

For A ‘New Birth of Freedom’— Defeat ‘Baby-Boomer’ Degeneration

As the cover of this Christmas issue suggests, “nothing shall be impossible for God” (Lk 1:37); nor, for his instrument, man acting wittingly *imago viva Dei*, in the living image of God the Creator.

As Lyndon LaRouche has demonstrated, civilization has now reached the threshold, or boundary-layer, of a *systemic* economic crisis not seen since the New Dark Age of the Fourteenth century. Unfortunately, even those on whom the enormity of the crisis has begun to dawn—as opposed to those who believe the fairy tales of Alan Greenspan—falsely compare today’s situation, to the collapse of 1929-31. But, as LaRouche explained in the Bonn, Germany seminar reported in this issue, 1929-31

was a cyclical crisis, arising from the symbiotic—actually *Manichean*—relationship between national economy and the feudalist financial oligarchy, which has existed since Pope Julius II’s betrayal of the League of Cambrai in 1510.

The crisis today, however, is not a cyclical one. It must be compared, not to the periodic orbiting of a planet, but rather, to the motion of a comet whose trajectory is carrying it into the sun. This is because, in this century, the British-dominated financier oligarchy moved to abandon the symbiosis, by junking national economy, and the nation-state, altogether.

By the mid-1960’s, the British introduced the “rock-drug-sex” counterculture, designed to destroy the minds of an entire generation. The idea of scientific and technological progress for the purpose of “exerting dominion” over the universe, was replaced by various ideologies of post-industrial utopianism and cultural relativism, including the neo-liberal doctrine of free trade and floating exchange-rates. Hence, the “Baby-Boomer” generation.

Today, the decision-making of financial institutions, and of all too many related functions of government—not to mention of all too many religious institutions—is

dominated by the mental disease of “Baby-Boomerism.” The crisis before us is not merely “economic,” therefore, but political and ideological, caused by the “Baby-Boomer’s” flight into virtual reality. It is the consequence of *hubris*, of defiance of natural law.

“Baby-Boomer” degeneration is not necessarily a terminal disease, however. It can be cured, just as the crisis facing civilization can be remedied; although, as LaRouche has pointed out, “Sometimes, only a sufficiently great shock impels a society to rid itself of the influences which threaten its doom.” But, one must

have the correct diagnosis, and be willing to take the medication necessary for cure. Shakespeare’s Hamlet, for example, lacked the will to

overcome his fear of the unknown—“the undiscovered country”—preferring “to bear those ills we have, rather than fly to others that we know not of.”

We need not, like Hamlet, be overwhelmed by fear. Writing of the promise of a new age, the poet Percy Bysshe Shelley said, “At such periods there is an accumulation of the power of communicating and receiving intense and impassioned conceptions respecting man and nature.” Ours is precisely such a period, a period in which the very survival of civilization will depend upon that quality of man which distinguishes him from beast—man’s ability to create new ideas, and to act on those ideas out of agapic love for God and mankind, past, present, and future.

This issue of *Fidelio*, therefore, identifies both the disease that is leading civilization to a New Dark Age, and also the cure, which, if taken, will provide for a “new birth of freedom,” such as that called for by President Abraham Lincoln at a previous moment of great national crisis.

On the most fundamental level, civilization’s current crisis can be solved, only to the extent that the savage emotions which characterize our society are *educated*, as Friedrich Schiller proposed in his *Letters*

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on the *Aesthetical Education of Man*. This question is addressed by Helga Zepp LaRouche in “Why Are We Still Barbarians?,” which opens our issue, and serves as an effective introduction to Lyndon H. LaRouche, Jr.’s essay on the same theme, entitled “The Classical Principle in Art and Science.”

- Paul Gallagher’s article, “Percy Shelley vs. the Romantics: *Agapē* vs. *Eros* in Poetry,” elaborates LaRouche’s concept of Metaphor, as the sole means by which truth can be communicated, and individual moral character improved—not as some mere *personal*, “family-centered” obsession, but for the purpose of acting as a Good Samaritan towards humanity as a whole—in opposition to the oligarchy, which sees Classical poetry as its mortal enemy.

- Dennis Speed contributes a crucial case study of the genocidal consequences in Africa, of the “multiculturalism” of such philosophical fascists as Friedrich Nietzsche, Nazi-philosopher Martin Heidegger, Heidegger’s follower Jean-Paul Sartre, and Sartre’s fascist acolyte Frantz Fanon.

- Our feature coverage concludes with a report on the world-historical significance of Chinese President Jiang Zemin’s address to his Party Congress, authored by Helga Zepp LaRouche upon her return from a three-week trip to China and India.

Contrary to the false axiomatic assumptions which allow even well-intentioned people and institutions to be manipulated by the British against both China and President Bill Clinton: If humanity is to survive the current crisis, it will be because the United States during the presidency of Bill Clinton (acting in the tradition of Lincoln) leads the way, in alliance with China (acting in the tradition of Sun Yat Sen), to defeat the financial oligarchy and its “structures of sin” once and for all, through the creation of a New Bretton Woods system based upon the principles of national economy promulgated by Lyndon LaRouche.

In June 1995, Mother Teresa pointed out to a Schiller Institute representative the words in the encyclical *Populorum Progressio*, “Development is the new name for peace.” She said, “I want you to make these the words of your country. I want you to make your country the light of justice and peace in the world, and chase away the ‘structures of sin.’”

We undertake this noble task with the joy that flows from the beauty of great music and poetry. And so, it is with great joy that we announce the upcoming performance, on Feb. 7, 1998, of the world’s oldest and foremost boys’ choir, the Thomanerchor of Leipzig, Germany, at the Basilica of the National Shrine of the

The Commencement of The New Century

Noble friend! Where is to peace imparted,
Where to liberty a refuge place?
In a storm the century is departed,
And the new with murder shows its face.

And the bond uniting lands is lifting,
And the ancient forms are in decline,
Not the ocean hinders war from raging,
Not the Nile-god nor the ancient Rhine.

Two prodigious nations now do wrestle
Over sole possession of the world,
Every country’s liberty to cancel,
Are the bolt and trident by them hurl’d.

Gold must every region to them render,
And, like Brennus in the savage day,
Doth the Frank his heavy iron saber
On the balance scale of justice lay.

Wide the Briton spreads his merchant navy
Greedily like polyparms to roam,
And the kingdom of free Amphitrite
He embraces like his very home.

To the Southpole’s ne’er seen starry skyline
His unhinder’d restless course doth race,
Every island, every distant coastline
Finds he—but of Paradise no trace.

Ah in vain on maps of every kingdom
Dost thou for the blessed region scout,
Where the garden ever green of freedom,
Where the beauteous youth of man doth sprout.

Fore thy glances doth the world lie endless,
And the shipping can it scarce embrace,
Yet upon its back so vast and boundless
Is there for ten happy men no space.

To the heart’s divinely peaceful dwelling
Must thou fly from life’s oppressive throng:
Freedom is but in the realm of dreaming
And the beauteous blossoms but in song.

—Friedrich Schiller

Immaculate Conception in Washington, D.C. This event is sponsored by the Committee for Excellence in Education through Music, in which the Schiller Institute is a prominent participant.