

The Schiller Institute



*The dignity of Man into your hands is given,
Protector be!
It sinks with you! With you it is arisen!*

Friedrich Schiller, *The Artists*

NEW WEBSITE OF THE SCHILLER INSTITUTE



THE INTERNATIONAL
Schiller Institute

NEWPARADIGM.SCHILLERINSTITUTE.COM

In November 2012 the first in a series of conferences was held under the title “A New Paradigm for the Survival of Civilization,” the intention of which is to create a new paradigm to overcome the currently worst crisis in modern history.

At the beginning of 2013, the Schiller Institute launched a new, multilingual internet presence:

newparadigm.schillerinstitute.com

It serves as a platform, where recordings of all conferences in this series (including concerts, lectures and discussions) remain available as an archive. The intention is to continue and expand the discussion and promotion of the concepts of the Schiller Institute.

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OUR BIRTH HAS BEQUEATHED US A HIGHER DESTINY...

By Helga Zepp-LaRouche,
Founder of the Schiller Institute

Were it possible for Friedrich Schiller to be a witness to the world today, what might his view on things be? We see the “Elites” on the one hand, power-hungry and corrupt; the masses on the other, base in their preferences and feeling incapable in their frustration. If Schiller already concluded in his *Aesthetical Letters*, that the development of the ability to feel empathy [*Empfindungsvermögen*] was the most pressing necessity of his time, what would he then have to say upon seeing whole generations of children and young people become practically a mere extension of their computer game console or their social network avatar, and who move about in a totally virtual world, though their emotions are “cool,” or rather, chilled?

Schiller writes in his 4th letter: *It can be said, that every individual human being carries in their disposition and nature a pure ideal human being within themselves, and it is the great task of each person’s existence, through all their changes, to harmonize with this unchangeable unity.* His formulation is just as valid for our time as it was for his, although it would seem to be much harder for our contemporaries to even recognize this challenge, not even to speak of

fulfilling it. Our *Zeitgeist* – the habits and fashions of our time – prescribes the exact opposite behaviour, i.e. to give in to all our sensual impulses without hesitation, and to cheer on the most perverse tastes, even distinguishing them with Oscars, Echos and Nobel Prizes.

Even though the problems of his time were admittedly mild in comparison, Schiller’s analysis and recommendations are nonetheless fundamental: only Art and Science are founded on universal principles, unburdened with tradition, convention or opinion, and therefore only through both of these can a necessary improvement of the thought of man be attained.

Schiller demands of the Artist, though he always lives in a specific time period, that he *not be his era’s scion*; he must renounce his *Zeitgeist*. He must develop himself by studying nobler, more ideal ages, and then criticize his own era from this elevated point of view, *but not so that he may make others glad with his presence, but rather, terrible as Agamemnon’s son, to purify.* Now, for those of us who have been too occupied with all the many

talk shows, full of fluffy chatter, to ever concern ourselves with the Ancients: Agamemnon's son, Orestes, went about purifying his paternal estate, soiled with murder and adultery, by slaying his mother and her lover.

Schiller's advice is thus: *Sapere aude. Dare to be wise. Vitality of courage is needed in order to overcome the hindrances, which the heaviness of nature and the timidity of the heart throw in the path of learning.* However, this moral courage – to be committed to wisdom – and to follow that which *the inner voice speaks*, has far receded; pushed away by the bland soup of “appropriateness,” “ability to compromise” and “mainstream populism” which today befuddle peoples' judgment, the recipe for which is carefully authored by PR companies and Wall Street law firms. It is they which have become the wardens of our ideas, determining what may be spoken of, and what is forbidden. Thus, freed from *the heavy burden of thinking*, we know which point of view to adopt if we want to belong to The Club. However, Schiller makes a distinction here, and recognizes the victims of this manipulative society; he most definitely held sympathies for those, for whom the tough battle to earn the means of living were too exhausting for them to lead the even tougher battle against ignorance. But he could only feel disdain for those relatively privileged layers of society, who of their own volition justify their privileges by defending false theories against truth, because it threatens their elevated status.

Live with your epoch, but be not it's offspring; serve your fellow man, not with what he applauds, but with what he has a need for. That is Schiller's advice. *Provide the world on*

*which you act, with the **pathway** to the good...* and you are set upon this pathway, once you have successfully made that which is necessary and undying the object of your fellow man's passions. Therefore, it is the idea of a necessary and brighter future, the hope for *coming better times*, which the artist and the statesman alike must awaken in the people, to make them inwardly free.

30 Years of The Schiller Institute

The idea to found the Schiller Institute came in 1983, when the crisis in Europe – in which the American Pershing-2 and the Soviet SS-20 rockets were just minutes of flight time apart – was at its climax. Because of the extremely short time margin of warning, these nuclear weapons systems were on permanent alert, called “launch on warning,” which made an unintended nuclear war a constantly present possibility. In the early 1980's, people were not only aware of the danger and took to the streets of Germany in the hundreds of thousands, but also, resentments were rising on both sides of the Atlantic.

Even in conservative circles in Germany there was a noticeable increase of anti-Americanism, which had to do with the perception that security interests were no longer identical. After all, Germany would have become a two-fold target if any conflict broke out, and even Helmut Schmidt warned repeatedly that World War III was a present danger. In the United States these demonstrations created an anti-German and anti-European atmosphere, which can be compared with the reaction in the 1990's to Germany and

France's neutrality in the Iraq War. Later, this would even lead to the re-christening of french fries as "freedom fries," so as to deprive France the honor of having given the deep-fried potato sticks their name.

These tendencies of the early 1980's, i.e. still in the Cold War period, put a spotlight on the problem Germany was faced with in the post-WWII era; the best kept secret of NATO was that Germany was still an occupied country without any sovereignty, and on the other hand, the Soviet leadership was seeking to detach Germany from the West.

The founding idea of the Schiller Institute was therefore to lift German-American

relations to a completely different level, and thereby simultaneously counter the continuing influences on both sides of the Atlantic, which were a consequence of the terrible events of the 20th century. The aim of the "Association for Statesmanship," as the Institute was also named, was that both nations should reach out to the respective best traditions of the other. Germany was therefore to orient itself towards the American Declaration of Independence and the U.S. Constitution, towards such outstanding minds as Benjamin Franklin, Alexander Hamilton, John Quincy Adams, Abraham Lincoln, Franklin D. Roosevelt, Martin Luther King and John F. Kennedy. And vice versa, the United States was to



Above: Helga Zepp-LaRouche hails the Declaration of the Inalienable Rights of Man, the founding document of the Schiller Institute, endorsed by participants in the 4th international conference of the Institute in Richmond, Va. in January 1985. Below: founding conference in Wiesbaden with 1200 participants from 50 different countries, 1984.

emphasize the German classics, as well as the numerous great German scientists, from Nicholas of Cusa, Johannes Kepler, Gottfried W. Leibniz to Albert Einstein, and Max Planck, naming just a few.

