

Create a New Bretton Woods System, Build the Eurasian Land-Bridge

In his encyclical *As the Third Millennium Draws Near*, Pope John Paul II wrote that the year 1997, the first of the three years leading to the celebration of the Jubilee in the year 2000, would be devoted to Christ, the Word of God, whose mission it was to “bring glad tidings to the poor, . . . to proclaim liberty to captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim a year acceptable to the Lord.” (Luke 4:18-19, Isaiah 61:1-2) This message—of God’s earthly and continuing presence through his Son—has inspired hope in the midst of fear and suffering for two millennia; it is the subject of our cover painting, Rembrandt’s “Christ at Emmaus.”

Lyndon LaRouche, in recent remarks commemorating the birthday of Dr. Martin Luther King, Jr., emphasized that, to rebuild a future for our children and grandchildren—putting this country on the march once again—we must understand that the reason Dr. King was able to lead the Civil Rights movement, was because he was a Christian—a man of Providence, who “understood the message of Genesis, that *every man and woman is made in the image of God*, and given the power, as persons, which enables mankind to exert dominion over the universe.”

The responsibility to take moral leadership cannot be viewed narrowly. “It’s not a matter of should we, or should we not, help,” LaRouche—himself a man of Providence—said on another occasion, a recent policy forum on Bosnia. “The question is: Do *we* wish to survive? Because *we* will not survive *ourselves*, unless we change policies in a way which addresses our problem. But, the same policies will solve the problems of Bosnia, and, also, Africa. That’s the way to look at it: We’re all in a mess, and we can not turn our back on a neighbor, and say, ‘I don’t have time to be a Good Samaritan.’ If you’re not a Good Samaritan, you’re not likely to survive yourself. So, *you* are the guy who’s really in need, whether you know it or not.”

LaRouche continued in this vein at an Africa forum, pointing out that the response of most Americans, to

both the genocide in Africa, and the “useless eaters” policies which are being carried out today against increasing numbers of our nation’s poor, aged, and sick, is characterized by one and the same “merciless indifference to human need.” We must oppose this. Policy for Africa, and throughout the world—as well as at home—must be rooted in the Christian view of man upon which our Constitution is based: that all human beings have an equal potential for development.

Concretely, LaRouche has outlined the following two-part solution to the current crisis. *First*, President Clinton must take the necessary steps to create a New Bretton Woods system, based upon the strengths of the first one. This would mean restoring a system of cur-

rency parities, a national economic security policy for all nations, and long-term trade and investment policy. In specific, the President

must launch a general monetary and financial reform, putting the current bankrupt institutions into receivership, and establishing new relations *among* nations, which would put a premium on creating the conditions for prosperity in *every* nation.

Second, once the new Bretton Woods system is established, a next phase will be required, in order to stimulate the world economy. The primary development project which LaRouche has proposed, is the creation of a Eurasian Land-Bridge, as the crucial project for transforming the planet into a prosperous, peaceful community of nations.

Such a project, because it entails cooperation between the Christian West, the Islamic states of central Asia, and China, requires an ecumenical approach, which would counter the ongoing geopolitical attempts on the part of the British-centered financial oligarchy to foment a so-called “clash of civilizations.”

This issue of *Fidelio* includes a number of feature articles which address the underlying, axiomatic basis for the aforementioned policy initiatives.

• Robert Trout’s article on Emmerich de Vattel’s 1758 book *The Law of Nations*, uniquely demonstrates

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how America's founding fathers were inspired by the Leibnizian concept of Natural Law, rather than the opposing Enlightenment concept of John Locke. It was this Leibnizian viewpoint which fueled the Constitutional commitment to economic development, based upon the citizen's ability to contribute to the scientific and technological advancement of the nation.

- On the other hand, in an accompanying article, Richard Freeman demonstrates how Thomas Jefferson—(despite his having authored the Declaration of Independence under the guidance of Benjamin Franklin)—could advocate such feudalist policies as slavery, free trade, and states' rights, owing to his antipathy to Plato and embrace of Lockean empiricism—policies which later became the ideological basis of the British-instigated Confederacy.

- A major contribution by Dr. Ambrosius Eszer, O.P. reports on Leibniz's efforts to bring about a reunification of the Protestant and Catholic Churches, and the development of Russia, in the wake of the Thirty Years War which devastated Europe. This article is not only a major contribution to ecumenicism today, but, also, presents us with a model through which to understand the method of Lyndon LaRouche, Helga Zepp LaRouche, and the Schiller Institute, in forging strategic initiatives aimed at creating new political alliances for development throughout the globe.

We would also like to draw your attention to three other items in this issue.

- "The Platonic Christian Concept of Time-Reversal," by William F. Wertz, Jr., discusses the philosophical-theological history of Lyndon LaRouche's concept of Temporal Eternity.
- In our interview, Archbishop Justin Rigali of St. Louis discusses the global dimensions of the Church's social encyclicals.
- Our commentary, "Leonardo from LaRouche's Standpoint: The Principle of Least Action," by Susan Welsh, highlights the scientific implications

The Division of the World

"Take thence the world!" called Zeus from his high summit
To all mankind. "Take, all this yours shall be.
As heritage eterne to you I grant it—
Divide it ye, yet brotherly!"

Then did all hands to preparations scurry,
Both young and old industrious became.
The farmer seized the produce from the country,
The noble through the woods stalked game.

The merchant fills his warehouse with new riches,
The abbot chooses noble vintage wine,
The king blockades the highways and the bridges
And says: "The tithe of all is mine."

Quite late, long since division was effected,
The poet nears, he came from far away—
Ah! there was nothing left to be selected,
A lord o'er everything has sway!

"Ah! Woe is me! for why should I then solely
Forgotten be, I, thy most faithful son?"
Thus did he make his accusation loudly
And threw himself before Jove's throne.

"If thou to dwell in dreamland have decided,"
Replies the god, "then quarrel not with me.
Where wert thou then, when I the world divided?"
"I was," the poet said, "by thee."

"Mine eyes did hang on thy divine expression,
Upon thy heaven's harmony mine ear—
Forgive the spirit, which, by thy reflection
Enrapt, did lose the earthly sphere!"

"What can be done?" says Zeus, "the world is given,
The crop, the hunt, the mart mine no more be,
Wouldst thou abide with me within my heaven—
Whene'er thou com'st, 'twill open be to thee."

—Friedrich Schiller

of the Platonic method shared by Leonardo da Vinci, Leibniz, and LaRouche.

It is our hope that this issue of *Fidelio* will contribute to the *true* liberation of mankind. As LaRouche says, in respect to Dr. Martin Luther King, Jr.: "If we find the courage and dedication that Martin represented, or found in himself, we can do it. We have the movement; it just isn't together. We need to find that unified principle of courage that brings us together, and enables us, once again, to do what has to be done."