

The Science Of History

The pressing need to possess the scientific means by which to solve the enormous crisis facing humanity at this juncture, makes publication of Lyndon H. LaRouche, Jr.'s just completed, ground-breaking "History as Science: America 2000," an urgent necessity, and we have suspended many of our regular features in this special issue in order to accomplish this.

LaRouche warns that "either we reverse now those currently accepted habits of national policy-shaping which our nation has developed during the recent quarter century, or the U.S.A. as we know it will disintegrate, paralleling the 1989-1991 collapse within the former Warsaw Pact sector." Were this to happen, he writes, "The awful prospect is a planet engulfed by many spreading outbreaks of irregular warfare, a world-map in which the combined holocausts of war, famine, epidemic, and pestilence spread like many, growing forest fires, all threatening to converge into what becomes, in effect, a single fire covering the entire map, or at least, most of it."

LaRouche stresses that, insofar as "two successive generations of youth have been victimized by the political power of the anti-science counterculture in the U.S.A, the U.S. population is on the road toward becoming a race of illiterate lunatic *Yahoos*, unless, very soon, there is an abrupt and radical reversal of cultural trends of doctrine and daily practice in economy, science, and in public and university education."

Not only have our universities adopted so-called "politically correct" programs which tend to ensure

that university graduates will be intellectually and emotionally unqualified for employment in a modern economy, but at the same time more and more of our children are being abused intellectually and emotionally in our public school system by "post-modernist" forms of "outcome based education" (O.B.E.) programs which can be fairly described as "spiritual child molestation."

As LaRouche emphasizes, we call our civilization Judeo-Christian because it is founded on the scientific religious truth that man is created in the image of God. But we have allowed a Freemasonic tendency, under the cover of the doctrine of separation of church and state, to kick God the Creator out of the schools and other public institutions, while bringing Satan, in the guise of the hedonistic New Age ideology, in. How else can we describe the group of atheistic monsters who, in the footsteps of people like Frankfurt School founder Georg Lukacs, are taking over the educational system, and are using methods of brainwashing and terror to undermine and destroy the institution of the family in the U.S.? Without a reverse paradigm shift, the United States as we

know it will soon no longer exist, perhaps as early as the year 2000.

The Golden Renaissance of fifteenth century

Europe—whose central organizing event was the 1439-1440 Council of Florence—was precisely such a "reverse paradigm shift," and LaRouche therefore holds it up as a model for the kind of radical historical change demanded of us now.

Adopting Friedrich Schiller's notions of universal history and Classical tragedy, and elaborating the scientific implications of Nicolaus of Cusa's proof of the species difference of the circle and straight line as they lead to the discovery of the *Aleph*-transfinite by Georg Cantor, LaRouche emphasizes that the central topic in a science of history is the crucial role contributed by individual ideas and by individual personalities in the shaping of history.

According to LaRouche, we can only effect a "reverse paradigm shift" to save our children, our nation, and civilization as a whole, to the extent we adopt the Mosaic-Christian notion of *imago Dei*, and the correlate Christian principle of *capax Dei*. As LaRouche writes, "for the Christian, every day is

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our 'Gethsemane,' a time when, in some fashion or another, the cup of personal, individual responsibility for the *outcome of past, present, and future* is presented to us." For the Christian to meet this challenge he must be motivated by "a quality which the Apostle Paul and the Disciple John knew as *agapē*; love of the Creator and of mankind, a quality of self known *imago Dei* and *capax Dei* informed by the image of Christ's Gethsemane and Crucifixion."

The same gnostic forces which are attempting to destroy Judeo-Christian civilization from within, are simultaneously doing everything in their power to shield themselves and claim Islam to be the new enemy image in the aftermath of the collapse of Communism. In an effort to foster and uplift the dialogue between Christians and Muslims, Schiller Institute founder Helga Zepp-LaRouche traveled to Khartoum, Sudan in April, where she presented the speech we publish here, locating the Islamic-Christian dialogue in the struggle to bring economic policy into coherence with the moral ordering of Creation. For, as she says, "especially because the existing political and economic order in the world is responsible for the nearly limitless misery of hundreds of millions of the world's people, misery which has violated the laws of the divine order of Creation, the religions are called upon to work together on an ecumenical basis to overcome the crisis."

We also include in this issue of *Fidelio* an exclusive interview with the renowned tenor Carlo Bergonzi, whose recent master class at Weill Recital Hall of Carnegie Hall, sponsored by the Institute, was held to demonstrate why Verdi's tuning of C = 256 Hz should be restored, and the high pitch of today's European and American concert halls must be lowered. Bergonzi, who has endorsed the Schiller Institute's *Manual on the Rudiments of Tuning and Registration*, predicts that unless the natural tuning is restored, "it could be that opera will be finished."

As a direct extension of this campaign for a rebirth of Classical music, the Schiller Institute and the Fourth of July Declaration of Independence Co-Signers' Convention of Philadelphia, sponsored two highly successful concerts in memory of Marian Anderson, which celebrated the universality of the creative human intellect. The performance by Black and white artists of Italian opera, German *lieder*, and Negro spirituals, was living proof of the

Only from history will you learn to place value on those goods from which habit and unchallenged possession so easily deprive our gratitude; priceless, precious goods, upon which the blood of the best and the most noble clings, goods which had to be won by the great effort of so many generations! And who among you, in whom a bright spirit is wedded to a feeling heart, could bear this high obligation in mind, without a silent wish being aroused in him to pay that debt to *coming* generations, which he can no longer discharge to those *past*? A noble desire must light in us to also make a contribution out of *our* means to this rich bequest of truth, morality, and freedom which we received from the world past, and which we must surrender once more, richly enlarged, to the world to come; and, in this eternal chain which winds itself through all human generations, to make firm our ephemeral existence. However different the destinies may be which await you in society, all of you can contribute something to this!

Friedrich Schiller

*What Is, and to What End Do We Study,
Universal History?*

Inaugural lecture to the students of Jena University

May 27, 1789

unity of the human race and the beauty of the human soul, when it strives to be in the living image of God.

The Co-Signers' Convention marked an important step forward in the effort to create an international Civil Rights movement based on the principles of *imago Dei* and natural law expressed in the U.S. Declaration of Independence.

And, for those "doubting Thomases" who might question the power of the ideas presented in this issue, we point to the sculptor Verocchio's "Christ and St. Thomas" on exhibit at the Metropolitan Museum in New York, and to the recent victories scored over those who have perpetrated injustices against Lyndon LaRouche and his associates.

Finally, we ask you to join with us to do everything in your power to bring about the release of Lyndon LaRouche, who has now been imprisoned for four and one-half years, and of his associates either imprisoned or soon to be imprisoned in the Commonwealth of Virginia. The gravity of the world crisis, as presented in this issue by the individuals who participated in the Institute's June conference in Bonn, Germany, demands no less.