

mid = Indirect; the believer with integrity produces the action.

part = Imperative use; command to have respect for something. The thing which is to be respected occurs next in the neuter plural direct object:

KAL'OS = honorable.

TXL: "Respect what is honorable."

This is followed by the prepositional phrase:

>ENW'PION + PA^S + >A'NTthroPOS = in the sight of all men

TXL: "Respect what is honorable in the sight of all men."

- 1- A study of doctrinal truth will reveal to the soul of the individual those things which are honorable.
- 2- Once honorable things are identified, this verse commands the believer to respect them.
- 3- When a large number of individuals collectively recognize those things which are honorable, then this mental attitude becomes a part of the national Zeitgeist.
- 4- This recognition of absolute Biblical principles establishes customs which are incorporated into the culture of that people.
- 5- The Royal Family Honor Code demands respect for individuals, positions of authority, institutions and organizations which represent that which is honorable.
- 6- A few of those things which are honorable and deserve our respect are:
 - 1- Parents: The Fifth Commandment is the first of the establishment mandates of the Decalogue and it specifically orders us to honor our parents.

You may have been abused, neglected, or even abandoned by one or both of your parents. But the Fifth Commandment does not permit you to use cosmic problem-solving devices to deal with those situations. Honor the position and let God take care of the discipline.

QUOTE FROM FLEMING, P. 13 OF SEPT. 1992 CHRONICLES.

- 2- Women: The evil women's-rights movement has sadly polarized large segments of our population with regard to the woman's place in our society.

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Biblical mandates beginning with the Fifth Commandment lift up the position of motherhood and elevate the woman to a position of respect within the society. Her person is protected from harassment by mandates against rape, incest and adultery. The overwhelming responsibility of nurturing children was been granted them. The husband has been delegated the obligation to provide her with her necessities through physical labor.

Therefore, women should be protected, honored and respected. In 1859, Alfred Tennyson published Lancelot and Elaine, the seventh of his 12-part connected poems, Idylls of the King. They deal with the history of King Arthur and the Knights of the Round Table. He seeks to combine Victorian morality with Medieval romance in order to demonstrate the struggle to maintain noble ideals.² Evil is introduced into Camelot because of the adulterous love affair of Sir Lancelot and Queen Guinevere. King Arthur¹ demanded much more from his knights making them swear to uphold the ideals of his court.

From Lancelot and Elaine we find these lines:

To ride abroad redressing human wrongs,
To speak no slander, no, nor listen to it,
To honor his own word as if his God's,
To lead sweet lives of purest chastity,
To love one maiden only, cleave to her,
And worship her by years of noble deeds
Until they won her.

The roll of women must be respected and honored in a free society.

- 3- Men. The principle of male authority is limited to several well-defined areas: (1) The home in marriage; (2) the workplace and its table of organization; and (3) the military. Men do not possess general authority over women. When they do it is to be exercised in fairness and justice tempered by compassion and motivated by a sense of responsibility.

² Woods, George B., et al. The Literature of England. Vol. 2. Chicago: Scott, Foresman and Company, 1947, p. 646.

Nevertheless, male authority must be recognized in these areas or each institution will suffer from its absence. The roll of men must be respected and honored in a free society.

- 4- Free Enterprise. The courage of the entrepreneur to invest his money at risk is to be respected. He invests his capital into an enterprise which supplies goods and services to the population and provides jobs for qualified workers. Whenever there is a general loss of integrity within a nation this is ultimately reflected in shoddy business practices. Nevertheless, the concept of free enterprise and the sacrifice of the capitalist investor must be honored and respected.
- 5- Military. Our protection from enemies foreign and domestic depends entirely upon the ability of our military forces to defend our shores. They must be well trained and then encouraged by a supportive and positive national Zeitgeist. Without that support, honorable men are asked to sacrifice a normal lifestyle while placing their lives on the line for an ungrateful people. Lack of public endorsement thus destroys the esprit de corps and morale of a fighting force. The spectacle of politicians placating the demands of radical special interest groups by imposing disruptive social experiments upon our military's mission of preparing men to fight and win our wars is a case of gross evil.
- 6- Police. Domestic tranquility depends entirely upon the respect paid the police officer. The general population outnumbered the uniformed officer many times over. Only respect for the uniform and the badge prevents anarchy. Once respect is lost for law enforcement and its duly appointed personnel, then the nation's guarantee of protection from the evil elements of society is destroyed and its citizens are no longer free. This dangerous trend is the unacknowledged result of the irresponsible manner in which politicians and media handled the events surrounding the Rodney King arrest, the Semi Valley verdict and the Los Angeles riots.

