Notes Regarding the Recording and Transcription

The *Exploring Ways to Improve Civilization* series was remastered from cassette tapes, recorded off the air. The following grammatical touches were applied.

**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
- Volume levels have been equalized so that the questions and answers are equally audible.
- Atmospheric noise reduction: static, fading, ignition noise, etc.
## Introduction

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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!
**The Four Hallmarks of a Successful Civilization**

*A Discussion with Richard Kieninger*

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**Introduction**

CHARLEY JONES: If you watch the news and you read the papers you have a ready source of what is, frankly, pretty alarming information. And, in some cases, it is people merchandising fear to you: ads for things to keep your car from getting stolen, ads for something to put in your purse to keep you from getting mugged. That is merchandising fear. No doubt about it. But when you watch reports about violent children terrorizing their neighborhoods and shooting up stores or career criminals free to roam the streets and good citizens in hiding as a result and drug lords in absolute control of their tenements and their communities, you do not have to look very far before you start kind of going, “Gee. What does all this stuff mean?”
Sitting in my chair, what comes through on the telephone is the concern that people have about what the aggregate effect of these things is or may be on the fabric of our culture here in the United States. Now, if I were to grab somebody off the phone and say, “What do you think about the impact of this on our culture?” They would say, “Well, it is not good. It is negative.” I would say, “Well, what constitutes a good culture?” You might not get a ready-answer at that point. In many of our conversations we have talked about, if we get the economic wings of our country level and get it back on a stable and straight course, where are we going? What is the destination of the United States?

In some conversations we have had, we have talked about the lack of frontiers that we have seemed to currently experience. We have talked about what happens when the West was there to colonize or the Intercontinental Railroad needed to be built or even the Interstate Highway system needed to be constructed or when John F. Kennedy said, “Let’s go to the Moon by the end of this decade.” Americans responded and things happened and we have wondered about what kind of direction we have to have. And, it is pretty clear that people sense a change in the quality and the strength of our American culture and are plainly worried about what the existence of these things, in the present, means about the future that we are headed into.

Once again, if somebody stopped me on the street and said, “Hey, what does it take to create and maintain a strong and viable culture?” or “How do you tell that you have one?” or “What do you do if you do not?” what would your answer be?
I guess the basic question tonight is, could you describe a healthy civilization? do you know what the recipe is to make one happen or to maintain one? and how can you tell if you do?

Let me welcome our guest. His name is Richard Kieninger. He has written several books. It has been my pleasure to interview him at different times across the last ten or twelve years and he and I have had some very interesting moments. I thought we might retrieve a few of those tonight and maybe explore some new areas. Richard, welcome to Texas Overnight.

RICHARD KIENINGER: Thank you. I am happy to be here, Charley.

CJ: It is good to have you here. I appreciate your coming down at this early hour. I guess, just to kick things off, it is interesting the responses I get on the telephones, in here, from people who say, “Well, whatever this is that is happening, this cannot be a good thing. It means bad things down the line.” We understand that certain things can impact the culture, and yet I do not think I can describe, just right off the bat, what a healthy culture is. What are the hallmarks of a successful civilization?

RK: There have been people who have, at least academically, reviewed which cultures worked and which ones did not and how they survived for as long as they did. Of course, the ones that did not make it for very long are just a little footnote in history, but the ones that were viable, for a couple of centuries at least, all had the same things in common. There are really four major points that if a culture does not have then it just does not survive.
I. Belief in Higher Beings

RK: There has to be a belief, let’s say a God of some sort, and I am going back over many thousands of years of what we know about history. We say a god, but really what it amounts to is something which calls people to a higher sense of morality and they practice that morality. Just to expand on that just a little bit: God is who God is. We do not know exactly who or what God is like, but we seem to be getting a better grip on just how beautiful and how wonderful that source of our existence is.

CJ: There seems to be some differing ideas on how He/She or It should be worshipped, certainly.

RK: Oh, certainly. Priests usually get involved in that. But, I am talking about the peoples’ perception of what God is. The Greeks, of course, did not have a very high idea. They kind of looked at the best of men and women and gave their gods and goddesses those characteristics, which were essentially human.

CJ: Familiar attributes.

RK: Right. But, as cultures grow and begin to perceive just how beautiful and complex this universe of ours is—And, of course, there are many scientists, maybe Nobel Prize winners and what have you, that are the tops in the scientific method and so forth, who still go to church and believe in God. Not all of them, but it is not incompatible.

CJ: So, we would not be completely “out in the field” if we said that you can take a look at a culture and the way that it characterizes its pantheon, if you will, its hierarchy of religious
artifacts or icons, that that is a direct reflection of the values that are held by the society?

RK: Right. And, the higher those values the more cohesive the civilization is and is likely to sustain itself over a period of time.

CJ: What happens when people believe in a Supreme Being? What kind of impetus does that add to their culture?

RK: Well, when they conceive of the idea of gods who are more powerful, more worthy, more righteous, more exalted than themselves, it leads to an upward pull on a population and it influences their life.

CJ: So, their reach has to exceed their grasp?

RK: And, it is a psychological fact that we tend to become like the object that we adore. If we persistently call to mind the attributes of goodness, through the worship of a greater being, then we tend to accept rules for our own conduct as exemplified in those who are just or loving and generous and permanent. That is a very important part. So, the higher ideals that they learned to ascribe to their view of God the higher their civilization is capable of rising and there have been some pretty good ones in the past.