Then both nations could draw upon the rich foundation of both the General Welfare idea of the American Constitution and the image of humanity brought forth by German classicism's humanism, to determine the necessary aims of the future. The cooperation between the German space pioneers Werner von Braun and Krafft Ehrlicke, and their American colleagues in the Apollo Program could be a role model.

The Schiller Institute's activity was to be focused upon four areas: culture, science, economics, and history.

After about a year of organizing and preparation, the founding events of the Schiller Institute took place in July of 1984 in Arlington, Virginia, USA, and later in September in Wiesbaden, Germany, with more than 1,000 guests from around 50 nations taking part in each. However, it immediately became clear that not only were the transatlantic relations between Germany and the USA in need of improvement, but that the same was true for every nation in Europe, and much more so concerning relations between the so-called industrialized nations and developing countries.

The third Schiller Institute conference was held in November of 1984, with the participation of numerous delegations from the so-called Third World. Over the succeeding thirty years, members and friends of the Schiller Institute drew up

detailed development programs for practically every part of the planet, in order to lift large parts of the world out of their current undeveloped condition – from Africa, Ibero America, to Eurasia, including a development program for Southern Europe and Southwest Asia. In these three decades the Institute held 60 conferences on four continents, sponsored numerous concerts in the Classical Verdi Tuning, translated parts of Schiller's opus anew in several languages, organized hundreds of Schiller festivals, recitals, and competitions, as well as youth choirs in several countries which performed Bach's motet *Jesu, meine Freude*, the fourth movement of Beethoven's *Ode an die Freude (Ode to Joy)* and *Choral Fantasy*, Bach's *Magnificat*, and Mozart's *Requiem*, among other works.

Since the danger of war began to escalate around the situation in Syria and the tensions in the Pacific because of the Chinese reaction to the American "Air-Sea Battle Doctrine," the Schiller Institute organized six international conferences within one year; two in Frankfurt, and others in New York, Washington, San Francisco, and Los Angeles. All conferences had the specific focus to replace the current paradigm of globalization – all its monetarist axioms, its green ideology, and its oligarchical image of humanity – with completely new values.¹ This new paradigm will orient toward the image of humanity Schiller developed, and toward the real laws of creation, as expressed by Cusa in his idea of the concordance of the laws of the macrocosm with those of the microcosm.

1. All conferences can also be viewed at: newparadigm.schillerinstitute.com

The NSA scandal especially has led German-American relations to an even more catastrophic condition than even in the early 1980s. But also relations among the European nations, which were supposed to have attained eternal peace through adopting “more EU,” are now more threatened than at any other point since 1945. The image which many in Greece, Italy, Spain, or Portugal have of Germany carries a potential danger for this very peace.

Things are even worse regarding relations between Africa and Europe, for which Lampedusa has become a most horrible metaphor. And what has America’s reputation become in the nations of Southwest Asia, where drone strikes have killed thousands of innocent civilians? The list of relations among nations that have dramatically worsened in the recent years could be continued further. The question is therefore, can something be done to improve all these situations under the current conditions, by relating to the best traditions and highest potentials of each, and by focusing on the common aims of mankind?

The answer is an emphatic yes. The human race is the only species capable of wittingly expanding the foundations of its existence, and we have proven this countless times before. In the relatively short time-span of less than 20,000 years, we have increased the population potential of the hunter-and-gatherer civilization, which was around 5 million human beings, to the 7 billion we count today. Simultaneously, we have nurtured many generations and fought many battles as a civilization, to liberate the people step by step out of the fog of mystical

superstitions and irrational fears, and we have, in a manner of speaking, chiseled out individuals through the refreshing effect of the Arts and the Sciences – a process which has found many high points with the work of extraordinary genius, but these have been only a mild foretaste of the domains the human species has yet to enter in the future.

Should we therefore despair, just because humanity’s process of perfection is not progressing linearly, and we have – once again – fallen into a dark age like we had in the 14th century, or during the 30 Years War, or under the fascism and world wars of the 20th century? Or should we not rather draw hope from history, in which mankind has time and again succeeded in overcoming these dark periods, and moved forward with ever higher levels of human development? The 14th century was overcome through the Golden Renaissance of Italy, and the 30 Years War was at last put behind us by the period forged by Leibniz, Bach and the Classics. After the Second World War we experienced, at least for a short time, a foretaste of future periods of development of mankind, with the Apollo Program.

The problems with which humanity is confronted today admittedly require a possibly unprecedented amount of imagination, such that solutions become clear. The danger of war, financial crisis, world hunger, refugee crises, fascism, drugs, youth violence – one could extend the list of existential crises much further. The simultaneity of all these conditions can only be called a civilizational crisis of mankind. What is clear, is that things can not continue as they have for much longer, which means we are at the end of an era.

If humanity is not to exterminate itself, a new paradigm is needed. We must succeed in making the shift, with which we can catapult ourselves out of the current seemingly hopeless geometry, and which brings us to a higher point of view, from which all things are redefined. It means that we must lift ourselves out of the level of seemingly unresolvable contradictions, to a vision of the common aims of mankind.

Schiller made an invaluable contribution to the development of this method of thinking. His concept of the individual with a *beautiful soul*, who passionately fulfills obligations, and places his freedom in that which is necessary; his concept of the *sublime*, which allows one to cast the *fear of earthly things* aside, and thus, even if one can't be physically safe, one can still be morally secure. His concept of the *good Samaritan*, who helps others without looking to himself at the least. His concepts of the *world citizen and patriot*, or his method of *aesthetical education*, through which one can learn how to climb out of the deceptions of sense-perception and with art, above all, into the realm of ideas; Schiller's plays, poetry, and theoretical writings are an existential medicine for our contemporaries, considering the crippling of thought mentioned above. The Schiller Institute has taken up the task to not just be the offspring of our age, but to accept the challenge *sapere aude* seriously. And indeed, Schiller himself was conscious of the fact, that he would only be fully comprehended in centuries after his own.

Perhaps his poem *Sehnsucht* is the most beautiful metaphor, which best captures the posture of the mind needed today.

Longing

Ah! from out this gloomy hollow,
By the chilling mists oppressed,
Could I find a path to follow,
Ah! I'd feel myself so blessed!
Yonder glimpse I hilled dominions,
Young and green eternally!
Had I wings, oh had I pinions,
Thither to the hills I'd fly.

Dulcet concords hear I ringing,
Strains of sweet celestial calm,
And the tranquil breeze is bringing
Me its sweetly fragrant balm,
Golden fruits I see there glowing,
Bobbing 'midst the leaf and root,
And the flowers yonder growing
Will not be the winter's loot.

