer’s preference, *ceteris paribus*, for quality.

So, in both of these cases, favourable trade balances (so-called) and built-in obsolescence, what is physically and socially harmful is nevertheless regarded as “the right thing to do”—because it helps to satisfy the system’s survival constraint in financial terms.

Meanwhile, what would be genuinely beneficial in real terms—complementary and balanced trade, durability, sufficiency, and conservation in production—is deemed to be financially unviable, because it would reduce the flow of the “extra money” that the system depends on in order to achieve equilibrium.

VII. Systematic Manifestations of Vogon Economics

We're now going to take a look, briefly, at some more concrete examples of this phenomenon of Vogon Economics. The list that follows does not pretend in any way to be exhaustive; it would be impossible to do full justice to all of the various manifestations of the Vogon phenomenon.

As we go through some of the more prominent examples, it will be helpful to keep in mind these words from C.H. Douglas himself:

“They are all symptoms of one common disease, and that common disease is lack of something we call purchasing power.”^[1]

- a) **Intense competition for money:** under “Vogon economics,” aggressive, even cut-throat competition for scarce money between workers and between firms, is deemed “good” because it allows individuals and firms to secure liquidity, avoid debt burdens, and outperform rivals; in objective terms, however, it is bad because it generates conflict, wastes energy, erodes trust, and diverts effort away from actually meeting real human needs.
- b) **Excessive growth of intrusive government bureaucracies:** forever expanding regulatory systems is deemed “good” because it manages the unnecessary conflicts and abuses generated by the system and preserves financial order while injecting more money and providing more employment; objectively, it is bad because it represents a costly and unnecessary redirection of resources that would not be needed in a properly balanced system and which could have been redirected more profitably elsewhere.
- c) **Inadequate government production/services:** when it is deemed financially necessary to sometimes cut or limit public goods and services this is seen as something “good” when it helps to maintain financial ‘solvency’ or contributes to budgetary discipline; objectively, it is bad because real needs go unmet despite available resources, and this undermines real societal well-being.
- d) **Forced economic growth:** continual expansion of the economy is deemed “good” because it injects additional income, creates jobs, and thus helps to sustain the financial system; objectively, it is bad because it produces unnecessary goods, wastes resources, and often damages social and environmental systems.
- e) **The Distorted nature of economic growth (low-quality goods):** producing cheap, low-quality goods is deemed “good” because it is profitable and accessible within the context of constrained incomes; objectively, it is bad because it fails to meet real preferences, reduces durability, and increases long-term waste.
- f) **The Centralization of production:** large-scale, centralized firms are deemed “good” because they maximize efficiency in financial terms and maximize profits;

objectively, they are often bad because they can reduce real efficiency, degrade quality, weaken local economies, and alienate workers.

g) Artificial markets and consumer manipulation: creating demand through advertising and playing with consumer psychology is deemed “good” because it sustains sales and growth; objectively, it is bad because it manipulates consumers, misdirects production, and wastes resources on non-essential or goods that would otherwise go unwanted.

h) Sabotage (restricting or destroying output): limiting production, dismantling capacity, or even destroying production is deemed “good” when it preserves prices or yields profit; objectively, it is bad because it destroys real production and useful capacity and leaves real needs unmet.

i) The value of Growth measured in Financial Terms Only: under the existing financial system any increase in GDP or monetary activity is deemed “good” regardless of content; objectively, such increases can actually be bad because many harmful or wasteful activities (what John Ruskin called “illth”) end up being counted as wealth, thus obscuring real well-being.

j) International Economic Conflict: competing ruthlessly for export markets and trade advantage is deemed “good” because it secures financial inflows; objectively, it is bad because it creates and intensifies global tensions, inefficiency, and zero-sum outcomes.

k) Military Conflict for Economic Reasons: war-driven production to fight wars for economic conquest is deemed “good” because it stimulates the economy and generates income; objectively, it is bad because it destroys real wealth, wastes resources, and causes immense human suffering while being completely morally unjustified.

l) Under Vogon economics, stress, illness, and insecurity are “good” because they generate continuous demand for healthcare, pharmaceuticals, health sector employment, and social services, thereby increasing monetary flow; but in objective terms they are bad because they degrade physical and psychological health, weaken human capacities, and reduce overall well-being.

m) Likewise, the scarcity mindset, job dependency, and economic competition are “good” because they compel participation, discipline labour, and stimulate transactions; but in reality they are bad because they foster anxiety, alienation, and a false belief in unavoidable scarcity despite the reality of material abundance.

n) Immorality and crime are “good” insofar as they sustain legal systems, enforcement institutions, and corrective industries; but are objectively bad because they erode trust, social cohesion, and moral integrity.

o) Psychological dissatisfaction, alienation, and loss of meaning are “good” because they create markets for self-help, therapy, and consumption-driven identity; but are bad because they distort personality development and sever individuals from the authentic sources of fulfillment (truth, beauty, culture, and creativity).

p) The distortion of education as “job preparation” is “good” because it produces system-compliant workers and aligns learning with economic demand; but is bad in real terms because it suppresses intellectual freedom, critical inquiry, and the full development of human potential.