The Necessity for Moral Influence in Government
CJ: Something that has always struck me is how much the religion of a particular society has influenced its legislation and its judicial proceedings.
RK: Right. And, that is because that is definitely a part of the morality of the people: how they behave relative to one another and how they behave relative to the State. Those are ideals and those ideals have to be passed along. When they cease being passed along and the majority of people cease to follow those things, that is the death knell of that civilization as has been proven by history over, literally, millennia.

**Prayer in Schools Issue**

CJ: So, what kind of a plan does this give the prayer in school issue?

RK: That is a very arguable question, politically. I would say if schools are, at least, allowed to teach that level of morality it would be beneficial to the community. There is a lot of different arguments against that mainly because people say, well, you are going to slant my child’s view of prayer and God, and so forth, according to your particular views, whatever those may be and, of course, nobody wants to have that happen. So, they say, well you cannot talk about God at all because, otherwise, you are going to be slanting my child toward this sect or that sect of Christianity or who knows what other kinds of—

CJ: So, that is fascinating to me. What we are looking at, in that respect, is the schools are expected to continue to be the embroiderer of the moral traditions of the culture, and yet unless they figure out a way to teach the contents of religion without its dogma they are hamstrung in the attempt.

RK: At least people should be able to talk about God. Whether people accept it or not is something else. I think it is nice to
know that there is somebody who is paying attention to what we are doing. Maybe not on a personal level, you know counting every hair on our head, and some of us do not have much left of that—

CJ: Thanks a lot, Dick.

II. Trusted Money of Intrinsic Value

CJ: Okay. You said there were four areas: belief in a deity; a supreme being as one of the things that begins the weave of a fabric for a culture. What is number two?

RK: Well, the second condition, and a very important one upon which civilization must be founded, is that of a trusted money that will not lose its purchasing power; in other words not fiat money.

CJ: Okay. Now, are you talking about money as something in the bank like gold or—

RK: Well, you can assign anything to it. In some places, gold was just a handy thing to use, and people did not assign any value to it. But, the fact that it resists corrosion and can be changed in many different forms while still holding its real original value is valuable to us.

But, every civilization grew only on the basis of sound money in which people had confidence. In other words, money that did not progressively lose its value. So, it was money for which people were willing to work long and hard; money which people saved with confidence knowing it would make their future easier and
more secure. And, only money with its intrinsic value will induce them to work hard, live frugally, and save persistently. This gives rise to the accumulation of capital and that always marks the developing civilization, whether it was Rome or Greece or the Egyptians. That still was an important part.

CJ: So, the shape of the collective bank-book of the culture is a sort of a thumbnail in how well they are doing?

RK: I guess so.

CJ: Does not say much for the United States money does it?

RK: Well, we used to have really sound money and we used to coin gold and silver. People used to trust that. People anywhere in the world usually trusted gold and silver. Certificates of indebtedness are something else again.

**Morality Begins with the Rulers**

RK: Most civilizations that declined in the past were usually beset by financial problems brought about by the extravagance of the rulers.

CJ: Boy, does that sound familiar.

RK: When the rulers do that sort of thing, it does not take very long for the people to notice that that is what is happening and they start copying the same thing, otherwise they are getting left out.

CJ: That is like a sickness, like microbes that spread from one healthy body to another?
RK: Well, the morality of a nation begins with its rulers, and any organization is the same way. Companies, corporations, whatever top management has as its goals and actually does those kinds of things, that is what is passed along to people and that is what they do. If you have corruption in government, then you have corruption by the people. The children are soon figuring out the same sort of thing, and you have corruption by the children.

CJ: So, what you are telling me is it is like a domino effect? As soon as they figure out the politicians are skuzzy we are next on the list?

RK: Well, we as people, follow the lead of what is going on. Otherwise, people feel like they are getting gypped. If you see everybody else getting away with something you say, “Well, why am I kidding myself by being such a serious and conscientious person? I am the one who is getting used and abused. I am going to get mine.”

CJ: I can hear my children saying, “Daddy, he got a sucker and I want one too.”

RK: You got it. That psychology begins very young.

**Culture Is Diminished If Coinage Is Cheapened**

CJ: If we have a situation where the value of the dollar is diminishing and the debt of the country is growing, are we losing this ability of our culture? Can we say something that wide open?

RK: Yes. Well, we have a situation where, by one means or another, the government will cheapen the coins. Maybe in the
past, for instance, they would alloy gold and silver coins with cheap metals.

CJ: So, the copper sandwich?

RK: Yes. That occurred modern times. The end result has always been invariable: inflation, which is the increase of money beyond the goods its value is based upon. This results in people having to spend more of their savings for the goods that they need in competition against other bidders.

CJ: So, they are spending money they have not earned yet? Is that what I am hearing you say?

RK: I do not know how deeply you want to get into economic theory here, but if a coinage is cheapened in some way that usually means that the government, or somebody who has the power to do that or decree it, now has more money than it used to have. But, the amount of goods and services are still the same. So, that means that somebody who has control of these cheapened coins can now buy more of the things that people manufacture and the services that they provide. Since there is still the same amount of labor going into what has been created in the past, it means that there is competition for these goods but somebody is gobbling up more of them because he has cheapened money. That means other people have to bid higher in order to get their share of things.

