

The End of Modern History And the Coming Civilization of Love

As we approach the new millennium, we are entering a qualitative phase-change in the very history of mankind, which can only be described as the End of Modern History. As Lyndon H. LaRouche, Jr. has uniquely emphasized, the crisis facing humanity today, and therefore the solution to this crisis, can only truly be grasped from the vantage point of universal history.

From that standpoint, the current global financial crisis is not merely a cyclical depression collapse such as occurred in the 1930's. Rather, it is an existential crisis only comparable to the collapse of the Venetian-dominated banking system during the middle of Europe's Fourteenth century. See Paul Gallagher's article in this issue on "How Venice Rigged the First, and Worst, Global Financial Collapse." That is the meaning of the "hand-writing on the wall" today.

Modern history began with the Fifteenth-century Golden Renaissance, which was centered around two events—the Council of Florence (1439-1440) and the establishment of the first modern nation-state, that of France under King Louis XI (1461-1483). However, in 1510 the League of Cambrai failed to eliminate the Venetian oligarchy. As a result, from 1510 until 1963, there existed a symbiotic balance in the conflict between the institution of the modern nation-state and the relics of the pre-Fifteenth-century oligarchical institutions.

Beginning 1964, a paradigm shift was effected. The 1510-1963 symbiosis became a purely parasitical relationship, with the introduction of the so-called "New Age" policies of "post-industrialism," Malthusianism, and the attempt to eliminate the institution of the nation-state altogether. This is the aim of the anti-human Gingrichite, so-called "Third Wave," Contract on America.

It is the persistent application of these "New Age"

policies to the shaping of economic policy, which is the direct, cumulative cause of the presently ongoing disintegration of the I.M.F.-centered global monetary and financial system. And it is only through the elimination of this parasitical system that the current crisis can be resolved, and the otherwise inevitable descent into a new Dark Ages be avoided.

But to do this requires that we examine and eliminate in our own thinking those false axiomatic assumptions, which are responsible historically for the failure of the institution of the nation-state to become globally hegemonic and eliminate the oligarchical system.

EDITORIAL

It is a necessity that we free the Renaissance from the Enlightenment.

In "Non-Newtonian Mathematics for Economists," Lyndon LaRouche both exposes the most fundamental false axiomatic assumptions of linearity and entropy characteristic of the Isaac Newton variety of mathematical physics which underlies the parasitical system, and shows how and why his own LaRouche-Riemann method is uniquely capable of representing a healthy, not-entropic physical-economic process. Based upon this fundamental distinction, LaRouche concludes as follows:

1. The cause of the not-entropic characteristic of healthy physical-economy, is the exercise of the developable and sovereign mental-creative potential of the individual human mind. It is the input to that potential, which produces the efficient not-entropy as an output.
2. The crucial social part of the process is the correlated form of individual potential for being stimulated to replicate the relevant act of discovery.
3. The human precondition, is the development of the individuals and their relations within society to foster this generation and replication of such ideas.
4. The efficient practice of this social process depends

upon the preparation of man-altered nature to become suitable for the successful (not-entropic) application of these discoveries to nature. Those are the axioms governing that causation essential to the geometry of physical-economic processes.”

Since the same creative method of discovery is valid both in respect to the arts and the sciences, we also devote much of this issue to a discussion of the principle of *Motivführung*, or motivic thorough-composition, in poetry and music.

In her article entitled “Motivic Thorough-Composition in the Poetry of Friedrich Schiller,” Helga Zepp-LaRouche demonstrates Friedrich Schiller’s use of this method in composing poetry, through the example of his poem, “The Song of the Bell,” an English translation of which appears in this issue as well. On the occasion of Beethoven’s upcoming 225th birthday, Anno Hellenbroich indicates the significance of this method in understanding especially Beethoven’s late compositions. We then report on a revolutionary master-class seminar taught by Prof. Norbert Brainin, first violinist of the legendary Amadeus Quartet, and conclude with a brief note by Lyndon LaRouche, “Norbert Brainin on *Motivführung*,” which helps elucidate the issue for economics and the physical sciences, as well as for music and poetry.

Professor Brainin’s seminar took place Sept. 20-22 in Slovakia, under the sponsorship of the Schiller Institute, the Slovakian “Solupatricnost” Foundation, and the Slovakian Schiller Foundation for the Protection of Life and Human Rights. We are pleased, therefore, to include in this issue a commentary by the chairman of the latter foundation, Dr. Josef Mikloško, who is the former Vice Prime Minister of post-communist Czecho-Slovakia. Dr. Mikloško reports on the more than thousand-year history of Slovakia, on the crisis of post-communist reconstruction, and on the role of the Church in today’s crisis, including an eyewitness account of the recent visit to Slovakia of Pope John Paul II.

In the words of Dr. Mikloško, the Pope told the people of Slovakia, much as he told the people of the United States during his visit to this country: “Build the bridge between the second and third millennia, consecrate yourself entirely to the work of the new evangelization. . . . Divine Providence gave you the gift of freedom. That is the opportunity and summons to build a new Civilization of Love. Here may you be ever united and free; you were bound together by faith, hope, and love, which were the guarantee of your freedom.”

Idea

All spirits are attracted by perfection. All—there are aberrations here, but no single exception—all strive after the condition of the highest free expression of their powers, all possess the common drive, to extend their activity, to attract all to themselves, to assemble in themselves, to make their own what they recognize as good, as excellent, as fascinating. Intuition of the beautiful, of the true, of the excellent is the instantaneous taking possession of these properties. Whichever condition we perceive, we enter into it ourselves. In the moment when we think of them, we are the proprietors of a virtue, the authors of an action, inventors of a truth, owners of a happiness. We ourselves become the perceived object. . . .

The inner feeling already tells everyone something similar. When we, for example, admire an act of generosity, of bravery, of intelligence, does not a secret consciousness stir here in our heart, that we were capable of doing the same? . . .

I wanted to prove . . . that perfection becomes ours at the moment wherein we awaken in ourselves a conception of it, that our pleasure in truth, beauty, and virtue is resolved at last in the consciousness of our own ennobling, our own enriching; and I believe I have proven it.

Every perfection, therefore, which I perceive, becomes mine own, it gives me joy, because it is mine own, I desire it, because I love myself. Perfection in nature is no property of matter, but rather of the spirit. All spirits are happy through their perfection. I desire the happiness of all spirits, because I love myself. The happiness, which I present to myself, becomes my happiness, therefore I desire to awaken these presentations, to multiply and to elevate them—therefore, I desire to extend happiness all around me. What beauty, what excellence, what enjoyment I bring forth outside me, I bring forth within myself; that which I neglect, destroy, I destroy within myself, I neglect within myself—I desire the happiness of others, because I desire mine own. Desire for the happiness of others we name benevolence, *love*.

—Friedrich Schiller
from the “*Philosophical Letters*”