Ah, it must be fine to wander
An eternal sunshine free,
And the air in highlands yonder,
How refreshing must it be!
Yet the current's raging daunts me,
Which between doth madly roll,
And the torrent rises sharply,
To the horror of my soul.

I perceive a small boat swaying,
Ah! but look! no helmsman's there.
Quickly in and no delaying,
For her sails are live with air.
Now you must have faith and daring,
For the gods accord no bond,
Only a wonder can you carry
To the lovely wonderland.

If therefore you, dear friend, also have the courage and faith to help craft a new, better age, then join the Schiller Institute!

FRIEDRICH SCHILLER, POET OF FREEDOM

Friedrich Schiller (1759-1805), the namesake of the Schiller Institute, and Germany's well-known and beloved poet and philosopher, can be compared to Plato and Shakespeare in significance. His close circle of friends included the von Humboldt brothers, the Körner family, Johann Wolfgang von Goethe, the von Wolzogen family, Johann Heinrich von Dannecker, among others.

His dramas treat the great themes of mankind, his poems are treasures of the world's literature.

His image of human beings bestowed with reason as "beautiful souls" with eternal, inalienable rights and free will, was stamped upon a lifelong fight against the oligarchic structure of German and European society. Schiller was both a patriot and world citizen, and had an essential influence on the most outstanding generals and statesmen of Germany and Prussia during the Wars of Liberation against Napoleon.

Yet the population, in the face of the achievements of the American Revolution and the challenges of the horrors of the French developments, was just as ignorant and feckless as today, and that moved Schiller to the statement that the bounteous moment of history had found an unreceptive mankind. From

Brotgelehrten ("bread-fed scholars") to moral human beings – Schiller's concept of aesthetic education of human beings to reach the point of an aesthetic nation, is the most up-to-date psychology textbook possible. *All improvement in politics should proceed from the ennoblement of character*, said Schiller, and he saw the tools for this in the beautiful art of perfection and truth. The theater, *the playhouse*, was to him the moral institution for *the promotion of general happiness and the ennobling of mankind*, for the development of the sovereign nation.


Schiller called not only upon his students at Jena University, but also to us:

*A noble desire must burn in us, to make a contribution by **our own** means to the high legacy of truth, morality and freedom that has been passed down to us from the world before, and must be given on by us, greatly enriched, to the world to follow ... each of you can manage something to this purpose! Every form of merit opens a path to immortality; I mean to true immortality, where the act lives and rushes onward, even if the name of its creator should be left behind.¹*

1. From *What is, and to what end do we study Universal History?*

*Embolden thyself to be wise. Energy
of courage is needed to combat the
hindrances with which both the inertia
of nature as well as the cowardice of the
heart oppose instruction ...*

(Aesthetical Letters, 8th Letter)



Schiller in Weimar. Sitting from left: unknown, Caroline von Beulwitz, Charlotte Schiller and son Karl, Herder, unknown, Caroline von Dacheröden, Schiller; standing from left: Goether, Wieland, Wilhelm and Alexander von Humboldt.

WHAT MAKES ART BEAUTIFUL?

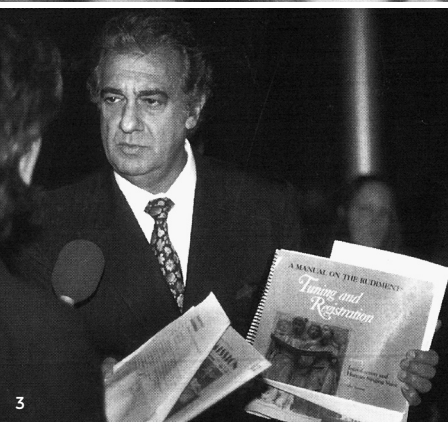
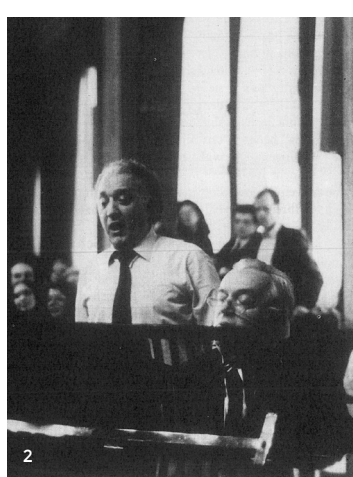
In his *Kallias Letters on Beauty*, Schiller described the perfection of the human character to his friend Gottfried Körner as *moral beauty*, which arises when duty becomes nature. When a human being entirely forgets himself and fulfills his duty with the same effortlessness as if simple instincts were acting through him. Such human beings – such “beautiful souls” – appear over and over again in history. Martin Luther King, Gandhi, Jeanne d’Arc and many others still inspire us today, and Schiller gives the artist the task of ennobling the public *playfully and humorously*. Beauty, he says, is “*freedom showing itself*.” And the cultural work of the Schiller Institute emanates from this idea, beauty, which dwells within every great artist.

The crucial example of this was the Schiller Institute’s campaign for the return of the musical (Verdi) tuning, $c' = 256$ Hz, which hundreds of opera singers supported from 1986 onward, including, for example, Renata Tebaldi, Piero Cappuccilli, Christa Ludwig, Peter Schreier, Birgit Nilsson, Mirella Freni, Alfredo Kraus, Montserrat Caballe and Plácido Domingo. The central subject of this campaign was the defense of the Classical tradition in the field of *bel canto* singing, for as Giuseppe Verdi himself wrote in February 1844, his *greatest desire was for a uniform tuning for the entire*

musical world, whereby, due to the lower tuning, the sonority is *more noble, fuller, more majestic, and not so shrill as with a higher tuning*. Not accidentally, Giuseppe Verdi took precisely the dramas of Schiller as the subjects of some of his most beautiful operas. And just as little is it an accident that he fought for the tuning of $c' = 256$ Hz and thus for the correct interpretation of the Classical works.

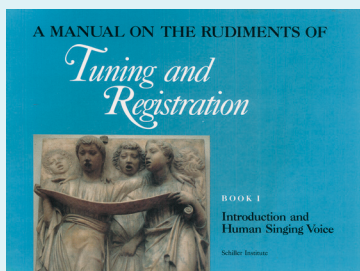
The campaign for the Verdi tuning led, on April 9, 1988, to an international musical symposium of the Schiller Institute in Milan, which clearly demonstrated the difference between the tuning of $a' = 440$ Hz customary today (in Vienna, up to 448 Hz), and the natural Verdi tuning. In the process it was also important to show that the form of human creativity found in the natural sciences, is the same form which comes to fruition in the composition of Classical music. The truth that music and science are subject to the same laws becomes very clear, not only for the singing voice but also for instrument-making, with the problem of the shift in the change of register, or *passaggio*.