**Product Cost = Labor + Materials + Taxes + Interest**

CJ: You mentioned the people who have control of that cheapened money and how the inflation comes up from that. I
have always thought that the dollar bill is like the coffee cup I am holding here. and that the amount of the effort that it took to make that coffee cup was how much it cost. Was that the case?

RK: Well, yes it is. Ninety percent of the cost of everything is really, basically, labor. I mean, whatever it took to mine the materials, cut down the trees, or harvest the food, that is all labor. Ninety percent of the cost of everything is that. That is its cost. But then, we add other things like taxes and the cost of borrowing money to do business. That gets added, in and then the price keeps going up more and more mainly because there is more money chasing after the limited amount of goods that there are.

Young Peoples’ Response to Devaluation
RK: One of the big problems with that is when young people—I am talking about those who are starting families, twenty or thirty years old who are starting to be stable units of the community and teenagers too—when they see that the purchasing power of the dollar declines faster than the interest is available in the banks to build it up, then the incentive to save is gone. If they cannot get ahead by careful living or long-term savings (which you know takes hard work) then they go for the short-term things; they spend it while they can, go for short-term thrills, as it were, rather than saving for their future.

CJ: Wow! The perception of the change is as damaging to the culture as the change itself.

RK: It is all perceptive. What do we know usually about things except what we read in the newspapers and hear on the radio?
And that, very frequently, is slanted to whoever owns the newspaper and the radio.

**When Did the US Go Off the Gold Standard?**

CJ: Let’s take a phone call, here: to Seagoville [Texas]. Hey Tony, welcome to Texas Overnight.

TONY: Hello and welcome to you. First of all Charley, did LBJ take us off the gold standard is one question I have. Is that true or not? I have heard those stories. Is that one of our problems? We are off the gold standard; been of it for twenty-something, almost thirty years.

CJ: Well, alright. You have asked the question. Let’s see what he says. I appreciate your call.

RK: We have been off the gold standard a lot longer than that officially, but we did not tie the dollar to—Gold used to be thirty-five dollars an ounce. FDR, that is Roosevelt, said that we could not afford the gold drain that was going on, because foreign governments and people in foreign governments would turn in their dollars for gold. The gold drain was so great that we just said, “No more. Period.”

**The Government/Citizen Credibility Gap**

CJ: What another caller was asking us was, “Did the credibility gap between the American people and its government really begin around the time of the Kennedy assassination?” A lot of people identified that point in our history as the time when what they called the long downward slide started. Is there anything to that, you think?
RK: How long ago? Well, most people usually go back to the “New Deal,” under Roosevelt, beginning in the early thirties. I think that is when credibility began to be—I think credibility still was pretty good with Hoover until the Depression came along, and old silent Cal Coolidge was the one who people said, “Still the American president.” Since that time, presidents have been so much manipulated by the banking system and the industrial powers of not only the United States but other parts of the world that people pretty well understood what was happening. They begin to see that the United States is not always looking out for its own citizens. It is not always on the up-and-up.

The Viet Nam question really came up during Johnson’s era. People began to say, “Well, we do not trust the politicians. We do not like the decisions that they are making. It is not for the benefit of the United States. It is not in the interest of me as a citizen.” But, once that kind of thing starts the reporters for the various media begin to take a pretty jaundiced view of what our politicians were up to and they start probing for any kinds of dirt that they can dig up on somebody. They diminish people in high office; in many cases very legitimately. Unfortunately, that is the tone that is going on now.

After Watergate, Nixon was so abused by the press that people began to wonder, “Well, what about this high office of the presidency?” At one time, it was almost regal in the way that the presidency was presented. This was the highest office in the land. A man was chosen by the majority of the people in the country, and was highly respected for his responsibilities and the things he was going to do for the country. I do not see that any longer. The press and Jay Leno [popular variety-show host], for instance,
lambaste all of these people in office these days, and so people do not have much confidence in them.

**Virtue Flows from Sound Money**

CJ: So, politics, as entertainment, is one of the—I guess we can say as soon as people think that politicians are crooked the people will begin to try to use that same equalization to get for themselves a piece of the pie, as we were saying a minute ago. And, so politics becomes entertainment. It is part of the same downward spiral.

RK: Well, let me say one more thing about money. Periods of unsound money always tend to lead to moral degradation and economic hard times. Always!

CJ: Run that by me again.

RK: Any civilization that has any period of unsound money, that leads to moral degradation and economic hard times. I mean, if there is no sound money then why should people be investing their energies into honest, steady, long-term effort? People start tending to live for the moment, yet virtue always flows from sound money.

CJ: Fascinating. You have always heard that money is the root of all evil, and here you are telling me that without a sound dollar system, in our case, that you have trouble having a sound moral system too.

RK: The quote goes, “The love of money is the root of all evil.”
Crime Leads to Poverty

CJ: Social scene in flux. Does that mean I see crime shortly thereafter?

RK: I think that the two of them together lead to crime, and crime leads to poverty.

CJ: Crime leads to poverty?

RK: Yes. Most people say that poverty is the cause of crime, but it is the other way around.

CJ: How so?

RK: The gentleman earlier was talking about Oak Cliff [Texas] not being as stable and safe as it used to be when he was younger.

CJ: The story of many of our communities.

