

In Pursuit of The Ultimate Frontier

# Economics in the Nation of God

*A discussion with  
Richard Kieninger*



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## **Notes Regarding the Recording and Transcription**

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### **Textual Editings**

- All punctuation
- Noun and pronoun agreement (case, number, and gender)
- Verb tense
- Subject-verb agreement
- Article use
- Dividing up of really, really long sentences
- Removal of extraneous and redundant words and phrases
- Creation of the topic titles and table of contents

### **Audio Remastering**

- Tape hiss reduction

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## ***In Memoriam***

This transcription and the accompanying CDROM is a small tribute to the late Richard Kieninger who devoted his life toward the upliftment of mankind. Calling to the world through the message in his book, *The Ultimate Frontier*, he showed those who were looking for a better way of life how to build and govern the intentional communities of Stelle, Illinois and Adelphi, Texas. The need for a more peaceful and respectful way of life is evidenced by the fact that both these towns are alive and well to this day.

Thank you!



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## Overview

CHARLEY JONES: Hello, and welcome once again to “In Pursuit of the Ultimate Frontier.” In the studio with me we have as our guest today, Richard Kieninger, author of the, *The Ultimate Frontier*, written under his pen name Eklal Kueshana, and Fred Pond, a publisher here in Dallas and a member of The Adelphi Organization. Gentlemen, welcome to the program.

FRED POND: Thank you, Charley.

RICHARD KIENINGER: It’s good to be here.

CJ: As a means of developing some background, something we usually do before we engage in these discussions, let me make

the note that the information we take as our basis for the discussions on this program is brought directly from a book called, *The Ultimate Frontier*, which you can find in local bookstores.

We've made mention in some of our programs about the Nation of God, and how this new nation will conform to Universal Law through self-government, whereby the entire population can, through means of technology, govern itself through referendum. This is a direct, not representative, but a direct democracy harkening back to the origins of democracy, at least as far as the Twentieth Century is concerned in ancient Greece.

Today, we are going to explore the economics of the Nation of God and how these economics relate to our present-day economic situation. Richard, I guess we should kick this discussion off with a question for you. How do you foresee economics to be in the Nation of God?

RK: I think that some people would be interested to hear that it would use many of the aspects of our present-day, free-enterprise system. Not entirely the same, but, I think, the better aspects of it. And, we will make sure that the deleterious aspects of the free-enterprise do not enter into the Nation of God. Let's say there would be just one source of a raw material or some unique characteristics of a land that can only be exploited in a certain way for all the members of the Commonwealth. Somebody has to do that work, and it is not the purpose of government to be in business. So, it would license that particular task to some individuals who would be qualified to do so. In many cases, a corporation of persons who can bring their skills together to efficiently perform the service for the nation.

CJ: This won't get in the way of competition, as incentive?

RK: Inasmuch as we have, in many cases in our present-day society given monopolies to utilities, with that goes control of the utility and how it does business. Much the same would be operative in the Nation of God that engineers, cost-accountants, people who would know exactly how much it should take in order to do a given job would establish what that fair price would be that they could charge. Of course, it's up to the efficiency and energy of the individuals on that basis. It is important that everybody make a profit. I think people really do enjoy pitting themselves against certain kinds of challenges like seeing if they can bring a price down by doing it more efficiently or to capture larger markets. In many cases, money is not the real incentive for doing that. It's kind of fun. Money is a way of keeping score, as it were, and not the prime motivation. In the Nation of God, it is anticipated that after a few generations that the very best would be available to everyone; that everyone would soon live like a millionaire, yet they don't have to have that kind of an income in order to enjoy those advantages.

CJ: I can see from your statements that you are talking about a profit-oriented situation here.

RK: Correct.

### **Improvements in the Free-Enterprise System**

CJ: How will things change, for example? You are talking about the private ownership of corporations licensed by the Commonwealth. I can think of several corporations that I labored for where the privileges between the executive honchos and the

guys out there actually doing the work are—well there is really no parity there at all. How will you handle this in the Nation of God?

RK: We anticipate that difference would disappear. In the first place, the only persons who would be allowed to live in the Nation of God are those who have achieved Initiation and higher. Everyone is, definitely, a first-class citizen. Some men choose to do work in the shop, some like to be engineers, some like to sell things; there is something for everyone. The time and skills that people put in are comparable between various trades: a machinist acquires the skills and knowledge of all different machines and materials that he works with to become a first-class tool-and-die maker, he's, obviously, entitled to a higher wage. He has a highly saleable and desirable skill that he is marketing. An executive does, essentially, the same kind of thing: he has the skill which he is offering.

Now, none of these individuals would invest in the corporation. In other words, there is no sale of stock in corporations.

