

## The *Punctum Saliens* of Our Time

On May 15 of this year, despite overwhelming new evidence that the U.S. government suppressed exculpatory evidence in order to illegally obtain the politically motivated conviction and imprisonment of Lyndon H. LaRouche, Jr., Federal Judge Albert V. Bryan denied the motion for a new trial filed by LaRouche and two of his co-defendants. Although this decision will be appealed, it is becoming clearer and clearer that the U.S. judicial system believes that it can trample upon the rule of law with impunity. The lawless decision in the LaRouche case is of the same fabric as recent U.S. Supreme Court decisions condoning the kidnapping of foreigners and expediting the execution of the death penalty even in cases where the victim is probably innocent, a practice recently denounced by the European Parliament.

Fortunately, resistance to these moves towards barbarism is growing even in the United States. On June 9, political prisoner Lyndon LaRouche, running for the Democratic Party nomination for President of the United States from his prison cell, received twenty-one percent of the vote in the North Dakota Democratic Party primary.

Outside the U.S., the same battle can be seen to be occurring. On the one hand, the Anglo-American effort to salvage the bankrupt Versailles System by imposing a New World Order, based on the precept that "might makes right," is driving the world towards the abyss. In Eastern Europe, the communist dictatorship has been overthrown—only to be replaced by the dictatorship of the International Monetary Fund. In Ibero-America and the rest of the underdeveloped world, as evidenced by the thrust of the U.N.C.E.D. Earth Summit, extreme-environmentalist tyranny has become the new name of neo-colonialism.

On the other hand, in opposition to this drive for a New World Order, the Schiller Institute has escalated its offensive for a just, New World Economic Order based on the notion that every human being is *in the living image of God*. In her discussion document "Why We Need an International Coalition for Peace and Development," Helga Zepp-LaRouche proposes that the peaceful revolution of Eastern Europe must now enter a second phase. Now, we must replace what

Pope John Paul II has referred to as "the structures of sin," with a world order of peace based on development. Only then will the hope which

the successful overthrow of communism in Eastern Europe inspired in the whole world, not be in vain.

In a recent address, Lyndon LaRouche said that, in his essay "On the Subject of Metaphor," he had hoped to transmit that method of thinking based on "Platonic principles consistent with Augustinian Christianity" necessary "to set into motion social processes, which will lend to the establishment of new kinds of institutions which must arise out of the collapse of the oligarchical order now centered in rapidly decaying Anglo-American power."

In the section of this essay entitled "Metaphor as Classical Tragedy," LaRouche discusses the necessary metaphorical components of a truly classical tragedy according to the principles elaborated by Friedrich Schiller. "Given a society whose prevailing custom in science is the 'post-modernist' version of the *entropic Type*, but a society in which a few potential heroes know that the crucial elements of the society's scientific-economic practice might be ordered according to the *negentropic Type*, as readily as to the presently hegemonic entropic choice. Define a situation in which the failure of the potential hero to act with pungency and force upon that latter option, means a devastating

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military or other kind of great suffering for his or her nation. Let this unhappy consequence occur, ostensibly because the potential hero fails to seize his last available opportunity, at the *punctum saliens*, to bring about the required shift of emphasis in the society's policy practice. This failure of the potential hero defines the tragedy."

LaRouche continues that, in true classical tragedy, the spirits of the spectators must ultimately be uplifted by the negentropic alternative. By seeing the consequences of the potential hero's failure to act effectively at the *punctum saliens* and yet at the same time his capacity to do so, the spectator of a classical tragedy is inspired in his own real-life situation not to repeat the impotence of the hero, but rather to realize both the capacity and responsibility he has to act in the living image of God.

As LaRouche concludes: "The tragedy addresses so, implicitly, the central feature of all individual creative-mental activity; that central feature is the act of efficient *participation in humanity as an historical entirety*. Nicolaus of Cusa's elaboration of the principle of *capax Dei* references this impulse in its highest form of expression."

How many of our fellow citizens today, like Hamlet, fail, as LaRouche writes, to "confront directly the entropic faction," fearing that they will perhaps lose their academic security, or pension, or worse?

In his description of the moral cowardice afflicting many in the West who refuse to act against George Bush's New World Order, His Beatitude Raphael I Bidawid, Patriarch of the Chaldean Catholic Church in Iraq, cites the proverb: "You can't tell the lion that his breath smells." Why? "Because he would devour you."

One man today has dared to tell the truth to the lion. That man is Lyndon LaRouche, who, as one of his campaign posters states, is "the only opponent George Bush feared enough to put in prison." And yet, for the reasons developed in "On the Subject

## Hope

All people discuss it and dream on end  
Of better days that are coming,  
After a golden and prosperous end  
They are seen chasing and running;  
The world grows old and grows young in turn,  
Yet does man for betterment hope eterne.

'Tis hope delivers him into life,  
Round the frolicsome boy does it flutter,  
The youth is lured by its magic rife,  
It won't be interred with the elder;  
Though he ends in the coffin his weary lope,  
Yet upon that coffin he plants—his hope.

It is no empty, fawning deceit,  
Begot in the brain of a jester,  
Proclaimed aloud in the heart is it:  
We are born for that which is better!  
And what the innermost voice conveys,  
The hoping spirit ne'er that betrays.

—Friedrich Schiller

of Metaphor," the lion will never devour LaRouche's spirit!

Because he represents the negentropic alternative to the oligarchy's continued entropic rule in today's world, Lyndon LaRouche's early release from unjust imprisonment may very well be the *punctum saliens* of the tragedy currently unfolding before our very eyes.

As Friedrich Schiller proclaims in the poem *Hope*, each of us is "born for that which is better"; the hope of a better world is not an "empty, fawning deceit." This hope is as if written on the fleshy tables of our heart; it will not betray us, so long as we do not fail to act in harmony with that divine image of love within us.