The volumes contained in the famous Stradivari – “Il Cremonese” – resonate to the highest degree with a tuning of $c' = 256$ Hz, a tuning designated by the Italians as “the scientific tuning.” Changes in violin building which aim at



A MANUAL ON THE RUDIMENTS OF TUNING AND REGISTRATION

The tuning at which Classical music is played is neither a matter of popularity nor of taste, but goes to the essence of Classical composition. The Manual provides 300 musical examples that illustrate why Classical music is based on the C = 256 Hz tuning. The fundamental idea is that instrumental music is based upon the human singing voice, with its physiologically defined registers. The register changes occur to the best effect only at an orchestral tuning of C' = 256 (a' = 432) Hz.



CD-Rom (includes audio examples and slide show): \$50

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a higher tuning lead, says the International Institute for Violin Construction in Cremona, to damage to the sound color and interpretation. The primarius (first violin) of the renowned Amadeus String Quartet, Norbert Brainin, supported the work of Lyndon and Helga Zepp-LaRouche with this end, "scientific tuning," in view, not only giving numerous master classes with the Schiller Institute in the 1990s on the subject of Classical *Motivführung* and tuning, but also presenting many concerts himself.

Other great artists such as the baritone William Warfield, the pianist Sylvia Olden Lee and the *Fisk Jubilee Singers* also took part at that time in this growing movement for the revival of Classical art. They brought with them the deep tradition of the Black Civil Rights Movement in the U.S.A., and saw the efforts of the Schiller Institute as the continuation of their battle for justice and freedom.

Starting with the years 2000-2001, this work was taken up by the choruses of the LaRouche Youth Movement, in the U.S.A., France, and Germany as well as other locations. Selected works from the Classical repertoire were performed at numerous conferences of the Schiller Institute – including Johann Sebastian Bach's *Jesu, meine Freude, Magnificat*, and

Mass in B-Minor, Mozart's *Requiem*, and the fourth movement of Beethoven's *Ninth Symphony* and his *Choral Fantasy*. The vocal training of these choruses was accompanied by the engagement of opera singers like Antonella Banaudi who sing and teach in the *bel canto* tradition.

The Schiller Institute's idea of creating a new paradigm which makes human creativity comprehensible, and mediating this through a social process, is just as vital for our endangered society as it is for art. As Lyndon H. LaRouche says, however, this shift in values can only come together with a specific quality of emotion, identified in the New Testament as "agape," "caritas," or "love of mankind," and which stands in stark contrast to the "erotic" impulses of today's "art." The participation in beauty can be experienced in all the arts, whether in painting, architecture, poetry, or in drama, and in the Classical form it has contributed to the best that human civilization has achieved in its history.

*Es ist nicht draussen, da sucht es der Tor,
Es ist in dir, du bringst es ewig hervor.*

*(It is not without, though the fool seeks it
there,
But **within** you, and ever its fruits will
you bear.)*

Friedrich Schiller, *Die Worte des Wahns*

Photos on previous page

1. "If you won't lower the tuning, I won't sing!" - Renata Tebaldi speaking at a Schiller Institute symposium in Milan. To the left: Piero Cappuccilli and Schiller Institute representative Liliana Gorini.
2. Piero Cappuccilli singing "Oh dei verd'anni miei" in the "Verdi-tuning" (a'=432 Hz) during the first Schiller Institute conference on natural tuning at Casa Verdi, Milan, November 1988.
3. Placido Domingo emphatically supports the campaign for a "Verdi-tuning." He's seen here holding the Schiller Institute manual on tuning and registration during a press conference on Feb. 12, 1996.
4. Lyndon H. LaRouche (left) and Norbert Brainin, first violinist of the Amadeus Quartet, after a concert in Boston in 1987.

AGAINST THE CONGRESS FOR CULTURAL FASCISM

If we imagine a world without today's world economic crisis – without poverty, hunger, and the threat of war – we would nevertheless be faced with an even deeper crisis. Namely, that the values of a Christian-humanistic society, such as upholding the common good, are now considered old-fashioned, unprofitable, and even fascist.

This decline in values did not happen by itself, but through the interaction

of the occupation forces in Germany in the late 1940s, the Frankfurt School, and the Congress for Cultural Freedom (CCF), which was mainly responsible for the cultural and psychological warfare that laid the groundwork for today's cultural pessimism.

It is highly indicative that Lord Bertrand Russell was the honorary president of the CCF. Russell openly stated his vision for the future in his book *The Impact of Science on Society*, which



Top left: Bertrand Russell. Bottom left: Theodor Adorno. Right: a CCF event in Berlin, Germany, 1950, addressed by then mayor Ernst Reuter

speaks volumes about the objectives of this organization:

I think the subject which will be most important politically is mass psychology.... Its importance has been enormously increased by modern methods of propaganda. Of these the most important is what could be called 'education.' Religion plays a part, although a diminishing one; the press, the cinema, and the radio play an increasing part.... The populace will not be allowed to know how its convictions were generated. When the technique has been perfected, every government that has been in charge of education for a generation will be able to control its subjects securely without the need of armies or policemen.

Two other noteworthy authors who are responsible for institutions such as the CCF, were not only leading figures of the Frankfurt School, but also the authors of *The Authoritarian Personality*, Theodor Adorno and Max Horkheimer. Adorno wanted to use “hit parades” and modern pop music to expose people to a primitive “mass culture” that would overcome their authoritarian impulse. This meant the elimination of beauty in all its forms, which would gradually result in various forms of mass mental breakdown. Adorno listed these forms: 1. depersonalization – the loss of connection with one’s body; 2. hebephrenia (a form of schizophrenia), which he defined as *the patient’s indifference to the external*; 3. catatonia: *a similar behavior is familiar in patients who have been overwhelmed by shock*; and 4. necrophilia

(the cult of death). Adorno declared, *Universal necrophilia is the last perversion of style.*

The CCF at its peak published hundreds of cultural journals and organized gazillions of concerts throughout Western Europe. The efforts of Congress and similar front organizations of the “culture war” in the early days of the Cold War were thus aimed, not at true “denazification,” but at eliminating the last remnants of classical European culture and replacing it with a culture of perversion, bestiality, and pessimism.

The end result of this change in values is very clear in the spiritual and emotional numbness of many adolescents today, who spend most of their time in the virtual “life” of Facebook and violent video games. Helga Zep-p-LaRouche, the chair of the Schiller Institute, has distinguished herself by a years-long campaign against the pathological effects of violent video games. Military, police, and intelligence experts have confirmed that violent games are the best way to make killing a “conditioned reflex,” as we have seen in the wave of school shootings of recent decades.