CJ: So, you don't see in the Nation of God a situation such as we have today: an economically created elite, if you will, with the "blue collar" people in serfdom, for lack of a better word, as far as opportunities in the corporate world go?

RK: In our present-day society, people who are in higher echelons of the corporation, generally speaking, are the ones who have capitalized it, and they expect more return, more perks with it with the job than the person who they hire. I mean, they naturally feel that way. I think you would do the same thing. In the

Lemurian system, which we will be using again in the Nation of God, the Commonwealth funds the corporation. It owns the factory, it owns all the productive equipment, it sees that what is being produced by that corporation is valuable to the Commonwealth, otherwise they would not have invested it in the first place.

FP: I think another point is that since management and labor are an inseparable team, much of the problem that we see today extends from some cultural and sociological perceptions of what roles are in the workplace. In the Nation of God, status will have a different meaning.

CJ: Richard, you made a point a moment ago that the Commonwealth would own the means to production: the facility, the equipment, and so on. This sounds to me a bit like a labor collective, in a way. How will it be different? How will it not be a collective?

RK: The Lemurian system is not collectivist in any way. Everything is designed so that a person receives in direct proportion to the amount of effort he puts forth, or the amount of skill that he has to bring to bear in the corporation. The corporation is people, and the purpose of a group of people coming together to work in a corporation is to maximize the return on the effort they put forth everyday. There are greater efficiencies possible within the specialization of many different people coming together in a corporation, rather than one person trying to do everything, trying to learn everything and not being an expert at anything. In other words, a sole proprietor ends up being a jack-of-all-trades and master of none, whereas specialists

coming together within a corporation is to the advantage of all concerned. Now, we have a system of laissez-faire in the United States which says “leaves hands off;” people can do what they want to do. If they find a way of making money, that’s great, so long as they don’t rob anybody or misrepresent what they are selling, they can charge anything that they want.

### **The Lemurian Mart System**

CJ: On that subject, Richard, you bring up an interesting point: today in the marketplace, time was that the cost of an item was determined by what it cost to get it to the marketplace: preparation, transportation, marketing, whatever—

RK: That should exist everywhere.

CJ: Yes, but in the American marketplace today if you examine the profit markup, you’ll very rapidly find that it is not what it cost to get it to the marketplace, it’s what you think you can get out of the marketplace. Markups of 400-500% are not at all uncommon.

RK: And, in many cases, that’s the minimum markup that will allow that company to stay in business. Now, that may be due to inefficiencies or higher wages than they should be paying, but you have to keep the price down where it’s somewhat reasonable or somebody else is going to takeover your market. Now, I think that the big savings that would come about is known as the Mart System, in Lemuria, and what will be reinstated in the Nation of God. And, that is there is only one distribution system, one store in each town to buy things from. The Mart system eliminates all the middle-men and the Mart system also controls all the

distribution: transportation from the factory, warehousing, and getting it to all the stores throughout the nation. Agricultural products will be much the same way. They will provide distribution systems for all the farmers. The agricultural market, in the Nation of God, will be based on true parity, and that should be the source of great prosperity in the entire Nation of God, rather than the farmers being deprived of their true profit.

CJ: And, you said it's going to be just one store in each town?

RK: The Lemurian system was based on the idea where the maximum size of a city was 250,000 persons, and, generally, was no more than eight miles on a side, which means a centrally-located Mart would never be more than four miles from any person's home.

CJ: A moment ago you made the point in the sense of certain stores a rather large percentage of markup on their advertised prices that they had to charge that much to stay in business. Just having one mart in each town you successfully avoid duplication, there, don't you?

RK: Right. That saves a great deal of money. When a furniture company has a large stock, or an industrial supply company has a large stock of many different parts which might not be called on for six months at a time, you still have to pay for that. It is still occupying space which has to be figured into the cost of warehousing. There may be shrinkage or deterioration, and the cost of interest on anything that you have to borrow money to cover your inventory that you are holding, all that has to be added in

## **The Basis of the Monetary System**

RK: In the Lemurian system, there was no interest charged on anything. As a matter of fact, all interest charges were completely illegal because they do not fit in with karmic law.

CJ: Maybe we should get into that economic system then. If there is no interest, what do you base the monetary system on?

RJ: Well, it's based on money. And, any currency that we have today, any value is based on human effort. We sometimes lose sight of that and say, well it's based on how much gold you have in the central bank or something of that sort. Those are just ways of keeping score. Say, for instance, you want to buy lumber to build a house. The only value that should be represented in that lumber is the amount of human effort it took to cut the tree down, to dress the lumber, and to move it from where it was cut down to the mart where it's being sold. So, that should be all that's involved. Of course, you have some equipment costs which have to be amortized: machinery has to move the stuff and cut it and develop it one way or another and that has to be prorated over the value of that particular piece of lumber. But, essentially, even those things—their value is predicated on how much effort it took to make them.

