

President Clinton Must Appoint Lyndon LaRouche as His Economic Adviser!

At the Schiller Institute semi-annual conference this past Labor Day, an initiative was launched by a group of elected officials with the support of the Schiller Institute, to defend the U.S. Presidency. The initiative, entitled Americans To Save the Presidency, was ultimately responsible for preventing the forced resignation of President Clinton, and for catalyzing the November 3 marginal victory of what Franklin Roosevelt referred to as the "Forgotten Man," over the unholy Third Wave alliance of Gingrichites and New Democrats which has increasingly dominated U.S. policy-making. Later in September, when President Clinton failed to tell the truth about the state of the world economy at the G-7 and G-22 meetings in Washington, D.C., the Schiller Institute launched a second initiative, escalating its defense of the President, but at the same time, urging him to appoint Lyndon LaRouche as his economic adviser. The text of that appeal follows:

EDITORIAL

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The attempt on the part of Special Prosecutor Kenneth Starr and the Speaker of the U.S. House of Representatives, Newt Gingrich, to misuse the American Congress for an impeachment proceeding against you in the style of the British parliamentary system, is equivalent to a coup d'etat against the office of the President and against the American Constitution. Should this coup d'etat succeed, not only the United States, but the entire world would be thrown back into a political condition such as existed before the American Revolution—with the worst possible consequences. Therefore, we assure you, Mr. President, of our full support.

"You yourself have directly spoken of the fact, that the world finds itself in the most dangerous economic and financial crisis of the last fifty years. Unfortunately, it was demonstrated at the different meetings of the Group of 7, the Group of 22, the International Monetary Fund, and the World Bank in Washing-

ton, that these governments and institutions are incapable of dealing with the urgently required reorganization of the international monetary and financial system.

"However, the free market and 'laissez faire' economic system is today just as bankrupt as the destroyed Soviet Union. If the governments now attempt to respond to the crisis with austerity and hyperinflationary policies, this will only lead even more rapidly to the nuclear meltdown of the system.

"The economist Lyndon LaRouche alone has warned for a long time, that the series of wrong decisions in the framework of the neo-liberal economic policies of the last thirty years must inevitably lead to a systemic crisis. He has been right; all of his critics are today fully discredited. LaRouche is well-known in many countries throughout the world and is highly esteemed for his uncompromising action in behalf of a new, just world economic order. We appeal to you, President Clinton, to appoint Lyndon LaRouche immediately as economic adviser to your administration."

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We feature in this Special Issue of *Fidelio*, Lyndon LaRouche's essay, "The Substance of Morality" and its Appendix, "The Case of Classical Motivic Thorough-Composition," which previously appeared in two separate issues of *Executive Intelligence Review*.

In contrast to the Elmer Gantry's of this world, such as Kenneth Starr, whose pharasaical moralizing is a mere cover for a British-centered coup d'etat against the U.S. Constitutional system, Lyndon LaRouche calls upon the reader to consider morality from the world-historical standpoint—the standpoint of developing within oneself and others that moral-intellectual capacity, which Friedrich Schiller describes as the creative play-impulse (*Spieltrieb*) in his "Letters

on the Aesthetical Education of Man.”

As LaRouche points out, in the long history and pre-history of mankind, only a few strains of cultural development have not been rightly cast aside as failed cultures. Such a failed culture was that of the Denmark of Shakespeare’s *Hamlet*, or the Spain of Schiller’s *Don Carlos*.

There is virtually no difference between Hamlet, and those tragic statesmen today, who, faced with the inevitable disintegration of the world’s financial and monetary system, prefer to stay within the confines of the doomed system, rather than implement a valid new discovery of higher principle, which supersedes the paradoxes inherent in the cultural belief-structure responsible for the crisis.

To achieve the necessary, higher-order ($n+1$) manifold of physical principle in the economic domain, requires progress in the moral-aesthetical domain, what LaRouche refers to in his essay as the m -fold manifold.

Take the case of music, for example: As opposed to so-called “popular music,” which does not challenge the human mind to develop its moral-intellectual capacities to a higher level, Classical musical composition, like Classical tragedy, has a moral function. As LaRouche writes, it “uses the special features of the musical medium to cultivate in both the musician and the audience certain moral qualities of passion, qualities which naturally tend to spill over, in other ways, from musical composition itself, into the development of the character of the musical audience.”

As we enter the new millennium, civilization will prove itself morally fit to survive, only to the extent we free ourselves from the evil of financial oligarchism. To achieve that, will require a seeming miracle—but, a very intelligible one. President Clinton must do the right thing for humanity; he must appoint Lyndon LaRouche as his economic adviser. We urge you: become a world-historical soul, circulate and support this urgent appeal!

Theater Considered As a Moral Institution

One noteworthy class of men has special grounds for giving particular thanks to the stage. Only here do the world’s mighty men hear what they never or rarely hear elsewhere: Truth. And here they see what they never or rarely see: Man.

Thus is the great and varied service done to our moral culture by the better-developed stage; the full enlightenment of our intellect is no less indebted to it. Here, in this lofty sphere, the great mind, the fiery patriot first discovers how he can fully wield its powers.

Such a person lets all previous generations pass in review, weighing nation against nation, century against century, and finds how slavishly the great majority of the people are ever languishing in the chains of prejudice and opinion, which eternally foil their strivings for happiness; he finds that the pure radiance of truth illumines only a few isolated minds, who probably had to purchase that small gain at the cost of a lifetime’s labors. . . .

When grief gnaws at our heart, when melancholy poisons our solitary hours; when we are revolted by the world and its affairs; when a thousand troubles weigh upon our souls, and our sensibilities are about to be snuffed out underneath our professional burdens—then the theater takes us in, and within its imaginary world we dream the real one away; we are given back to ourselves. . . . And then, at last—O Nature! what a triumph for you!—Nature, so frequently trodden to the ground, so frequently risen from its ashes!—when man at last, in all districts and regions and classes, with all his chains of fad and fashion cast away, and every bond of destiny rent asunder—when man becomes his brother’s brother with a *single* all-embracing sympathy, resolved once again into a *single* species, forgetting himself and the world, and reapproaching his own heavenly origin. Each takes joy in others’ delights, which then, magnified in beauty and strength, are reflected back to him from a hundred eyes, and now his bosom has room for a *single* sentiment, and this is: to be truly *human*.

—Friedrich Schiller,
excerpted from ‘Theater Considered
As a Moral Institution’