Francis, Samuel. "Mayday." Chronicles,
Sept. 1992, 9-10.

Principalities & Powers

by Samuel Francis

Mayday

"Revolutions often succeed," wrote historian Lewis Namier, "merely because the men in power despair of themselves, and at the decisive moment dare not order the troops to fire." For four days in May last spring, revolution or something frighteningly close to it rapped hard on America's door. Not only did the "man in power"—namely, President Bush—dare not order the troops to fire, to judge from his remarks about the so-called "Rodney King verdict," the country was lucky the President didn't get out into the streets and start stealing furniture for his Camp David retreat.

Mr. Bush's first response to the murder, looting, and anarchy visited upon Los Angeles was to assure the criminals and their demagogue pals that the white policemen acquitted by a jury in an utterly fair and unremarkable trial would be retried by the federal government. He none-too-subtly hinted that, of course, the second trial would not end in acquittal, and then, presumably, we could get on with the hanging. Only well after the City of Angels had turned into Dante's *Inferno* did the chief executive send in the Marines, and by then the Korean storeowners and local white people had begun to discover that they really didn't need Uncle Sam and his help after all, as long as the gun shops were open and the ammunition was dry.

Americans will never know how close the rest of the country actually came to mutating into one huge Los Angeles during those four days, but it may have been a lot closer than they realize. Racial "disturbances" were reported in no less than 12 other cities around the country. In Las Vegas, actual riots continued for some days afterwards. In Atlanta, blacks ransacked a shopping mall and attacked whites at random. Omaha reported at least 11 racially motivated assaults on whites by blacks. In Madison, Wisconsin, the windshields of parked police cars were smashed, and Baltimore, Pittsburgh, Tampa, Birmingham, and other cities also had trouble. In the Washington area, there were several reported black racial assaults on, insults to, and harassments of whites, and

other cities and areas no doubt had their own small tales that never made the news at all, as well as innumerable episodes that no one even mentioned. To alert observers looking at the whole country rather than at one metropolitan blob in southern California and a little political blob in the White House, for a few brief moments it seemed as though the whole national edifice might crumble into cinders.

Of course, it didn't, and there were various reasons why the "revolution" came to a sudden but sullen halt. In the first place, despite the bleating of Mr. Bush, Jack Kemp, and the apparently immortal partisans of Great Society liberalism, the violence had nothing to do with a lack of enterprise zones (no less than five enterprise zones have been fully operational in Los Angeles since 1987, two of them in the very area where the riots began, and none of them did anything whatsoever to prevent or curb the anarchy) or with "neglect," let alone with the verdict in the trial. It was learned soon after the riots subsided that organized criminal gangs had begun planning the pillage even before the verdict was returned. The Los Angeles police anticipated disorder and prepared for it by squirreling away a million dollars in extra funds for overtime. Local merchants also knew what to expect and put up signs assuring looters that their stores were owned by blacks.

In the event, however, the plans and preparations weren't enough, and when the police tried to face down some looters at the very beginnings of the riots, they found themselves outgunned and outmanned and had to retreat. In other words, as Namier said, the troops weren't ordered to fire at the proper moment, and since they weren't ready to fire anyway, maybe it's just as well the orders never came.

At first, so anarchic is "normal" daily life in Los Angeles and other large American cities, it was difficult to tell whether the riots were over. The *Washington Post* reported on Monday, May 4, that after five more murders on Sunday, "It was not immediately clear whether some of the most recent deaths . . . were the product of rioting or the normal violence endemic to large cities."