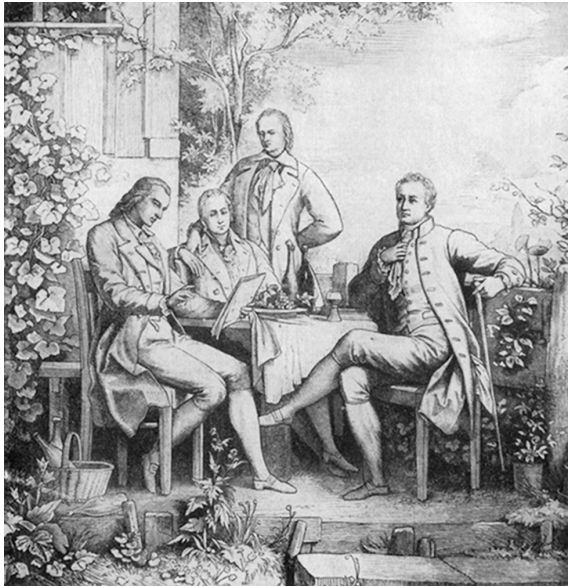
Since its inception, the Schiller Institute has published numerous documents that expose the objectives and impact of the CCF. These revelations have had a sensational effect, notably on young people who feel cheated of their future and say, with Schiller: *Man is greater than his fate.*

WHO IS, AND TO WHAT END DO WE STUDY, FRIEDRICH SCHILLER?

The catastrophic situation in schools and universities, the entirely changed labor market, salaries with which one can barely survive, an ever-greater deprivation of health, precarious family situations – these are just some examples of the situation in which many children and adolescents grow up today. “Primitive accumulation,” no new creation of social wealth – in just a few decades, our society has profoundly changed and regressed – soon it shall reach the point where it has lost its ability to survive in this crisis.

One can speak of two lost generations with no future in Germany, and this also has something to do with the “pointed caps” – the mentality of subjects rather than citizens, into which many escape in order to survive.

But a human being is not the mindless victim of his circumstances, he cannot be the small grain of sand in the gears. For the scientific achievements



Wilhelm and Alexander von Humboldt and Goethe with Schiller in Jena. Wood engraving by W. Aarland, from a drawing by A. Müller, 1860

of mankind have made possible the development of ever higher energy density and productive economic development, with about 7 billion people in the world today. Technical and scientific progress were always connected to the common good, and not to exploitation and destruction of the earth and environment.

The Schiller Institute builds on the humanistic, Judeo-Christian image of

man, and fights for a social paradigm shift. It sees man as the image of God the Creator with unlimited creative abilities for willful change and the betterment of the lives of all people. Only this anti-oligarchical sovereign thinking of citizens characterizes a sovereign state, a republic, as the Basic Law stipulates for us Germans.

Germany was once called the land of poets and thinkers, and indeed we are lucky to be able to read and study the texts of many important poets, philosophers, scientists and statesmen in the original language, such as the works of Nicholas of Cusa, Johannes Kepler, Gottfried Wilhelm Leibniz, Gotthold Ephraim Lessing, Friedrich Schiller, the Humboldt brothers, Freiherr vom Stein, Otto von Bismarck, Carl Friedrich Gauss, Bernhard Riemann, Marie Curie, Albert Einstein. We have a wonderful pool of art works of the German Renaissance,

and a unique musical treasure trove of composers such as Johann Sebastian Bach, Wolfgang Amadeus Mozart, Joseph Haydn, and Ludwig van Beethoven. Many other names from the classical periods could be named, to which we may hearken back.

The Schiller Institute has dealt with them and their work at numerous international conferences, seminars, in youth work, in dialogue with scientists and artists, and thereby we have defined the main question as being how we can revive these ideas today.

In working with adolescents and young adults in the field of music, the Schiller Institute has worked with the training of the human voice (so-called “Verdi tuning”), has founded several choirs and orchestras, organized classical concerts and published a *Manual on the Rudiments of Tuning and Registration*.



A symposium that made history. The Schiller Symposium in Mannheim in November 1980 was attended by several hundred guests. Speakers included German scholar Prof. Benno von Wiese (right). Next to von Wiese: Peter Otten, who organized a recitation evening as part of the Schiller symposium together with the famous actor Wil Quadflieg. Next to Peter Otten sits the chairman of the Schiller Institute, Helga Zepp-LaRouche; 2nd from left Prof. Wittkowski, far left (not in picture) Prof. Norbert Oellers, sole publisher of the Schiller National edition.

In particular, it is thanks to the chairperson of the Schiller Institute, Helga Zepp-LaRouche, that from the beginning a particular focus of the work has been the study of the works of Nicholas of Cusa and Friedrich Schiller. With the support of actors and professional speakers, members of the Schiller Institute have put on amateur performances of works by Friedrich Schiller, such as *Kabale und Liebe (Intrigue and Love)* or *William Tell*. In recitation evenings and recitation competitions in schools, poems and ballads were recited and enthusiastic young people were inspired to memorize poems once again. A special delight was to celebrate Schiller's birthday with major parades and celebrations - in Germany and in the other countries in which the Schiller Institute is active.

Members of the Schiller Institute have also intervened and protested in various cities against the terrible modern "director's theater" (*Regietheater*) productions, and in 1980 our own Mannheim Schiller days took place with Will Quadflieg, Benno von Wiese, Wolfgang Wittkowski, Norbert Oellers, and Peter Otten.

In close dialogue with the American economist Lyndon H. LaRouche, the American Schiller Institute has trained a group of young people, who do concentrated scientific work and publish their research on the *LaRouchepac.com* website and in the magazine *21st Century Science & Technology*. The spectrum of work ranges from the basic study of the works of Kepler, Riemann, and Gauss, among others, from space exploration and its use for the prediction of earthquakes or the defense against

asteroids and comets, to the great individual economic infrastructure and construction projects of the Eurasian Land-Bridge and the water projects of the North American Water and Power Alliance (NAWAPA) on the basis of the nuclear fusion technology. So already a revival of scientific exchange, dialogue, and cooperation with scientists, engineers, technicians has been achieved. Overall, all the elements of a just world economic order can be realized through such projects, and hunger and poverty in the world can be eliminated once and for all.

Education begins in the family. Playfully and with inexhaustible curiosity, a child develops his environment and its functionality, and for that he needs protective surroundings in which this desire for knowledge, and his health, will be promoted.

But here at least we must include the problems whose origins go back to the 60s. The so-called counterculture, the '68er movement and the "green" ideology which grew out of this medium, the philosophy of the Frankfurt School as ideological support, all were a targeted social and political attack on the industrial state, the image of man, and a re-evaluation of traditional social values: family, education, work and culture. Humanity is the real threat, said the green ideology, the cancer whose growth should be limited.

All the "reforms" and "innovations" from this period must be rolled back, along with the "anti-authoritarian" education and its criminal excesses, the release of so-called "soft," "mind-expanding"

drugs, school reforms (such as under Willy Brandt) or experiments in schools such as mixed-age-group learning.