RK: Right. Let’s say, for instance, that you own a beautiful building in central Detroit. You cannot even sell it. About the best you can do is burn it.

CJ: And the reason is?

RK: Well, because the crime has made it an unsafe place, so nobody wants to be there. Therefore, the value of that property has now taken a “nose-dive,” and that can happen anywhere. And, it is happening in many places. Go to Los Angeles, New York City, Detroit—
CJ: So, regardless of how well you maintain the building or how well you have protected your investment or what a good price you have got on it, the crime in the area destroyed your hard work and effort and cheapened the effort of all the people who contributed to the building in the first place.

RK: Correct. And, when people do not want to save, do not want to work for the future, then they start turning to immoral ways of having fun: using drugs or frivolous living. As we said, virtue flows from sound money, and when the money is not sound then what is the opposite?

CJ: You know, I have gone through my life and I have never heard cause-and-effect related this simply. Is this pretty common knowledge in the education pantheon, or is this just something you just figured out?

RK: Well, academia has been aware of these things for a long time, and they print scholarly things in magazines that nobody reads other than other professors.

CJ: In language that only they understand.

The Causes of the S&L “Failures”

JUNIOR: Well, good morning, Charley. It is always good to hear you.

CJ: Thank you. What is on your mind?

JUNIOR: How much of the banking crisis that we have had—and believe me it is a lot more in my opinion that what has actually been expounded on—to the extent that we have lost thousands
of local banks, state, national banks, and little banks that have now become the property of about six major money interests in this country, how much of that actually happened because of economic conditions, how much of it was artificially created, and the same for the Savings and Loans [S&Ls] I will stand by to listen for his answer.

CJ: Junior, thank you.

RK: When the S&Ls were allowed to enter many of the same areas that the commercial banks were dealing with almost exclusively. For many years, the S&Ls really did not know how to handle that, so they invested the wrong way. One of the problems was that the S&Ls were in competition with the major banks, and the major banks wanted to have control of the deposits that were coming in. I think that is why Congress allowed the S&Ls to get in over their heads, because that is exactly what would happen and that is what did happen.

CJ: So, the “Garn-St. Germain Depository Institutions Act of 1982” arranged a situation where the S&Ls could do things in a way that they had been prohibited from doing before?

RK: Right.

CJ: And got in over their heads?

RK: Right, and almost immediately, because they knew the pressures: how they were using their deposits to make more money. For example, the S&Ls would take in money from their depositors, the object of which was to provide housing for local areas. In other words, your neighbors were actually providing
the funds by which you could borrow money and have a home. That was the whole object of it in the first place. The local S&Ls, in Illinois, would invest in housing. However, there were other S&Ls in California and Florida and Texas, for instance, where they could get more interest; there were usury laws in many of the states which prevented the S&Ls from charging higher interest rates to their local populace.

CJ: What they could not do locally they did long-distance in other areas?

RK: Right, and that meant that, for instance, in Illinois (they had a usury limit. I believe it was six percent) they could get eight percent and ten percent in other places. So, why would they support the local needs, whether for a farmer’s home or for just the average city dwellers who rent a place or want to own his own place? The money was just not made available. The money was flowing in huge quantities, in billions, to the States with higher interest than was permissible to be charged [locally].

CJ: So basically, in taking the deposits that had been accrued by the people locally and using those accrued monies to produce interest bearing functions at far remote locations, they were short-changing the communities that had made the S&Ls strong. Doing so was immoral, and in so doing it weakened the economic system immeasurably.

RK: Well, it certainly weakened certain parts of the economy. The people who would be constructing their homes in the states who had usury limits that were much lower than some of the other states, obviously, their economies were suffering because
their construction was way down. Construction was high here in Texas. We used to say that the state bird was the construction crane for quite a long period of time. So, economies flowed to those other states. And, that was just like for two points of interest or something like that.

CJ: If you pump enough billions in, then two percent is significant.

RK: Right. The commercial banks saw this huge flow of money and they wanted parts of it, but they could not loan money for long-range projects like the S&Ls were permitted to do. So, it was a kind of jealousy that was involved. The S&Ls thought this was the best thing that could happen to them and they just went “hog-wild” and started—They would take on just about any project, and even started investing in things like oil and what have you. So, that is what happened there.

But, I think the big bankers, the “cool cats who watch from a distance,” knew what was going to happen. They could predict it just from the trends that were already happening, and they were just going to take over all of the stuff for themselves as time went by.

Texas Banks Attempt to Break Away From the Fed
And, there was another situation, too. In Texas, for instance, people always prided themselves on having home-based, big banks rather than dealing with banks from New York City, for instance Bank of America. The bankers here in Texas were taught a lesson by the big boys because the big boys took over the banks in Texas; they were no longer Texas controlled.
CJ: That is what Junior in Houston was saying.