q) Family breakdown under dual-income pressures is “good” because it expands labour supply and generates the demand for childcare, legal, and social services; but it bad because it undermines child development, family stability, and long-term societal health.

r) Mass migration is “good” because it redistributes labour and expands markets; but is bad in real terms because it disrupts cultures, weakens social cohesion, and displaces individuals from their organic communities of origin.

s) Under Vogon economics, extra pollution and environmentally harmful production are “good” because they accompany the expansion of industrial activity, job creation, and increased monetary throughput; but in objective terms these things are bad because they damage ecosystems, human health, and the conditions necessary for life.

t) The depletion of non-renewable resources and the misuse of renewable ones are “good” because they sustain continuous production and economic growth; but in real terms they are bad because they exhaust natural capital and undermine long-term sustainability.

u) Wasteful production (including unnecessary labour, infrastructure, and consumption) is “good” because it maximizes resource throughput and income distribution via employment; but is bad because it squanders energy and materials on activities not tied to genuine human need.

v) The suppression or non-adoption of cleaner technologies is “good” because it protects existing industries and financial interests; but is bad in reality because it prolongs avoidable environmental harm and blocks more efficient, sustainable alternatives.

w) finally, the structural inability to prioritize conservation is “good” because it prevents economic contraction and preserves monetary circulation; but in real terms it is bad because it locks society into escalating ecological destruction that ultimately threatens both the environment and the economy itself.

Conclusion:

What we see, when we view the situation through the lens of Douglas Social Credit, is that Vogon economics is not an aberration. It is not the result of isolated moral failures or even of a culture of immorality. It is the logical outcome of a financial system that is structurally imbalanced. The system compels us to prioritize money over reality, financial flows over substance, and activity over purpose.

Unless the underlying financial structure is corrected—unless the system is made truly self-liquidating—the inversion of values embodied in Vogon economics will persist, and the pressures which foster destructive decision-making will remain.

The challenge, therefore, is not merely moral, but structural. It is a question of redesigning the financial system so that it reflects reality, rather than distorting it.

Only then can we escape the kind of absurd logic that would, quite literally, justify the destruction of an entire world for the sake of multiplying figures in bank accounts. ***

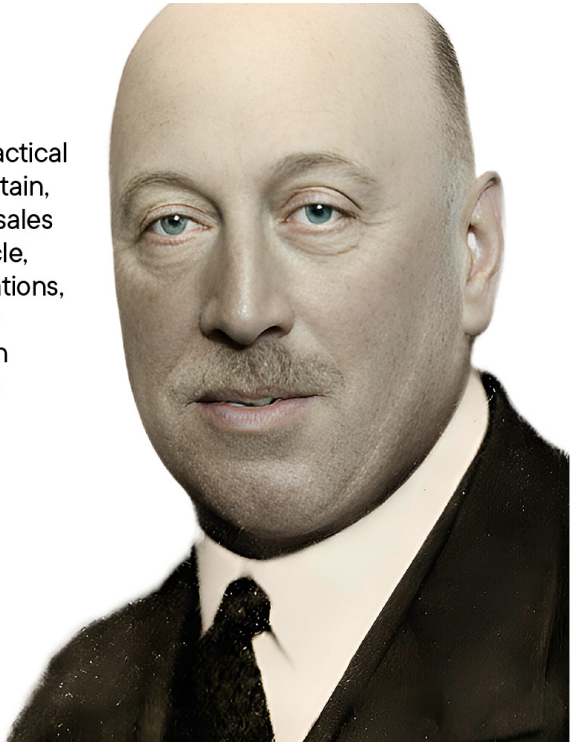
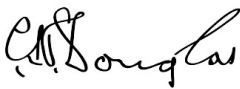
[1] C.H. Douglas, *The Use of Money* (Liverpool: K.R.P. Publications Ltd., 1934), 10.

“

It would be both simple and practical to abolish every tax in Great Britain, substituting therefore a simple sales tax on every description of article, and, apart from other considerations, such a policy would result in an economy of administration far in excess of anything conceivable within the limits of the existing financial system.”

C.H. Douglas

Warning Democracy (1931)



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The Basic Fund for this financial year is now open. I am making a special call to all those who have planned to make a donation but maybe have overlooked doing so. The fund did not fill this past financial year so it will be wonderful if we can make a special effort with new donations. As always, we appreciate your contributions, no matter how large or small. Each donation is really a vote of thanks for the work of the League and a tribute to the dedicated effort of those in the 'engine room'.

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Apart from the Basic Fund, the League is also a recipient of bequests from supporters who remember us in their Will. These extra dollars help a lot and while we are grateful, it is unfortunate that on those occasions we are unable to personally express our thanks.

Best details for establishing a bequest are available from Head Office. – ND

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- (b) To advocate genuine competitive individual enterprise and personal initiative.
- (c) To defend private ownership and advocate its extension in order that individual freedom with security shall be available to all.
- (d) To attack and expose government-by regulation and bureaucratic interference with economic and social activities.
- (e) To take steps designed to secure to the individual very definite rights which no government can take away, and especially steps which defend the written constitution.
- (f) To defend the Rule of law which makes all equal before the Law.
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