

Declare the *Jubilee*— Beginning in Bosnia-Herzegovina!

In the last issue of *Fidelio*, we printed the full text of a “Call to Save the Children in Bosnia-Herzegovina,” issued on Jan. 29 by Schiller Institute founder Helga Zepp LaRouche. The Call was immediately endorsed by leading individuals internationally. One of those individuals, Dr. Jozef Mikloško, former Vice Prime Minister of the post-Communist former Czechoslovakia, became Chairman of an initiating committee and toured the United States in February to gain support for the initiative.

On Feb. 20, Mrs. LaRouche, Dr. Mikloško, and former U.S. Congressman John Dow (D-NY) held a press conference in Washington, D.C., at which they called for the cancellation of the foreign debt—a debt accumulated by the government of former Yugoslavia (that is, of the Greater Serbian aggressors!), which the World Bank has insisted Bosnia-Herzegovina commit itself to pay—and for a generous extension of credit for the the purpose of economic reconstruction. The program they called for was modelled on the positive features of the post-World War II Marshall Plan, and on the cancellation of Germany’s debt at the London Debt Conference of 1952.

Others have also been involved in efforts to rebuild this war-torn region. On April 3, the plane carrying U.S. Secretary of Commerce Ron Brown and more than thirty U.S. industrial leaders to Bosnia-Herzegovina crashed, killing all aboard. The purpose of their trip was a noble one, to lay the basis for an expanded U.S. commitment to the principle that economic development is the basis for peace.

In the face of this tragedy, the Schiller Institute persevered in its determination to send a delegation to Bosnia-Herzegovina to further its initiative. The delegation spent the week of April 12-19 in Bosnia-Herzegovina, and upon its return to the U.S. has redoubled its efforts.

This issue of *Fidelio* is dedicated to the children of

Bosnia-Herzegovina, and to the memory of Ron Brown and those who died with him on April 3 on their mission of peace.

Declare the Jubilee!

As Lyndon LaRouche has emphasized, the world is currently in the process of financial disintegration. Under these conditions, to defend the rights of humanity and restore mankind’s potential for future progress, we must enact, on an international scale, debt

cancellations or moratoria—what the the Bible calls a *Jubilee*. Not to do so would be, through an act of omission, to knowingly permit the

commission of “crimes against humanity.” Whenever the payment of debt would lead to an increase in the death rate of human beings, the offending portion of the debt claims must be declared null and void.

On Nov. 14, 1994, Pope John Paul II released an Encyclical entitled *As the Third Millennium Draws Near*, in which he called upon all Christians to prepare for the Jubilee celebration of the year 2000, by “reducing substantially” or “cancelling outright, the international debt.”

Such action is not a uniquely Christian idea. As Lyndon LaRouche has said, not only “in Christian nations, [is there] no acceptable objection to my views on debt moratoria, [but] similar law on the subject of usury is found in Hebrew Law, as in the doctrine of the Jubilee, and in Islamic law. Even among the rational heathen, similar views are found.”

In what better place should this be initiated, than in Bosnia-Herzegovina? At what better time, than now? How can we continue to delay?

Education and Creativity

At the same time, it is necessary to recognize the absolute necessity of defending the institution of the

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nation-state and the principle of national sovereignty, based on natural law, and of fostering, in that context, the education of sovereign individuals, capable of acting *in the living image of God*, for the good of their nations and of humanity as a whole.

This issue of *Fidelio*, therefore, focusses its feature articles on the crucial aspect of the task of nation-building—the education of creative citizens, and the critical role played by the language of poetic metaphor to create the cultural Renaissance needed to make such individuals the norm for all mankind.

We explore the related policy issues through such seemingly disparate moments of man's history as the ecumenical outpourings of the Golden Renaissance, beginning in Islamic Spain, the writings of Peter Abelard, and the poetical mountaintop of Dante's *Divina Commedia*; through the beginnings of universal education in the teaching method of Northern Europe's Brotherhood of the Common Life, and the later Classical educational reforms of Prussia's Wilhelm von Humboldt; and even to the spread of these ideas to Asia in the Twentieth century. Lyndon LaRouche provides a gem-like summary, unifying the facets of economics, politics, and the arts and sciences, from the standpoint of their underlying coherence in man's essential *creativity*.

This is the hope we offer the children of Bosnia.

“Mankind can read the freedom of its soul in the stars. Yet, man is mortal, and cannot be fully one with God on earth; and in this awesome paradox lies the sublime. It is the metaphorical demonstration of this beautiful paradox which sets us free,” writes author Kathy Wolfe, of the universal message of Korea's Lyric Songs.

As we organize globally for the Jubilee, for the overturning of I.M.F. domination, for a new Marshall Plan to rebuild Bosnia and throughout the world, we proclaim with Friedrich Schiller: “It is through beauty that one proceeds to freedom.”

On Solon's Edict Cancelling the Debt

Solon's father had been a very rich man, but had reduced his wealth through charity, and the young Solon had to become a merchant in his younger years. His spirit was enriched by the travels which this kind of life made necessary, and by intercourse with foreign peoples, and his genius developed in acquaintance with the wise men of foreign countries. Very early he devoted himself to the poet's art, and the skill he achieved in it served him well in later life, in cloaking moral truths and political rules in these pleasing robes. His heart was sensitive to joy and love; certain weaknesses in his youth made him the more considerate toward mankind, and lent his laws the character of gentleness and tenderness, which so beautifully distinguish them from the laws of Draco and Lycurgus. . . .

Solon was the man who was equally esteemed by all the parties in Athens. The rich placed great hopes in him, for he was himself a man of wealth. The poor trusted him, because he was a righteous man. The judicious among the Athenians wanted him to be their ruler, because monarchy seemed the best means to suppress the factions; his relatives wished this also, but for selfish reasons, to share the rule with him. Solon rejected this advice: *Monarchy*, he said, *was a beautiful house to live in, but there was no exit from it.*

He contented himself with being named *archon* and law-giver, and assumed this office *reluctantly*, and only out of concern for the welfare of the citizens.

The first act, with which he began his work, was the famous edict, called *seisachtheia* or *the release*, whereby all debts were annulled, and it was forbidden at the same time, that in the future anyone be permitted to borrow on his own person. This edict was naturally, a violent assault upon property, but the most urgent need of the state made a violent step necessary. It was the lesser of two evils, for the class of people which suffered from it was far smaller than those whom it made happy.

By this beneficent edict, he did away at once with the heavy burdens which had pressed down the poor class for centuries; but the rich did not become poor as a consequence, for he left them everything they had, and only took from them the means to be unjust.

—Friedrich Schiller,
from “*The Legislation of Lycurgus and Solon*”