RK: Right, and that was punishment. This has not been talked about much, but it is a fact. The fact that we were being given fiat money over and over again by the Federal Reserve System caused many people to say, “This is going to lead (people who were in the know, let’s say) to the destruction of our country, and we need to save some parts of it. And, in the State of Texas there were a number of people who said, “We have to set up our own sound currency.” Now, this definitely is going against all the Federal rules that you can imagine. But, there were a couple of people who decided—the Hunt brothers were involved in this incidentally. I hope the Hunt brothers forgive me for talking about a thing that they had kept pretty quiet for quite a long time. Their object was to corner silver, and base the Texas-type of dollar on silver. John Connelly was in on this also. There was a fellow by the name of Jonathan May, an Englishman, who worked out a system for basing a currency which would eventually spread throughout the United States that would far exceed what the value of Federal Reserve Notes would be. That is not looked upon very kindly either by the banking community or by the Federal government. Once it became obvious what the people here in Texas were doing, the Feds and banking system came down on them very hard. May is still in prison, and will be for a long time. They just completely broke Connelly, and so-reduced the power of the Hunts to accomplish anything along those lines that they were just out of the question of being able to do anything any further.

Ill. Sexual Integrity
RK: We talked about the stability of money and a high moral aim as being important to any viable nation, but there is another thing, too, and that is sexual integrity. There was a—
CJ: Sexual integrity?

RK: Of the whole nation or group, whomever they happen to be, the ones who want have a continuing civilization. There was a professor, J. D. Unguin, at Cambridge University, who made a study of some eighty civilizations, ranging over a period of some four-thousand years. He concluded from his studies that any human society is free to choose either to display great energy or to enjoy sexual freedom.

CJ: Wait a minute. Either or?

RK: Either or because the evidence is that they cannot do both for more than one generation. And, the whole human history does not contain one single instance of a group becoming truly civilized unless it practiced monogamy. Nor is there any example of a group retaining its culture after it succumbed to less disciplined sexual customs. We always talk about the fall of Rome. Well, we know the kinds of things—”Anything went” in Rome after a certain point.

CJ: Yes, Caligula and the boys, for sure.

RK: Right, and from that point on that was the end of their civilization.

CJ: Same thing for the Greeks?

RK: Well, yes. I have to agree.

CJ: So, what we see is a repeating pattern concerning the moral standpoint of the country: a belief in a deity, and it is not what
you believe it is how you go about practicing it, in many cases; a stable dollar equaling a stable social scene; and now a sexual integrity of the people. How does this focus the culture into productive areas?

RK: Well, it does not dissipate people’s energy. I think one of the major points of this is how stable is the family and the passing along of the proper ways of doing things to the next generation. It only takes one generation for the highest civilization to crumble.

CJ: That is scary.

RK: And, as a matter of fact, that is usually the way it happens. It all happens in thirty years. That is what usually happens between a viable civilization and all of a sudden it is taken over by a stronger—Or maybe everything just comes apart because it just does not work any longer.

CJ: In historical terms that is barely even a heartbeat.

**Raising Children**

RK: Correct. Yet, it is difficult educating children. And, children resist whatever it is that you are putting on them. Now that you are a father you understand that.

CJ: Yes.

RK: That is natural. They are not being obstreperous or difficult. It is when you are laying different kinds of rules on people and they say, “Well, I want to do this” and you say, “No. No. That is not going to work out in the long run.” “So well, I am going to be different. It is not going to happen that way with me.” Well,
you can point out, you know, that in ninety-five percent of the cases it is what happens.

But, one of the difficulties we are having today is the entertainment media is really pulling down the moral standards. They are bringing into our living rooms, through television—And, when we go to the movies, we see things which are acceptable; acceptable only because they are being presented and people say, “Well, that is an interesting variation on our lifestyle. Maybe I should try that.” Or maybe, “Is that what everybody is doing?” And now we have to try and decide, over the next three of four years, whether they are going to get married or not, and afterwards some do and some do not. Some people say, “Well, no. Why should I get married? Why should I tie myself down to this situation or that situation? I like to deal with the girls” or the women say, “I like different men” and—

CJ: Jimmy got to do it, and I want to do it too. Right back to that.

RK: So, if this is what the examples of those who are glorified are doing, then that is what the youngsters want to do.

Definition of Society and Culture
CJ: To Morris, in Dallas.

MORRIS: Hello Charley and Richard. I have three comments. I would like to know what Richard’s definition between society and culture is. And then, in the past, we have been taught that in most developing countries ninety percent of their energy goes to feeding their belly with food. There is a point, in the past, like it
says when twenty-five percent of the people can feed the rest of the people, then they have time to exert effort into other things like technology, air-type things, and industrializing. And, then it appears that the land is getting out of the hands of the many and getting into the hands of the few. What is his opinion of how these things happen in regard to agriculture and land and how does this tie into development of these cultures?

CJ: Boy! What a handful. Morris, thank you for the call and thank you for listening.

RK: A society, I think, is how people relate to one another. A culture is where there is technical competence. I guess that is all that needs be said about that in the way of a definition. They say that in several texts.

**IV. Willingness to Risk Injury and Death to Survive**

CJ: At what point does a society even begin to generate its culture?

RK: Defending itself seems to be the thing that causes it to develop a higher and higher culture. Defense seems to be the thing that drives it more than anything else.

CJ: So, the initial drive toward technology was the need to defend what it had done?

RK: Yes. Well, to defend what you have already. When somebody figured out how to harden bronze, you make a sharper, tougher sword. But, that was the call for somebody to develop steel, so that you could slice a bronze sword in half with it.
CJ: In order for a society to progress, it has to be stable enough for there to be technological advances to defend itself to insure its stability?

