

In Celebration of G. W. Leibniz's 350th Birthday

Defeat Fascist Economics— Impeach Governor Ridge, Build the Eurasian Land

The year 1996 is the 350th anniversary of the great universal genius Gottfried Wilhelm Leibniz (1646-1716), the German philosopher and statesman whose life's work contributed to the founding of the United States of America in 1776, and was in this century the formative influence on the intellectual development of Lyndon H. LaRouche, Jr., the world's leading physical economist and grand strategist.

As we approach the new millennium, the disintegration of the world monetary and financial system, as forecast by LaRouche, is propelling those elements of the Anglo-Dutch and French oligarchies who are intent upon preserving the international monetary system at all costs, to accelerate their drive for the imposition of Nazi-style economic policies. Their goal is the subjugation of sovereign nation-states to the dictatorial power of such supranational institutions as the United Nations, the International Monetary Fund, the World Trade Organization, and the World Bank—a veritable “Gang of Four” on a world scale.

What the cult-of-death globalists were not able to accomplish at the U.N. Conference on Population and Development in Cairo, Egypt in 1994, they are now attempting to accomplish through the globalization of the international economy, as witnessed by the unprecedented attendance of the Gang of Four supranational institutions at, and their domination of, the June 28-29 Group of Seven heads-of-state summit in Lyons, France.

As I.M.F. head Michel Camdessus admitted in Lyons, the world is in the throes of an international banking crisis. This crisis can be seen today in Russia, in Third World nations such as Brazil, and also in such industrial nations as France. The solution proposed by Camdessus is to “tighten the screws,” i.e., to impose homicidal austerity, and to abandon completely any notion of economic development, which is the only

true basis for peace in the future.

In the United States, this policy is being implemented as the “Contract on Americans” by Newt Gingrich's allies in the Republican Party—with the aid of Gingrichite moles in the Democratic Party, as evidenced by the recent passage of the welfare “reform” bill.

To combat this fascist assault on human life internationally, the LaRouche movement has undertaken two key initiatives. Employing Lazare Carnot's proven principle of “concentrating firepower on a crucial flank,” Lyndon LaRouche has called in the U.S. for the impeachment of Pennsylvania Governor Tom Ridge for Nazi-style crimes against humanity. In order to balance the budget, Governor Ridge

deliberately cut medical assistance to 220,000 working poor and disabled, an act he *knew or should have known* would result in 3,500 deaths this year alone—even though an alternative, to raise revenue by taxing financial speculation, was available.

At the same time, Lyndon LaRouche and his wife, Helga Zepp LaRouche, have launched an international effort, in the footsteps of G. W. Leibniz, to revive President Franklin D. Roosevelt's World War II commitment to rid the world of “Eighteenth-century British colonial methods” toward the Third World, by forming an alliance among the only three powers in the world today—the United States, China, and Russia—which have the combined power to overthrow the fascist dictatorship of the Gang of Four; and, by employing American methods of economic development, to establish a family of sovereign nation-states on this planet, sharing a community of interest based upon the concept that all men and women are created *in the living image of God*.

For these initiatives to succeed, however, it is necessary to challenge the false axiomatic assumptions which prevent our public leaders and citizens from acting in anything but a lemming-like manner. This is the true work of “evangelization,” without which no

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solution were possible.

Hence, this issue of *Fidelio* features a major essay by Lyndon LaRouche, entitled “Leibniz From Riemann’s Standpoint,” which views Leibniz’s contribution to the science of physical economy from the standpoint of the LaRouche-Riemann method, as that relates to the concept of man defined by the *Book of Genesis* and the *New Testament*.

Introducing this essay is Elisabeth Hellenbroich’s “G.W. Leibniz and the Ecumenical Alliance of All Eurasia,” in which Leibniz’s grand strategy to develop humanity, through an alliance between Europe and China, mediated by Russia, is outlined. And the cultural basis upon which such an alliance can and must be built *today*, is presented by Helga Zepp LaRouche in her commentary, “China, Twenty-Five Years Later,” written after her May 7-9 participation in the International Symposium on Economic Development of the Regions Along the New Euro-Asia Continental Bridge, in Beijing, China.

Two articles—“John Keats vs. The Enlightenment” and “Percy Bysshe Shelley and the *Motivführung* Principle in Poetry,” by political prisoner Paul Gallagher and Dan Leach, respectively—continue our ongoing discussion of the principle of Metaphor. Both authors demonstrate how these Classical English-language poets strove to revive the Platonic method of hypothesis, as against the mind-destroying “mathematizing of language,” carried out by the oligarchical agents Thomas Hobbes and Sir Isaac Newton—who, not accidentally, were the opponents of Leibniz in his time, and against whose Aristotelean method of thought LaRouche battles today.

Our translation of a lecture given by Friedrich Schiller in 1789, entitled “Some Thoughts on the First Human Society Following the Guiding Thread of the Mosaic Documents,” was prepared by Anita Gallagher; like her husband Paul, Mrs. Gallagher remains a political prisoner in the Commonwealth of Virginia. This lecture, with its ringing indictment of the illegitimacy of oligarchic power, should be seen also in the context

Breadth and Depth

There glitter many in the world,
Who all things respond to so witting,
And where what’s charming, and where pleasure-filled,
One ascertains answers quite fitting;
You’d think, had you heard them ’loud confide,
That they had actually conquered the bride.

Yet go they from the world quite still,
Their lives were wasted sadly;
Who any excellence gaineth will,
Who’d bring forth greatness so gladly,
Must concentrate so still and tight
In tiniest point the highest might.

The trunk doth rise into the air
With uppish branches in splendor,
The glitt’ring leaves breathe a scent so fair,
Yet they can the fruit not engender;
The seed alone i’t’h’ space so wee
Conceals the pride o’t’h’ forest, the tree.

—Friedrich Schiller,
translated by Marianna Wertz

of the “Small Cowper Madonna” of Raphael, which appears on our cover. For Schiller argues here, that although the *Fall* introduced evil into the world, it also made necessary and possible the transition of man to Freedom and Humanity. From the standpoint of Christianity, the *Fall* is referred to as a “happy fault,” requiring Christ’s birth and sacrifice to set man free, through imitation of Christ’s creative reason and love.

Lastly, we are pleased to include an interview with Pennsylvania State Representative Harold James, a former Philadelphia police officer, and the current head of the Pennsylvania Legislative Black Caucus. Representative James, who is one of 733 current and former state representatives who have called for the exoneration of Lyndon LaRouche and his associates, is currently playing a world-historical role in Pennsylvania in defense of the poor and oppressed. He has courageously joined with the Schiller Institute and others to oppose the homicidal policies of Gingrichite Governor Tom Ridge, and is the prime sponsor of a bill introduced into the Pennsylvania House of Representatives which calls for taxing speculation, in order to balance the budget through productive investment, rather than by murdering defenseless people.