But in general, there were three reasons why the insurrection in Los Angeles and points east didn't blossom into full-scale national anarchy. One, most other cities don't have quite the elaborate gang structure that Los Angeles enjoys, and the elements in those cities that would exalt in anarchy simply weren't ready yet. In Las Vegas, the gangs are well-organized, and they played a key part in instigating the more serious violence there. Two, since stealing—liquor, guns, furniture, electronic goods, groceries, and whatever else could be picked up and carted off—was a major motivation of most of the rioters, eventually the stock ran dry, and there was nothing left to do but go home, forget Rodney King and the curse of racism, and enjoy the swag. Three, what passes for governing authority in the United States these days resorted to its favorite device of manipulation to get certain elements of the populace to calm down, stop killing white people for a while, and take the day off. As often happens with manipulation, these devices worked, though they solved nothing.

In Atlanta, local officials prudently decided to allow a baseball game to proceed as scheduled, knowing that if they called it off the city would explode. Perhaps this reminds you of certain practices from the later history of ancient Rome, though whether the Atlanta city fathers distributed free bread to the proletariat I don't know. What indeed, other than the most cynical manipulation, was the speedy conscription of Rodney King himself to try to quell the anarchy with his whiny begging that everybody "just get along"? What, other than manipulation, can you call the whimpers from Washington in the several weeks after the riots, from Republicans as well as Democrats, that now it was time to help the inner cities with more welfare, more schools, more housing, and more "sensitivity" to the "rage" that "inner-city youth" felt? Los Angeles, if it did nothing else, exposed the bankruptcy not only of a presidency but of the whole governing class of the country and proved to just about everyone who wanted to see that the people who insist on staying in power don't have the faintest notion of how to exercise power.

But even if the American governing class were willing to rule and to use force as necessary, there is more than good reason to suspect that it no longer controls the force anyway. It wasn't reported at all by the American press as far as I am aware, but the *London Evening Standard* ran an article last May quoting Calvin Howard, a black police official in Atlanta, as warning that black policemen might turn their guns on white cops. "Beware," Mr. Howard muttered in a statement that ought to have lost him his job, "because you are going to see police officers drawing guns and fighting other officers now. We are not going to accept the verdict as it came down." Statements by police officials that they are not going to "accept" verdicts handed down by duly constituted juries and courts ought to send most citizens to the local gun store with shopping carts, but Mr. Howard's sentiments are not isolated.

For the last decade or so, American blacks have swaddled themselves in the doctrines of what might be called "Afro-racism," an ideology far more revolutionary and far more deeply ingrained than the metaphysical maunderings of the New Left of the 1960's. Afro-racism

offers a full-blown conspiratorial view of history, a myth of black racial superiority and solidarity, a doctrine of black racial supremacy, and a demonology that openly preaches genocide against whites. Even David Duke (and Tom Metzger) in the ebullience of their youth never spouted the incitements to murder that are today commonplace in the lectures of black college professors, the lyrics of rap groups, and the spontaneous effusions of black celebrities, and indeed it would be hard to find such explicit rhetorical brutality even in the public speeches of Adolf Hitler. The significance of the permeation of the Afro-American mind by the ideological savagery of Afro-racism is that to the extent it has penetrated the attitudes of black police and black soldiers, they cannot be counted on to suppress disorders in which blacks are in conflict with whites.

What is occurring in the United States is in fact a bit more worrisome than what historians and sociologists often call a "revolutionary situation." What is happening, as suggested by the events of last May, is simply the more-or-less gradual displacement of power and those who exercise it. Unlike a revolutionary situation, the actual functioning of government, economy, and social institutions continues, but the power that flows through the political and social bloodstream is being transfused as those who hold power refuse to use it and those out of power begin to acquire and apply it. What exists in the United States is a situation in which the governing class refuses to govern and the underclass is virtually ungovernable, while the middle class is shrinking, dispossessed, and alienated. The United States increasingly resembles a ship whose commanders have jumped overboard and which is left to the tender mercies of sea and storm. Sooner or later, the ship will strike a reef and break apart, and whoever at that point is sufficiently well-organized to make use of power will be able to seize it.

