

The Post-Cheney Era

As this issue goes to print, grand jury indictments are expected to be issued against high-level officials in the Bush Administration—centered in the office of Vice President Dick Cheney and the White House Iraq Group—for their involvement in the exposure of CIA operative Valerie Plame, as part of a concerted effort to protect Cheney’s “permanent war” policy in Iraq. If Cheney’s chief of staff Lewis Libby, and/or Bush’s political adviser Karl Rove, are indicted, among others, then Dick Cheney’s days are numbered as Vice President of the United States.

This case, however, is not being pursued in isolation. At the same time, Congressman Tom Delay, Cheney’s enforcer in the Republican-controlled House of Representatives, has been indicted on conspiracy and money-laundering charges in Texas. His ally, lobbyist Jack Abramoff, whose connections to other Republicans and to the White House itself have further legal implications, has also been indicted. Former Pentagon official Larry Franklin has already pleaded guilty to leaking classified information to two now-resigned officials of AIPAC. In addition, it is reported that the Italian Parliament has provided U.S. special prosecutor Patrick Fitzgerald with a report on the documents that alleged that Saddam Hussein was attempting to obtain uranium from Niger. These documents, which were used as part of Cheney’s justification for war against Iraq, were immediately exposed as a forgery by the IAEA.

This combination of cases is much bigger than the tax-evasion charge that brought down Vice President Spiro Agnew on Oct. 10, 1973, or the Watergate burglary that forced President Richard Nixon to resign on Aug. 9, 1974. This combination of cases has the potential not only to remove Cheney—and potentially President Bush—from office, but also the entire neo-conservative Cheney-Rumsfeld cabal.

Thus, we are now at the threshold of what Lyndon LaRouche has called the post-Cheney era, and none too soon.

We are faced with the worst financial crisis in modern history. There are whole sections of the United States, such as the former industrial heartland of Michigan, Ohio, Indiana, Illinois, and western Pennsylvania, which have been destroyed. The entire great Farm Belt has been largely destroyed. The automobile sector, following the bankruptcy filing of Delphi, is being dismantled at an accelerating rate. The airlines industry is bankrupt. The nation’s underfunded infrastructure, as demonstrated by the devastation wreaked by Hurricane Katrina, is inadequate in the face of natural disasters.

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This destruction of the physical economy of the United States, is the result of the adoption of the policy of free trade, and the deliberate destruction of our manufacturing capacity through globalized “outsourcing.”

What’s more, we have now entered the throes of a hyperinflationary shock wave, whose front is the imploding, derivatives-based hedge funds—the result of the financial system having been oriented away from fostering real physical production since the FDR Bretton Woods system was abandoned by Nixon in 1971, and instead toward investment in a succession of speculative bubbles orchestrated since the 1987 stock market crash by Federal Reserve head Alan Greenspan.

There is no way to solve the financial-economic crisis, unless the Cheney gang is removed from office. Nor is there any way to exit the mess Cheney *et al.* have created in Iraq, with this crowd still in power.

But simply removing them, as was done in the case of Agnew and Nixon, as necessary as this is, will not solve our problem. The abandonment of the economic house built by Franklin Roosevelt was not reversed with the removal of Nixon-Agnew, but rather, it was accelerated over the succeeding 30-plus years.

What is required today, as we enter the post-Cheney era, is a change of philosophy. We require a rejection of the axiomatic assumptions which underlie the Cheney doctrine of “permanent revolution,” and

the Samuel Huntington doctrine of a “Clash of Civilizations” adopted by this Administration. We need to reject the ideology of globalization and free trade, and return to the American System of respect for national sovereignty and protectionism.

But that requires embracing and mastering the alternative worldview elaborated most clearly by Lyndon LaRouche. That view, expressed in this issue of *Fidelio* by LaRouche’s essay “Man’s Original Creations,” is based on a renaissance of the Classical principles of Platonic Greek culture, such as occurred during the Golden Renaissance of the Fifteenth century, which was launched by Nicolaus of Cusa in opposition to the same Venetian, Anglo-Dutch imperial system which is destroying us today.

It is our firm conviction that we can bring mankind back from the abyss, and create a happy future for generations to come. We are not alone in that view.

In this issue of *Fidelio*, we are pleased to reprint an article written in 1998 by then-Cardinal Joseph Ratzinger, who was elected Pope Benedict XVI in April 2005, entitled “Interreligious Dialogue and Jewish-Christian Relations.” We also want to share with you our memory of a great fighter for peace and justice, the Israeli poet and political activist Maxim Ghilan. Such a dialogue, based as it is on the search for universal truth, would be incomplete without a translation of Nicolaus of Cusa’s 1453 work, “The Peace of Faith.”

Finally, this issue of *Fidelio* features a discussion with Schiller Institute chorus director John Sigerson and leading members of the LaRouche Youth Movement, on “Music, Politics, and J.S. Bach’s *Jesu, meine Freude*.” In this discussion, you will see the seeds of the post-Cheney era, in which, as Friedrich Schiller expresses it in the accompanying passage from his *Philosophy of Physiology*, and as the Declaration of Independence also expresses it, man’s destiny is to be in the likeness of God, and to pursue and achieve the happiness which derives from being an instrument of the further development of God’s creation.

The Destiny of Man

This much will, I think, have been proven firmly enough one day: that the universe were the work of an Infinite Understanding, and were designed according to an excellent plan.

Just as it now flows from the design into reality through the almighty influence of divine power, and all powers are active and act on each other, like strings of a thousand-voiced instrument sounding together in one melody; so, in this way, the spirit of man, ennobled with divine powers, should discover from the single effects, cause and design; from the connection of causes and designs, the great plan of the Whole; from the plan, recognize the Creator, love Him, glorify Him;—or, more briefly, more sublime-sounding in our ear: Man is here, so that he may strive toward the greatness of his Creator; that he may grasp the whole world with just a glance, as the Creator grasps it. Likeness-to-God is the destiny of man. Infinite, indeed, is this his Ideal; however, the spirit is eternal. Eternity is the measure of infinity; that is to say, man will grow eternally, but will never reach it.

A soul, says a wise man of this century, which is enlightened to the extent that it has the plan of divine providence completely in its view, is the happiest soul. An eternal, great, and beautiful law of nature has bound perfection to pleasure, and displeasure to imperfection. What brings this characteristic closer to man, be it direct or indirect, will delight him. What distances him from it, will pain him. . . . The sum of the greatest perfections with the fewest imperfections is the sum of the highest pleasures with the fewest sorrows. This is supreme happiness.

However, an equally beautiful, wise law, a corollary of the first, has bound the perfection of the Whole with the supreme happiness of the individual; human beings with fellow human beings; indeed, men and animals, through the bond of universal love. Thus love, the most noble impulse in the human soul, the great chain of feeling nature, is nothing other than the fusing together of my own self with the being of fellow creatures. . . .

And why universal love; why all the pleasure of universal love?—Only out of this ultimate, fundamental design: to further the perfection of the fellow creature. And this perfection is the overseeing, investigation, and admiration of the great design of nature. . . . Immutable, this truth itself remains always the same, forever and ever: Man is destined for the overseeing, investigation, and admiration of the great design of Nature.

—Friedrich Schiller,
from “*Philosophy of Physiology*”