But let us return to the method of Friedrich Schiller and the great reformer Wilhelm von Humboldt.

Education is a human right, that is, the development of one's creative and intellectual abilities. Science must again be a unity in its multiplicity of ideas and human knowledge ... *because only this unity and totality defines the concept of the world*, says Humboldt. Resolve once more to learn what is right and what wrong, what are the principles of the good, true, and beautiful in order to achieve the great goal, the *ennoblement of the personality*, of the character, and to be able to ... *toss out all that is fictitious, all estimation that is based only on opinion....*

In our schools, the authorities are confronted today with bullying, violence and crime. How can we once again attain the understanding of Friedrich Schiller, who sees the *training of the capacity for feeling as the urgent need of our time*, and how should a person do that? Maybe as it was formulated by Humboldt: *Through a close study of himself and by sharpening his sense of anything out of the ordinary, he will ensure that there is nothing discordant and incoherent arising in him...*

Education from elementary school to university studies must be uninterrupted, whole and sequential. *The purpose of the school curriculum*, says Humboldt, *is the practice of skills and the acquisition of knowledge, without which scientific insight and skill is impossible. ...The young person... is thus occupied in two ways, first with*

learning itself, and then with the learning of learning. ...the school should connect closely so that the University may hasten to more effectively track individuals, without damage to the individual. The student is mature when he has learned so much from others, that he is now able to learn on his own... Thus is the university teacher no longer a teacher, the student is no longer a learner, but instead is doing his own research, and the professor leads and supports him in it. For university teaching is now in position to conceive and bring forth the unity of science

How different things look today for our schools: to cut costs, buildings are not renovated, so the classes will take place in the future in hastily erected trailers; teaching is often only possible with reinforcement from social workers and security personnel; computers and mobile phones replace textbooks, or else teachers, for lack of textbooks, photocopy the teaching materials at their own expense.

And the universities? When the students have finally found an affordable place, they sit in crowded lecture halls and realize that it is not about knowledge, for truth and justice, but only about warmed-over high school courses with master's and bachelor's degrees that will put you on the track to a fast career and big money.

It is high time to once again educate philosophical minds, as Schiller put it in his inaugural speech: people who have joy once again in exploration and discovery, where truth, knowledge, and perfection are more important than to be slave to one's environment and one's short-lived external requirements.

DEVELOPMENT AND PROGRESS ARE THE PLEDGE OF FREEDOM

We have all the scientific and technological means in our hands to ensure the existence of the human species, and yet there are 1 billion human beings threatened with hunger and malnutrition, and 25,000 children – a city's worth of children – die daily because they do not have enough to eat. Three billion human beings live in poverty and have no rights. Seeing these conditions, is it not the duty of all of us to do everything possible to change this situation? We need a worldwide development strategy, on the principle of the United Nations' Development Decades of the '50s and '60s, and we must reanimate the idea that "the name of peace is development." This also means the repudiation and reversal of the paradigm shifts of the last 40-50 years. Here are the most important imperatives for which the Schiller Institute has campaigned.

Glass-Steagall: In order to ensure the protection of the population and the real economy, the City of London and Wall Street must be put into bankruptcy. These enemies of humanity suck the productive economic and social sectors dry in order to create a global financial dictatorship so that their bankrupt, gambling-casino system can survive. Their catastrophic bail-out and bail-in policy has driven many nations into bankruptcy. We are well on the way to a financial collapse of a dimension never seen before. In the face of this situation, the Schiller Institute is fighting on many levels and in many countries, and together with many political officials, for the reintroduction of the

Glass-Steagall Act; i.e., for the strict separation of speculative investment banking from the commercial banks which are important to the real economy. Banks which are unable to meet the Glass-Steagall regulations will have to face insolvency proceedings. Since the financial crisis of 2008, the Schiller Institute has intensified its campaign, particularly in the United States, to introduce the appropriate legislation into the Senate and House of Representatives and to see it passed.

New Bretton Woods: After the dissolution of the Bretton Woods System in 1971, the way was open for an explosion of deregulation and deindustrialization policies. The Schiller Institute was able to gain international support for the demand to create a stable financial architecture with fixed exchange rates, in the context of a New Bretton Woods, in order to re-establish the sovereignty of nations over their own currency and credit policies.

Nuclear fusion: Such a sovereign credit policy pursues the goal of reaching the next level of technological progress for mankind. The world will only survive if it progresses, if physical principles of the universe unknown up to now can be discovered and mastered. Our scientific and technological goal is, and remains, the realization of thermonuclear fusion power. This would unlock an unlimited energy source, and enable us to handle our raw materials in an entirely different way: All wastes and other important materials can be broken down to the atomic level by means of the "fusion torch," and

reused. The higher energy densities attainable in the thermonuclear fusion reactor would lead to more productively intensified economic processes and make possible the leap to the next higher level of development for mankind. Seven billion human beings need a future, and thermonuclear fusion is thus no luxury, but a fundamental precondition for world development. The Schiller Institute collaborates closely with many scientists and engineers in the political fight for nuclear fusion.

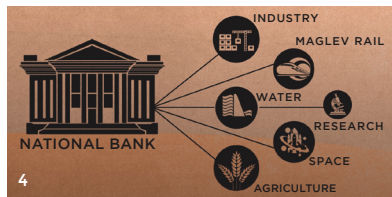
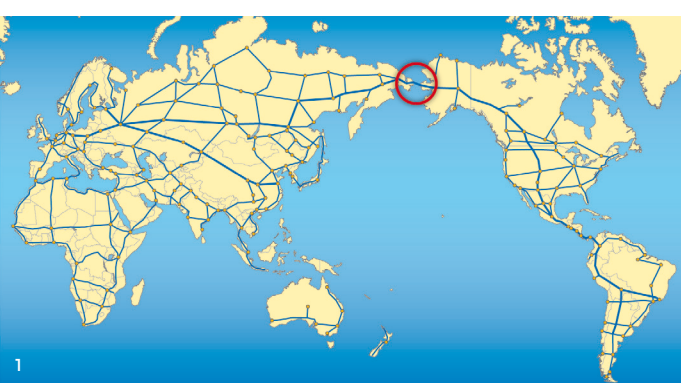
The Eurasian Land-Bridge: The concept of the Eurasian Land-Bridge, which is also known under the name “New Silk Road,” developed out of the demands of the Schiller Institute following the fall of the Berlin Wall and the Communist regimes, to achieve integration of the large economic regions of the sovereign nations involved. This concept was first known, in 1989, as the “Productive Triangle,” and expanded after 1991 to involve the whole of Eurasia. The core of the program was the buildup of development corridors – of energy production, high-speed rail transport, roads, water projects, and communication; thus a comprehensive concept for the development of civilization. At the invitation of many governments, Helga Zepp-LaRouche visited a number of countries including China, India, Russia, among others, and conducted discussions at the highest levels. China, above all, is now implementing precisely this policy.