If and when that happens to the United States—and actually, it is a process that, in a society as opposed to a ship, happens over a period of time and not at a particular moment—it is not possible now to predict who will wind up with power. In some areas, it may be the Cosa Nostra or similar criminal gangs that cannot only control their own members but also offer the security that is all most people want. In other areas, it

may be Afro-racists themselves, though I rather doubt it; for all their swagger, these characters seem to enjoy whining too much and to lack the self-discipline to keep power. In still other parts of the country, the inheritors may be groups that today are completely unknown or not even yet formed.

What is important for Middle Americans to understand is that no one other than themselves is going to give them power or use power to protect them. If indeed the United States is beginning to experience the disintegration that the removal of controlling power at the center produces, there won't be any troops to fire or the troops will be firing in the wrong direction and at the wrong people. In the aftermath of Los Angeles, Middle Americans showed certain signs that at last they were indeed beginning to understand this. In both Los Angeles and Florida and perhaps in other places as well, the sales of guns doubled in the week after the riots, and those who bought them said they now understood that the government would do nothing to defend them if the riots started again, that they had to defend themselves. The *New York Times* quoted 20-year-old janitor David Penso, who enjoyed the less-than-bracing thrill of witnessing the looting of a Los Angeles discount store while the police drove by and did nothing. Mr. Penso learned something from the experience. "The cops were there," he told the *Times*, "but they didn't do anything. The only way people can be protected in Los Angeles is if they protect themselves with guns." So Mr. Penso spent part of his meager salary on pistol lessons. If a 20-year-old janitor understands it, why doesn't everyone else?

"Guns won't solve anything," preaches a character in the film *Doc to Doc* Holliday. "Oh, you'd be surprised how many things guns can solve," replies the famous gunslinger as he walks the long walk to the O. K. Corral. The United States and Middle Americans may also be walking into the O. K. Corral of history, and it does indeed require more than guns, force, and power to preserve the civilization that will be the prize of that showdown. But only one will walk away from it, and whoever that is will be whoever has the instruments of power at his disposal, understands how to use them, and shows that he has the will to fire, or to order the troops to fire, when necessary.

M•O•V•I•N•G?

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- 7- Execution of this honor code principle inspires a number of patriotic expressions within the national culture, i.e., parades, memorial day commemorations, military holidays, exultation of marriage and family life, chivalry and respect for women, gratitude for those serving in the military or the police, appreciation for those who invest in free enterprise, and a sense of pride in one's country, its system of law and order, and the environment of freedom it produces.
- 8- Since those who hold such positions are human, they will make mistakes, be susceptible to corruption, miscarry justice, abuse their positions, exploit their power, be disloyal to those whom they serve and be unfair to those they supervise.
- 9- When people in such positions of authority and influence perform acts of evil which effect you directly or indirectly, you are not permitted to pay back evil for evil; you are commanded to respect what is honorable in the sight of all mankind.
- 10- I have not included pastors in this list of positions to receive respect. The position deserves your respect but of all those mentioned thus far, its practitioners are the ones most responsible for the demise of the rest. Their poor scholarship at best, and no scholarship at worst has led this client nation to the brink of self-destruction.
- 11- The United States today remind us of degenerate Judah in the days of Jeremiah. Idolatry had captured the souls of the people and the five cycles of discipline had begun their march through the land. Jeremiah places the origin of the blame on the pastors whom he refers to as shepherds and prophets.
- 12- Jeremiah witnessed the advance of evil in the minds of men and the gross miscarriage of justice which resulted from their actions. Jeremiah 12 and 23 are classic passages which place the genesis of national discipline squarely on the shoulders of the clergy. **Jeremiah 12:**

v 5 = "If you have run with footmen and they have tired you out, then how can you compete with horses? If you fall down in a land of peace, how will you do in the thicket of the Jordan?"

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