RK: Yes. Whenever society begins to acquire wealth and becomes stable so they can acquire more wealth, they become an object of other people’s jealousy or envy which means, “Hey, you have something nice that I would like to have, so I am going to come over and take it from you.” So, you have to defend it. That, incidentally, is the fourth requirement for a civilization to survive and continue to survive: willingness of the populace to defend itself at the risk of being injured or killed. But, it also is the drive for higher technology. The United States has been doing that very well.

**Matriarchal People Do Not Defend Themselves Well**

CJ: We made the point that there are four basic underpinnings that have to support a culture: a belief in a deity or some kind of supreme being, a stable monetary system or rate of exchange, a sexual integrity, and the forth item was the willingness to defend itself and, I guess, with that goes the capability to defend itself. The matriarchal societies never developed technology?

RK: Correct.

CJ: Why is that?

RK: What works, and always has worked for them, is just fine so far as they are concerned. They do not need to overpower anyone else. They are just not inclined to think that way, by their worldview.
CJ: Does that mean that they will not defend themselves or that they just cannot, in the face of superior technology?

RK: Well, they will make an effort to defend themselves, but generally speaking they do not have the kind of drive and organization, militarily, to be able to defend themselves against those who are competent in that area. I mean, they just do not think in those directions at all. Harming another person or another thing is very difficult for them to actually “get their mind around.”

**Expanding Awareness about Cultures**

**Well-Educated People Are Essential for Democracy**

JOE: I have a question for Richard please, sir.

CJ: Yes, sir. Go ahead.

JOE: Do you think a democratic civilization is almost destined to eventually collapse?

CJ: Wow!

RK: It depends on the quality of the people that make up that society; well-educated individuals understand that it is necessary to restrain yourself if you get into a position of power. And, that does not necessarily mean that you hold office, but have a majority. That kind of society can last forever. When you have people who are out for whatever they can get and discover that, through a majority, they can access the treasury, that society is not going to last very long. So, the question that you have to answer to yourself and I have to answer to myself is, “Do we have the kind of conscientious, educated people coming up in
the future to maintain the society or do we not?” And, therein lays your answer.

CJ: But, the conscious, educated people are clearly there. I am wondering about the ones who have access to the treasury because they have been elected. That seems to me to be part of the answer, and judging by the doings of Congress recently I am not sure I like the answer.

**When and How Democracies Collapse**

CALLER: I would like to read from a fellow called Sir Alexander Fraser Tytler, from the University of Edinburgh. I have a short paragraph I would like to read. “A democracy cannot exist as a permanent form of government. It can only exist until the voters discover that they can vote themselves largesse from the public treasury. From that moment on, the majority always votes for the candidates promising the most benefits from the public treasury with the result that a democracy always collapses over loose fiscal policy.

“The average age of the world’s great civilizations has been two-hundred years. These nations have progressed through this sequence: from bondage to spiritual faith, from spiritual faith to great courage, from courage to liberty, to abundance, to selfishness, from selfishness to complacency, from complacency to apathy, to dependence, and from dependence back again into bondage.”

CJ: You have probably just scared the dickens out of half the audience.
CALLER: And this fellow wrote this around 1760.

CJ: The parallel is striking isn’t it?

CALLER: It certainly is. It gets your mind thinking quickly.

**Elected Officials Maintain the Status Quo**

CJ: Maurice, what is on your mind?

MAURICE: I have enjoyed the show. I just wanted to ask Richard a question. This is kind of an old subject now, but I wanted to ask him what he thinks causes the transition from a regular person into a politician. I hate to use Bill Clinton as an example, but I will go ahead and do it. I figure, years ago, he was just like the rest of us and y’all said it earlier: they do not like what the politicians are doing, and then when he gets there it seems like he is doing what he did not like years ago. The regular people like you and I still do not like it.

CJ: Richard, is it a repeating pattern or is it just a mindset in Washington?

RK: Well, you do not get to be in those high positions unless you are willing to “play ball” with the people who really run the country.

CJ: So, to get acceptance from the people who are already there, you have to play by their rules?

RK: Right. They are not going to allow somebody in the position of controlling the country unless they are going to do things that
are beneficial to those who really run the country. Various politicians come and go and the popularity polls that kind of dictate who it is that is going to be selected to run for the office, but, believe me, the candidates of both parties who are running for president have had to have agreed in advance that they are going to “play ball” with the people who really do control the country.

CJ: Which is why you see Goldman-Sachs contributing large sums to both sides in any given campaign. Maurice, are you asking the question, “How is it we transition from the George Washington- and Thomas Jefferson-quality of public officials to the Watergate, rubbergate, and Iran-Contragate?”

MAURICE: Well, that is kind of drastic; I mean the analogy that you made. That is pretty drastic. I understand the Thomas Jefferson popularity polls were not all that fantastic to be honest. And, I am not asking so much why it happens, but I guess I am asking why it happens. Do you believe that at one time in his life or even recently (I do not know if recently is good because he was a governor) he believe that Washington was crooked and he wanted to go change it? And, now that he is there he is more concerned with—he is just like the rest of them—he is more concerned with getting re-elected and maintaining high popularity points than he is with doing a lot of the changes and stuff? And, I am not picking on him at all because I think he has done fair.

CJ: Well, you have pretty much detailed the envelope. There certainly does seem to be a change in behavior from the campaign trail to the carpet in the Office. I appreciate your call, and do not be a stranger.
MAURICE: Alright.

CJ: Dick, what do you think about that?

