

Stop the Deconstruction Of Civilization!

For some time now it has become virtually impossible for a serious student, one whom Friedrich Schiller would have characterized as a “philosophical mind” as opposed to a careerist, “bread-fed scholar,” to study Western Judeo-Christian civilization on a college campus in this country. At so-called elite academic institutions like Stanford University, known as the “Harvard of the West,” traditional classes in Western Civilization values and ideas have in large part been replaced by such courses as “The Politics of Desire: Representations of Gay and Lesbian Sexuality.”

The counterculture of the 1960’s has succeeded over the course of the last thirty years in taking over the educational institutions of the nation and has now imposed a virtual intellectual dictatorship of its own under the rubric of “Political Correctness.” In the name of liberating man from the “oppression” of Judeo-Christian Renaissance culture, the politically correct thought police of yesterday’s counterculture are in the process of turning our schools into brainwashing or mental-rape camps run by the equivalent of Mao’s “Red Guard” or Karadzic’s Serbian war criminals.

In order to take back our institutions of higher learning we must strengthen our understanding of the philosophical basis of Christian humanism and its scientific tradition. To that end the reader is especially referred to the writings of Lyndon LaRouche which have appeared in the last three issues of *Fidelio*: “On the Subject of Metaphor,” “Mozart’s 1782-1786 Revolution in Music,” and “On the Subject of God.”

At the same time we must expose the evil intentions and false reasoning of Christian humanism’s opponents. In February 1992, *Fidelio* published an article by Michael J. Minnicino entitled “The New Dark Age: The Frankfurt School and ‘Political Correctness.’” In this issue we continue our campaign against Political Correctness by publishing two essays on “The Evil Philosophy Behind Political Correctness,” written by Minnicino and Webster G. Tarpley.

What these essays establish is that the ideology of Political Correctness derives directly from the proto-fascist Friedrich Nietzsche and the Nazi Martin Heidegger, in addition to the pro-communist Frankfurt School. The basis of this ideology is Nietzsche’s notorious assertion that “God is dead.” Having denied the existence of God, this current of thought follows Nietzsche in subverting all Judeo-Christian values in order to deny knowledge of good and evil, and follows Heidegger in embracing death as more “authentic” than life. The “Deconstructionist” philosophy of Jacques Derrida is the above Nazi-Communist insanity taken to its logical extreme, the attempt

to destroy the *logos* or reason itself, including literate language, in order to deprive humanity of access to the scientific method necessary to

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combat its own destruction and to construct a better world.

In a review of the British National Theatre’s filmed performance of Aeschylus’ *Oresteia* recently presented at the National Gallery in Washington, D.C., Paul Gallagher shows how, through the use of tragic art, the Greek dramatist Aeschylus saved the citizens of Athens from the destruction that is now being visited upon us by the Deconstructionists. The cycle of violence breeding violence, which characterizes the first two plays, *Agamemnon* and *The Libation Bearers*, is only broken in the third play of the trilogy, *The Eumenides*, when the Greek goddess Athena calls upon a jury of Athenian citizens to decide the fate of Orestes. Thus only the exercise of reason, that capacity which makes man in the living image of God and which the Deconstructionists take such pains to destroy, can subdue the Furies of revenge, who would otherwise tear society apart, limb from limb, as we see today in the Balkans.

This same point was made by Solon, the great Athenian law-giver whose poem on the necessity of a good constitution appears in translation in this issue of *Fidelio*. According to Solon, "great evil stems from a bad constitution," whereas a good one "ends the bile of grievous strife."

As St. Paul writes to the Romans, the law revealed by God to the Jews is written as natural law in the hearts of all men. This concept of natural law is expressed by Nicolaus of Cusa in his work "On the Peace of Faith": "The divine commandments are very brief and are all well known and common in every nation, *for the light that reveals them to us is created along with the rational soul*. For within us God says to love Him, from whom we received being, and to do nothing to another, except that which we wish done to us. Love is therefore the fulfillment of the law of God and all laws are reduced to this."

In the major feature in this issue, "Toward the Ecumenical Unity of East and West," Michael O. Billington proceeds from this standpoint to lay the philosophical basis for liberating one quarter of the human race, the Chinese people, from the bestiality imposed upon it by the likes of Mao Zedong and his Deconstructionist admirers. Taking off from the work of Gottfried Wilhelm Leibniz, who in his *Natural Theology of the Chinese* identified the coherence of Chinese Neo-Confucianism with Christianity and the tradition of Plato in the West, and applying the method employed by Nicolaus of Cusa in the aforementioned work, Billington identifies that cultural heritage in China, the Neo-Confucian philosophy of Chu Hsi, which we in the West must encourage in China, and at the same time that tradition in our own culture so hated by the Deconstructionists, the Christian humanism of Cusanus and Leibniz, which we must revive, if we are to achieve true human development.

Billington establishes that the ideas of the Neo-Confucian Renaissance, upon which the subsequent flowering of Chinese society was based, are coherent from a natural law standpoint with the Christian concept of the Trinity. As developed by Chu Hsi, *Li* is the Chinese concept of the one God, who is the Origin or Principle of the universe. All creatures participate in *Li*, and they derive their capacity to love their fellow man from *Jen*, which is the principle we in the West call divine love or *agapē*.

Since these principles are "written in the hearts"

The course of studies which the scholar who feeds on bread alone sets himself, is very different from that of the philosophical mind. The former . . . is interested merely in fulfilling the conditions under which he can perform a vocation and enjoy its advantages. . . . [S]uch a person has no concern more important than distinguishing most carefully those sciences which he calls "studies for bread," from all the rest, which delight the mind for their own sake. . . .

Who more holds up the progress of useful revolutions in the kingdom of knowledge than these very men? Every light radiated by a happy genius, in whichever science it be, makes their poverty apparent. . . . [T]here is no more irreconcilable enemy, no more jealous official, no one more eager to denounce heresy than the bread-fed scholar. . . .

New discoveries . . . which cast the bread-fed scholar down, delight the philosophical mind. . . . Even should these new discoveries . . . overthrow the entire edifice of his science, no matter: *He has always loved truth more than his system*, and he will gladly exchange the old, insufficient form for a new one, more beautiful. . . . Through always new and more beautiful forms of thought, the philosophical mind strides forth to higher excellence, while the bread-fed scholar, in eternal stagnation of mind, guards over the barren monotony of his school-conceptions.

Friedrich Schiller,
*What Is, and To What End Do We Study,
Universal History?*

of all men, whether civilization survives or perishes depends on each of us, as surely as the survival of Athens depended upon the "philosophical mind" of the individual Athenian citizen. The question posed by this issue of *Fidelio* then, is: Do we love the truth enough to prevent the destruction of the living image of God within us and our fellow man?

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In our last issue, we featured the campaign to remove the statue of KKK founder Albert Pike from Judiciary Square in Washington, D.C. In a Commentary in this issue, Lyndon LaRouche responds to the attempted defense of Pike, and attack on LaRouche, launched by C. Fred Kleinknecht, the Sovereign Grand Commander of the Scottish Rite of Freemasonry Southern Jurisdiction of the U.S.