Now, in our present system, a person who owns the tree can charge whatever he chooses, whatever the market will bear, and he gets a percentage of that lumber. In the Lemurian system, the Commonwealth owned all natural resources. In other words, the Angelic Host created all these things for us. No man created a mineral or a tree—

## **No Private Ownership**

CJ: Which reminds me that was the Indians who said that the Great Spirit gave them the land; that no man could own it. Treaties were just completely “off the wall,” then.

RK: Well, if you recall, the rights of imminent domain by our government: we don’t really own land, either. The government owns the land in the name of the Commonwealth, and you have a deed to its usage. You can build a house on it or a factory or something of that sort. But, if the government says that we want to put a freeway through way or we’re going to put down a new airport, you’ll soon find out how much you own it. You don’t. You have purchased the right to use it.

CJ: So, basically, we are discussing no private ownership of public utilities, then?

RK: That’s correct. Although, the corporations can actually be operating some utilities. But, it’s at the behest and under the control of the Commonwealth. That seems fair to me, because if you have an item which is highly desirable and you are the only source of it, obviously, you could really jack things up to a ridiculous price and people would still pay it.

CJ: We seem to be seeing, certainly, some of that. I won’t say from the Middle-East, although I’m certainly thinking about it. Along that line, the efficient usage of scarce resources has always been an area of governmental influence, at least in the United States and, I’m sure, in other countries, too. But, in the Lemurian scheme of things or, least, in the Nation of God’s scheme of things, what we are going to see here, apparently, is the

government administering, if you will, the control of public utilities, because the government is administered by a public referendum, rather than a representative democracy.

RK: I think we have to get back to the idea that the government is the people.

### **Electrical Energy in the Nation of God**

CJ: One of free-for-alls we have today concerns energy sources. I would imagine a large part of the blood that's about to be shed in the next twenty years is going to concern who has oil and who doesn't and who wants it and who wants to control it.

RK: I'll agree with that.

CJ: How are you going to, in the Nation of God, to prevent the same sort of political blackmail that we are currently seeing in the Western world?

RK: Just over the issue of energy?

CJ: Yes. There is always going to be somebody who's sitting on top of the reserves and there's always going to be somebody else somewhere who needs them.

RK: There's been a lot of talking down of solar energy recently, because, in the first place, nobody who is currently supply sources of energy wants to see solar energy developed. People are afraid of getting started into it. But, it is possible to provide, virtually, all of the energy, at least so far as electrical energy is concerned, necessary just from solar energy. The technology exists today. It

has been demonstrated. The facilities have not been built, because it amounts to billions of dollars and a distribution network that would also be very expensive. So, everybody is kind of holding with what they have right now,.

### **Twelve-Hour Work Week**

CJ: You were discussing, earlier, the mart system, the stability of the economic system, that management and labor would work as a team, that the best outfit that could produce a service or material or device or whatever, would be appointed by the Commonwealth to do just that thing. If you eliminate the various duplication of the various stores or the various firms, you are either going to put a lot of people out of work or you're going to—I guess you're going to shorten the work week then, aren't you?

RK: Yes. The work-week should come down to about twelve hours a week.

CJ: Twelve hours? What are people—Now, I've seen certain—

### **Government in the Nation of God**

RK: What are they going to do?

CJ: Yes.

RK: I think they would pursue education. We're talking about the type of people who have already evolved themselves to being Initiates in the Brotherhoods. Their children would pickup those very fine attitudes from the culture that they see around them. As a matter of fact, it won't have to be something which is

pounded into their heads; they will just absorb it with the “air they breathe” and, indeed, the culture would operate on the basis of its customs and wouldn’t require so many laws that we have today. When you have a culture which has been ongoing for generations at the level of maturity and Egoic required of the individuals who make up the Nation of God, you don’t require so many laws any longer. The Philosophy that is taught to everyone is such that people would not be transgressing the law.

CJ: So, I might paraphrase here and say that according to the Lemurian tradition, the best government is the least.

RK: Correct.

### **Paying for Community Services**

CJ: Richard, we were talking about the government administrating the social stability of the country by referendum of the people. In order for a government to do these things you have to fund these things, and the question I direct at your or Fred would be, how would these funds be developed from the Commonwealth to finance the government’s activities? Taxes, I presume?

RK: No. There will never be taxes in the Nation of God. There will be the expectation that everyone will contribute ten percent of their income to provide for the various municipal services and governmental services that everyone would benefit by. There will also be the expectation that each individual would tithe ten percent of their income to the work of God, which is, essentially, to the educational system. Ongoing education of adults and children will be the very basis of the high-level advancement and continuation of that advancement in the Nation of God.

CJ: Now, you're saying ten percent to God and ten percent to the government?

