

The Year of Decision

On January 15, 1996, Democratic Presidential pre-candidate Lyndon H. LaRouche, Jr. spoke in honor of Dr. Martin Luther King, Jr., at an event in Arlington, Virginia. In his remarks, LaRouche stressed that quality of mind which Dr. King demonstrated, and which we today so much require, if we are to ensure that the end of the current epoch—dominated by the culture of death—is replaced, as we approach the new millennium, by a civilization of love.

Although Martin Luther King, Jr. was initially just a young minister, with no particular distinction obvious to people around him, he grew and became “one of the few authentic leaders of the United States in the Twentieth century.”

Describing Dr. King’s growth, LaRouche explained: “When he was presented with a crisis, he would go into what I’ve described often as a personal Gethsemane and, faced with a crisis of the movement, would recognize that the movement had to undergo a *change*, a change in its conceptual outlook. And he would come forth from this period of retreat, and make an address, which presented a *concept*.”

LaRouche continued: “He was the one man, who could present conceptions to a movement, on which the movement lives. Not practical suggestions. Not decisions. Not pragmatic decisions. But *conceptions*, to lift the movement to a higher conceptual level of its role. Not just as a movement of the oppressed; but a movement to make the Constitution of the United

EDITORIAL

From ‘On The Sublime’

No man *must* must,” says the Jew Nathan* to the dervish, and this expression is true to a greater extent, than one might perhaps concede to the same. The will is the species character of man, and reason itself is only the eternal rule of the same. All nature acts according to reason; his prerogative is merely, that he act according to reason with consciousness and will. All other things *must*; man is the being, who *wills*.

Precisely for this reason is nothing so unworthy of man, as to suffer violence, for violence annuls him. Who does it to us, disputes nothing less than our humanity; who suffers it in a cowardly manner, throws away his humanity. But this claim to absolute liberation from all that is violence seems to presuppose a being, which possesses enough power, to drive away from itself any other power. If it is found in a being, which does not maintain the uppermost rank in the

realm of forces, so an unhappy contradiction arises therefrom between the instinct and the capacity.

Man finds himself in this case. Surrounded by numberless forces, which are all superior to him and play the master over him, he makes claim by his nature, to suffer from no violence. By his understanding, he does indeed enhance his natural forces in an artificial manner, and up to a certain point he actually succeeds in becoming physically master over everything physical. For everything, the proverb says, there is a remedy, but not for death. But this single exception, if it actually is one in the strictest sense, would annul the whole notion of Man. By no means can he be the being, which wills, if there is even but a single case, where he absolutely must, what he does not will. . . .

The morally educated man, and only this one, is entirely free. Either he is superior to nature as power, or he is in harmony with the same. Nothing which it exerts upon him is violence, for before it comes up to

* of Gotthold Lessing’s drama *Nathan the Wise*.

States, in its original intent, real for *all* the people of the United States and the world.

“Thus, the Civil Rights movement under Martin, had a *mission*. It was not a mission of victims, but a mission of leadership, of those on the field of battle, who seized the first rank of the fight and said, ‘We’re leading the way for all mankind toward freedom.’”

In the accompanying selection from his essay “On the Sublime,” Friedrich Schiller stresses that man is only truly free, to the extent that his moral predisposition and his aesthetical tendency—that is, his love both of truth and of beauty—are sufficiently developed within him, that he freely submits his own will to Divine counsel. It is precisely this “sublime” state of mind, which Dr. King developed in himself, which must be developed today in others, if we are to build a political movement capable of achieving true liberation.

him, it has already become *his own act*, and dynamic nature never even reaches him, because acting freely he retires from all that it can reach. This mentality, however, which morality teaches under the concept of resignation to necessity and religion under the concept of submission to Divine counsel, already demands, if it shall be a work of free choice and reflection, a greater clarity of thinking and higher energy of the will, than man is characteristically accustomed to in active life. Fortunately, however, there exists in his nature not only a moral predisposition, which can be developed through the understanding, but rather even in his sensuous rational, i.e., human nature, an *aesthetical* tendency thereto, which can be awakened through certain sensuous objects and cultivated through purification of his feelings into this ideal swing of the mind.

—Friedrich Schiller

As Schiller indicates, however, the development of such a sublime state of mind, requires a “greater clarity of thinking and higher energy of will, than man is characteristically accustomed to in active life.”

Unfortunately, our thinking is often conditioned by prevailing opinion, which itself is based upon the false axiomatic assumptions of the very culture of death which it is our desire to replace. This is why LaRouche emphasizes Martin Luther King’s capacity to provide the political movement he led, with the new conceptions it required. To challenge the false axiomatic assumptions that enslave our minds, requires an inner-directed courage, which comes only from the sublime love of beauty and truth.

This year, 1996, is indeed a year of decision. But, fundamentally, it will be the year of decision *based on conceptions*.

This issue of *Fidelio* is designed to contribute to effecting the necessary changes in the conceptual outlook of the growing movement for freedom throughout the U.S. and the world, to lift that movement to a higher conceptual level and provide it with a *mission*: to realize the original intent of the Constitution of the United States for all people, both within the United States, and throughout the world.

As you read on, you must judge your role in this noble undertaking.