World Land Bridge: The Schiller Institute’s work on the projects cited above flowed into the concept of the “World Land Bridge.” The giant North American NAWAPA project is part of this concept; it will make it possible to bring water from Alaska to Mexico and to water the deserts in these regions. Another such project is the “Oasis Plan” for the greening of the deserts in the Mideast with desalinated sea water. The building of a tunnel under the Bering Strait

creates a connection between the United States and Russia and makes possible the development of the Arctic. Other important projects include the building of the Kra Canal in Thailand and the Gibraltar Tunnel connecting Africa to Europe.

Africa: Because Africa is one of the continents which has had to suffer the most under British and other colonial policy, its development takes a primary place in the work of the Schiller Institute. The projects which will develop Africa include the Transaqua project; i.e., the building of a navigable canal from the Congo River to Lake Chad (which has shrunk to just 10% of its original size); the Africa Pass project, which is the building of a canal from the Congo River to the Qattara Depression west of Cairo, including many transportation projects. The precondition for all these projects is the start of construction of the fourth generation of nuclear power plants, coupled on the coasts with desalination facilities.

Space exploration: In collaboration with scientists, the Schiller Institute works for the development of coordinated satellite monitoring of the Sun, Earth, and Cosmos in order to be able to detect the precursors of earthquakes. The Schiller Institute also pursues the goal of opening up and developing Mars, in coordination with as many nations as possible, because the Red Planet would be the ideal platform for protection of the Earth from the dangers of asteroids and comets. The Institute has campaigned since its founding for a comprehensive space program for the nations of the world – as conceptualized by the space pioneer Krafft Ehrlicke, who understood the industrialization and exploration of space to be the natural next step in mankind’s development. He emphasized, *By going out into space man fulfills his purpose, as the element of life endowed with the power of reason and the wisdom of his own moral law.* His ideas should be the basis of the further exploration of space.



Progress for all: From its beginnings, the Schiller Institute has attacked the Green policy of population reduction – from 7 billion to 1 million people – which has been driven by British imperialism with the WWF founder Prince Philip at its head. Mouthpieces such as the Club of Rome spread the imperial propaganda of lies to this end, according to which there are “limits to growth,” climate change

is man-made, and nuclear energy is “a tool of the devil.” Such an Orwellian world order presumes a population which is poor and uneducated, thinks pessimistically, and is therefore easily convinced of this bestial view of mankind. In opposition to this, the Schiller Institute sees the human being as that part of the universe which, through creativity and reason, can discover and change the laws of the universe.

Illustrations above:

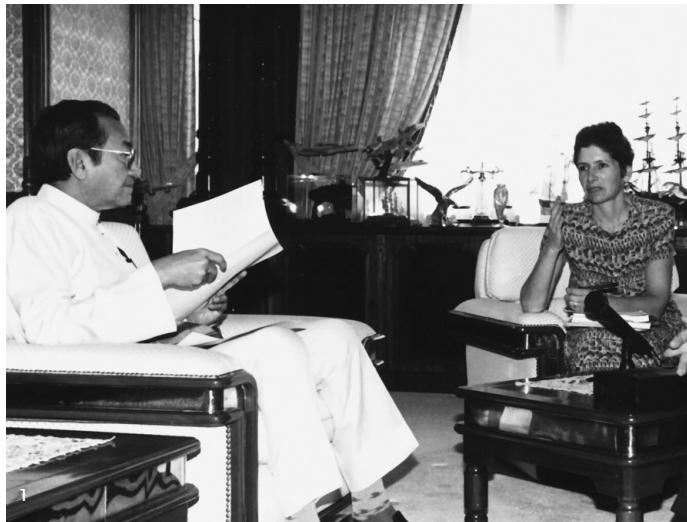
1. the World Land-Bridge; 2. projects for the development of Africa with electricity, rail and water; 3. Glass-Steagall banking separation; 4. the credit system; 5. the nuclear fusion research reactor, ITER (image: Jamison Daniel)

Photos pp.22-23:

1. Malaysian Prime Minister Dr. Mahathir bin Mohamad (left) during an interview with EIR in January 1999. Right: Gail Billington, Asia correspondent of EIR and staff member of the international Schiller Institute.
2. Lyndon LaRouche meets with African political figures at the Schiller Institute conference in Bad Schwalbach, Germany (May 2001) on the task of the New Bretton Woods: to stop the genocide in Africa.
3. Over 500 participants from five

- continents attended the St. Augustine conference of the Schiller Institute in November 1985. The founder of the Schiller Institute, Helga Zepp-LaRouche (above) had initiated the conference to create a global constellation of forces for a new, just world economic order.
4. Helga Zepp-LaRouche travelling in China, campaigning for the Eurasian Land-Bridge in 1996.
5. Helga Zepp-LaRouche on the coast of China, at Lianyungang, the “Eastern Terminal of the Eurasian Land Bridge,” where she’s being interviewed by Chinese journalists in 1997.
6. In December 1998, Helga Zepp-LaRouche visited Mexico and met former President Lopez Portillo who supported the proposal for a New Bretton Woods financial system. At a conference in Mexico City, Portillo said: “It is time that the world listens to the wise words of Lyndon LaRouche.”

7. Lyndon LaRouche and Helga Zepp-LaRouche were officially received by India’s President K.R. Narayanan (left), December 2001 (Photo: Courtesy of the President’s Office)
8. Gdansk, Sept. 17, 1990. Helga Zepp-LaRouche (standing) and Jacques Cheminade address the first meeting of the Schiller Institute in Poland in the room where Solidarnosc was founded in 1980.
9. 2001: At the invitation of Dr. Sergei Glazyev, Duma chairman of the Economic Affairs Committee, Helga and Lyndon LaRouche revisit Moscow. At a hearing before the Duma Economic Affairs Committee on June 29, 2001, LaRouche explained his policy to reorganize the world financial system and a global economic recovery in the context of Eurasian cooperation, in front of 150 members and government advisors.





AFRIKANISCHE KLAGEN

*By Helga Zepp-LaRouche
October 12, 2013*

Das Baby weinte leise,
Dann weinte es nicht mehr,
Ihm fehlte nör'ge Speise,
Wird essen nimmer mehr.

Der Bruder starb an Fieber,
Das ist doch wirklich arg,
Ein Mittel wär ihm lieber,
Als früh schon in den Sarg.

Im Arm da hält die Mutter,
Das kleine Schwesterlein,
Fährt bange mit dem Kutter,
Ins weite Meer hinein.