RK: Precisely.

CJ: So, won't say, tax, then we will spell tithe with a small "t," and it will be about one-fifth of your income?

RK: Correct.

FP: But, this will be an expectation. There will be no law that will enforce that. This will be a voluntary expectation. Again, another custom that will be ingrained into the culture.

I'd like to make this point that in this society, that we know today, competition is a very necessary part of making the free-market system work. Of course, we've seen some of the drawback to competition. The quality of society that we see in the Nation of God will make the necessity for competition almost non-existent. It might be hard to see, but we are dealing with a different type of motivation, we are dealing with a different set of values oriented toward cooperation.

### **Causes of Inflation**

CJ: I might ask you this question, the: will inflation have a deleterious affect in the Nation of God?

FP: Inflation will not exist in the Nation of God.

CJ: Strong statement.

FP: All along the line where you might have price increases, you won't have price increases. Since there will be no interest charged in the Nation of God, meaning that the banking system as we know it today will not exist, again, you are talking about a well-tuned economic system which can run for centuries without ever experiencing one percent of inflation.

CJ: Because the economic accent is on the amount of work it takes to produce the object of service and not how much you can get out of the system?

FP: Exactly.

RK: Another engine of inflation as we are seeing today in Western Civilization is the fact that many governments are paying out benefits to individuals which they haven't earned or that no one has earned. Electing representative to office kind of encourages them to buy votes by giving out largesse from the coffers of the nation, which has got to come from someplace. These days, we are definitely paying out benefits and buying things for our nation for which no one has yet paid for. Of course, the banks benefit from this sort of thing. They generally loan the money or if the government has to purchase bonds they have to pay interest on them. Our government is spending a great deal more than it takes in.

CJ: "Deficit spending" is the term.

RK: Right, to the tune of at least twenty billion dollars a year and sometimes more. Twenty billion dollars is an incredible sum of money. That money is chasing after the limited amount of

good that has been produced by labor. Whatever kind of labor; farm or industrial. That just means that there is just that many more dollars competing for what's available, and that always tends to drive up the price in a free market. The principle thing is that the government is spending more money than it takes in. Somehow or other the interest that's mounting on our almost trillion dollar national debt has come to the point where we can hardly pay for it any longer.

### **Cooperation as Preparedness**

FP: The question is, can we turn this economy around?

RK: I think we are at the point of no return, already. Some of the policies that have been existent since the end of World War II are no longer reversible.

FP: What Stelle and Adelphi are providing are some real practical answers to everyday people out there in the world. One needs to be concerned about what's happening to the economy, and one needs to want to protect one's family. The Stelle Group is providing a series newsletters called the, "Personal Preparedness Program" which can allow a family, by subscribing to this newsletter, to prepare themselves for some hard times. Again, this is not a type of preparedness where you are getting all of your freeze-dried foods and going up into the mountains with a machine gun while waiting for the hordes. What this is trying to do is to be in a community and to act as a positive uplift of cooperation in a community.

CJ: That's one thing I have noticed; a keynote of the sentence you just uttered is cooperation. This seems to be, to me, from the

people that I've had contact with during these programs from Adelphi, that without cooperation those of you engaged in these works realize we can't get anywhere. Do you still think it's still possible to get people to respectfully and productively to cooperate?

FP: I think anything is possible. We have free will, and I think cooperation is Christ's way of bringing about a better world.

RK: Then everybody profits from the effort and knowledge and skills of everyone including yourself. In many cases, if you tried to "go it alone," you wouldn't get anywhere near as much accomplished. Of course, rugged individualism is really kind of a catch-word in the American society.

CJ: That's one point I would like to make here, Richard. Rugged individualism works to a certain extent, but, as Fred said a moment ago, once you're up in the mountains with your family and your freeze dried food and you have six months of rations, after six months you are going to go the 7-11? You have to have a community there, don't you?

RK: Right.

CJ: You have to have other people to work with you to make life worth living.

RK: That's what the people who established this country, in the first place, had to discover. When the first families came rolling out here in their Conestoga wagons, there were no 7-11s. If you didn't have a successful crop, you literally died.

CJ: And, we are still in the same boat.

FP: The Indians couldn't understand why one man divided a plot of land and grew his good and did not share it with the man next door. The Indians had a form of cooperative reliance among themselves which worked well for them on this land for thousands of years. When the White Man came, he came with a different value and a different way of perceiving the world.

### **Closing**

CJ: Well, gentlemen, as usual the message from Adelphi and Stelle is practicality, cooperation, and hope for the future. A rare thing in the Twentieth Century.

I would like to thank both of you for being here today in "Pursuit of the Ultimate Frontier."

CJ: I enjoyed it, Charley

RK: Thank you very much Charley.

CJ: It is my very great pleasure.



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