RK: Well, my opinion of course is that most of us, any thinking people, have a pretty good idea that there are some serious problems with the way that things are run in our government. And, when we hear a candidate spell out the same things that we are concerned about we say, “Yes. Yes. He is going to do something about it. He is saying something about it.”

CJ: He is one of us.

RK: Right. He is one of us. But, that is the way the game has to be played. You are going to vote for somebody who you think is going to change things, and the person comes around and spells out all the problems and the willingness to change them. That is our man. But he soon finds, when he gets into office, that he cannot change them, and this is—Government is big business. Government is the biggest business that there is in the United States. You just cannot change things immediately, and you soon realize that you have to “play ball,” you have to compromise and, in some cases, you are given direct orders that there are certain sacred cows that you must not touch or even talk about anymore. You are given a team, and this is the team.

CJ: So, part of postmortem after the election is the realization of the reality of the situation. What you thought you could do as opposed to what is really possible?

RK: Yes. You know, there seems to be pretty good evidence that Nixon was ousted; that Watergate was created to punish
Nixon for things that he was doing and saying that were against the interests of the—Eisenhower used the term, the Industrial-Military Complex, which also involves the banking systems. The Eastern Establishment has been known to actually dictate what goes on in this country and how it is to be done. The National Security Council is the one who actually runs the Office of the Presidency. The President has to go along with that sort of thing and, as a matter of fact, some presidents—let’s say Bush [Sr.] was always interested in what is going on and he worked with the National Security Council. However, Reagan—it was so against his views of how things should be done—would just fall asleep during those meetings. Whatever he said really did not mean anything one way or the other, because the decisions were going to be made by the National Security Council. So, you think, “Oh. I am the President. I am in charge of the country.” Well, think again fellow. You just have your job to do, and you better stick with the things that are being laid out that are to be done. These are the policies. It does not make any difference who the president is the policies remain the same whether it is a Democrat or Republic who is in there.

**Customs Work Better Than Laws**

CJ: Hello. What is on your mind?

CALLER: I have a question for your guest, and I would like to hear his opinion on it. With the increasing division of society into various groups and the push we have now to enact laws that define our interactions with each other and, which in some cases have given preferential treatment to some groups, and this ongoing march for political correctness, are we moving closer and closer toward the “Thought Police” of 1984, and are we really setting ourselves up for a massive backlash?
RK: I am going to ask you a question. Do you have an example that you can give me of a group who has been given special privileges?

CALLER: In the past, in Affirmative Action, we have had quotas. We have given preferential treatment in hiring.

CJ: How about Texas insurance laws? You have to contract with some corporation to provide your proof of financial responsibility. What about doctors? what about lawyers? what about Congress? There are all kinds of privileges being legislated everywhere you look.

CALLER: It seems to me that we are enacting laws that basically establish our behavior toward one another; what we think about each other. Ultimately, we are making it illegal to have the right to freedom of thought or freedom of how we perceive somebody else.

CJ: So, the worth of your individuality is negligible in view of currently enacted legislation? Well, Dick what do you think?

RK: I think I should stay away from specifics and get down to generalities since we are talking about such broad things as civilization, in the first place. The United States is interesting because it is a melting pot of so many different cultures. In many ways people try to legislate how this culture should be integrated through the laws that we do have. Whereas, some cultures have been around for a long time, isolated perhaps from others, mainly because there was not transportation and communication techniques that we have available for us today. Tthey did things
by custom. Custom works a lot better than legislation in ordering the way a civilization operates. Say, for instance, Japan which has been an isolated civilization for quite some time they do not have very many laws on the books to govern their behavior.

CJ: What do they do?

RK: Custom. Custom. And, custom is passed along from one generation to the next as to how you behave toward another person. It gets back to a moral code, whether or not it is based on a god or not you still have to have a moral code.

CJ: So, the fewer laws on the books the stronger your culture?

RK: Let’s put it the other way around. The stronger your culture the fewer laws you have to put on your books.

CJ: Okay.

RK: The main problem is that we are a melting pot of many different backgrounds. Somebody who is more or less in charge, I guess that is a majority in any given case, is trying to decide what is the best way that people should do things. We get a little out of hand on that sort of thing whenever you try to, let’s say, equalize things for people who have less voice because they do not have the political clout or a majority then somebody says, “Well, there is reverse discrimination because here you are giving somebody who did not have anything before a better chance at the ‘American Dream.’ But it was much better when it was open.”

It is a matter of personal excellence as to how high you were able to climb in the civilization. I guess that would have to be
my answer. Yes, we are legislating, I think we were over-legislating but, at the same time there are injustices which are trying to be addressed but they should be addressed philosophically not legally.

Why Isn’t Culture Taught in Schools?
CJ: I wonder why it is that we do not teach more about successful society-building and culture-building in our schools? It is because we do not know it.

RK: No, I do not think so. Obviously people know. Why they do not—I think we are so busy telling everybody this is the best of all possible countries in the world: the best that has ever happened, the best place presently that we do not talk about what it takes to make one happen. We just say, “Hey, this is it. We have arrived.” And we really have not. But, naturally, communities like to promote the idea that it is the best of all possible worlds. They do not want to admit that they have real problems; long-range problems that are breaking everybody’s brain trying to figure out how to get out of the difficulties that we are in.

CJ: It is the inability to focus on the difficulties you are having. It makes it perfectly possible for the difficulty to overwhelm you before you fully understand the gravity of the situation.

RK: Right. And, that is the trick: to perceive what is going on in time to do something about it. And, then figure out how to do something.

CJ: So, in some respects when we see one of those Sunday morning chat-shows on one of the networks, what you are really
seeing is people trying to figure out exactly where the “you are here” needs to go on the map of the culture.

RK: You notice that not very many people have an answer, however.

CJ: That is true.

RK: I mean, it is much easier to sit up there in front of television with charts showing all the difficulties and pointing out this is wrong and that is wrong. So, the nay-sayers are legion. Then there is somebody coming along and saying, “Hey, this is way to get out of this situation. It is going to take work but it will work.” We do not see very many people like that, and they do not get much publication.

CJ: Yes. Their shrift is short unless they have Ross Perot’s checkbook.

RK: And, Ross Perot probably needs that checkbook for him to be able to say the things that he is saying.

CJ: True enough.

**Must Order Be Imposed from the Top Down?**

CJ: Is order always imposed from the top down? Is an absolutely strong and central government a necessity for people to live in peace?

RK: No. As a matter of fact, there are people who are naturally peaceful, by their culture. That involves a whole set of beliefs,
and not to need to have someone lay out how things are supposed to be from the top.

CJ:  Do they develop technology?

RK:  No, they do not. They do not need technology.

CJ:  Then, are they helpless in the face of the first warlord that comes along?

RK:  Yes. That is why all the matriarchal cultures, essentially, have been wiped out. They were plenty for anthropologists to cover around the turn of the century, however.

CJ:  But, there are not any now.

RK:  There are not any now.

The Importance of National Frontiers
CJ:  What I mostly see is the ongoing play of the different forces in society, kind of like the people who want to create: like the Tramel Crows [Dallas real estate mogul] of the world, if you will, and the vast majority of people like you and me who use the things that are created. We participate in the culture, and there seems to be an increasing minority these days and that is the people that want to trash everything who were called Nihilists, just a few years ago. It is like we are watching an ongoing play between these three forces. I have told people, on this show, that the reason you see so much unrest in the American society these days is so much unfocused energy: there is no direction to go in. We do not really have a frontier. JFK says, “We go to the Moon
by the end of this decade.” People said, “Yes. We can do that.” Abraham Lincoln setup the situation for us to forge the Intercontinental Railroad. It was done by 1869. In the absence of these frontiers, is it important for our culture to have a frontier? I mean even if it is just a mental one?

RK: Yes. It is very cohesive for a population.

CJ: What kind of a benefit do they get from that? I mean, I can see in the days of settling the West if you could not stand it in St. Louis you could pack up your stuff and go someplace where you could control your environment. We do not necessarily have that option in these United States do we?

RK: Not unless we invade someplace else to create new frontiers geographically.

CJ: Yes, but nobody wants to live in Iraq.

RK: Even the Iraqis? Well, I guess there are political frontiers and people can be inspired by that, you know: the New Society, the New Deal, whatever happens to inspire people to strive for some upliftment in society at large.

CJ: Where do you see the American frontier right now?

RK: I do not see any cohesive ones at the moment. That does not mean that one cannot develop in the next year or so. Most people are trying to have a frontier to preserve the status quo, and that is not very inspiring to people. It is absolutely essential to preserve what we do have and perhaps to improve some of
the negative things that are going on. But unfortunately, I do not see any one of those goals really coming to the fore at this time. And, it is hard to do. I mean really hard to do! It takes a person like a Churchill to inspire a nation to do something. One of the advantages of war is that it is very cohesive for the population, but that is a pretty negative way of pulling people together. We currently have a disaster in the Midwest, with all the flooding going on, and people are finding neighborliness that they never knew was possible before in working together in manning the levees.

CJ: The flood as a frontier. I have never thought of that.

RK: Yes. But its advantage is that it leads to a cohesiveness to the population in that given area.
THE FOUR HALLMARKS OF A HEALTHY CIVILIZATION

I. Belief in Higher Beings
What this amounts to is something which calls people to a higher sense of morality and they practice that morality. It is a psychological fact that we tend to become like the object that we adore. So the higher ideals that they learned to ascribe to their view of God the higher their civilization is capable of rising.

II. Trusted Money of Intrinsic Value
Every civilization grew only on the basis of sound money in which people had confidence. In other words, money that did not progressively lose its value, money for which people were willing to work long and hard, money which people saved with confidence knowing it would make their future easier and more secure. And this gives rise to the accumulation of capital and that always marks the developing civilization whether it was Rome or Greece or Egyptians.

III. Sexual Integrity
Professor J. D. Unguin, at Cambridge University, made a study of some eighty civilizations, ranging over a period of some four-thousand years. He concluded, from his studies, that any human society is free to choose either great energy or to enjoy sexual freedom because the evidence is that they cannot do both for more than one generation, and the whole human history does not contain one single instance of a group becoming truly civilized unless it practiced monogamy. Nor is there any example of a group retaining its culture after it succumbed to less disciplined sexual customs.

IV. Willingness to Risk Injury and Death
For a civilization to survive and continue to survive requires the willingness to defend itself at the risk of being injured or killed. Whenever society begins to acquire wealth and becomes stable, so they can acquire more wealth, then they become an object of other people’s jealousy or envy and it must be defended.