Es fahren viele Tausend,
Wer schwach ist, bleibt zurück,
Das Meer erhebt sich brausend,
Es kommt zum Schiffsunglück.

Es treiben viele Leichen
Wohl an den Küsten an,
Mein Gott, man hat dergleichen,
Nicht drin im Urlaubsplan.

Die Küstenwachen streifen,
Küstab und auch küstauf,
Sind ganz erpicht zu greifen,
Zu säubern diesen Menschhauf.

Die Mutter schafft's zum Strande,
Das Schwesterlein ist tot,

Doch im gelobten Lande,
Das wartet noch mehr Not.

Sie muß ins „Auffanglager“,
So nennt man das wohl heut,
Dort wartet sie ganz hager,
Wen schert's schon einen Deut?

Doch tausende ertrinken,
Den Mächtigen ist's recht,
Soll doch der Zaunpfahl winken,
Wer herkommt, dem geht's schlecht.

Es türmen sich die Leichen,
Der Rest bleibt sterbensweh,
Sie werden bald erleichen,
Gereiht am Totensee.

Groß ist Europas Schande,
Grausig das Todesspiel,
Doch dieser Mörderbande,
Nutzt es zuletzt nicht viel.

Die toten Augen dieser Leichen
Halten Euch nun fest im Blick,
Werden auch im Traum nicht weichen,
Ereilen wird Euch ihr Geschick.
„Mehr Europa“ wird zum Fluch,
Machtgier kostet Menschenleben,
Und in Satans Tagebuch
Sind Eure Namen eingegeben.

AFRICAN LAMENT

By *Helga Zepp-LaRouche*

October 12, 2013

(Translated from German
by *William F. Wertz, Jr.*)

The baby softly cried,
And then it cried no more,
Of needed food deprived,
It now will eat ne'er more.

Of fever the brother died,
Which is extremely bad,
He'd rather a cure were supplied,
Than lie in a coffin unclad.

In her arms the mom holds dear
The little sister, sets sail
With the boat in fear
Into the sea's travail.

Many a thousand board,
Whoe'er is weak, remains,
The rising ocean roared,
The ship a wreck sustains.

Many corpses now appear
Washed up upon the shore;
My God, vacation days
Should not have such in store.

The coast guard's on patrol,
The shoreline all along,
Quite keen to take control
To rid this human throng.

The mother makes it to the strand,
The little sister is dead

Yet in the promised land
More woe still lies ahead.

In a "reception camp" confined,
As it is called today,
Quite gaunt she's there consigned,
But who gives a whit of dismay?

Yet thousands by drowning are lost,
With the powerful that's alright,
The message should not be lost,
Who comes, will suffer outright.

The dead bodies accrue,
The rest are in woe of death,
They will soon turn blue,
Disposed in the sea of death.

Europe's shame is great,
Gruesome the lethal game,
Yet this murderous gang of hate,
Gains nought in the end for its shame.

These corpses' eyes their life full spent,
Now hold you fixed in view,
Not e'en in dreams will relent,
Their fate will be suffered by you.

"More Europe" to a curse is turned,
Power lust on human lives makes claims,
And in Satan's diary discerned,
An entry is made with your names.

NICHOLAS OF CUSA AND ECUMENICAL UNDERSTANDING ON THE HIGHEST LEVEL

Modern European civilization is the result of a long battle throughout history, which led to the formation of nations and the Christian idea of man in the image of God.

The revolutionary idea of sovereign nations was defined in the 15th Century by Nicholas of Cusa, in opposition to oligarchy and empires. A modern government, he said, should be founded on the idea of promoting prosperity and freeing up the creative potential of each individual. Cusa called it *vis creativa*, the creative potential that dwells in every person, that every individual can discover new principles that cohere with the laws of the universe, and is thus able to change and improve these natural laws.

This new and complex understanding of the creative nature of man resulted in the flourishing of science and art, medicine and architecture, and spurred the creations of Leonardo da Vinci, Brunelleschi, Dante, Raphael, and many more.

Economics became a science and the basis of statecraft, expressing, among other things, promotion and development of basic infrastructure. A targeted credit policy would promote agriculture

and handicrafts, to contribute to the future progress of society.

Cusa understood clearly, however, that progress had to be on a large scale and that certain conditions were required to achieve durable and long-term development and to prevent the dangers of conflicts and wars. It was essential to enter into a strategic dialogue for mutual development and cooperation with other cultures. The core of such an approach was the concept that man is made in the image of God, as described in the three major monotheistic religions: Judaism, Christianity, and Islam. The precondition was that sovereign nations would join together in ecumenical brotherhood, and that all nations would mutually promote the welfare of their populations. The cooperation among nations meant that all peoples were entitled to common goals for development.

The Peace of Westphalia of 1648, which ended the horrors of the Thirty Years War, is the most beautiful expression of this new beginning.

In 2001, Helga Zepp-LaRouche addressed an appeal to the German public, in view of the extremely tense world situation, calling for a dialogue of cultures as understood by Nicholas of Cusa. This

dialogue, she said, should achieve an ecumenical understanding at the highest level and redefine the foundations of reason and universal principles.

We quote here from this call:

“Even though there are many differences between the situation in 1453, when Constantinople was conquered by Mohammed II, and today’s attacks, and although the background behind the attacks in the U.S. [on Sept. 11, 2001] represents a completely different phenomenon, the reference to this date is, from one important viewpoint, reasonable.

“At a moment, when lesser spirits were screaming for revenge and retaliation, Nicolaus of Cusa, the 600th anniversary of whose birth we celebrate this year, wrote, under the impression of news

of the horrors, his magnificent piece *The Peace of the Faith (De Pace Fidei)*. This dialogue, in which Nicolaus had representatives of 17 religions and nations participate, can, also today, show us the way.

“Nicolaus begins *De Pace Fidei* with the following words:

The news of the atrocities which have recently been perpetrated by the Turkish King in Constantinople and have now been divulged, has so inflamed a man, who once saw that region, with zeal for God [Nicolaus is talking about himself and his journey to the city], that amongst many sighs he asked the Creator of all things if in His kindness he might moderate the persecution, which raged more than usual on account of diverse religious rites. Then it occurred that after several



Left: Cardinal Luigi Ciappi opens the Schiller Institute conference on the 550th anniversary of the Council of Florence. Right: Detail of the altar painting (c. 1460) at St. Nicholas Hospital, Bernkastel-Kues, Germany.

days—indeed on account of lengthy, continuous meditation—a vision was manifested to the zealous man, from which he concluded that it would be possible, through the experience of a few wise men who are well acquainted with all the diverse practices which are observed in religions across the world, to find a unique and propitious concordance, and through this to constitute a perpetual peace in religion upon the appropriate and true course.

“Nicolaus then presents the representatives of the 17 religions and nations in a dialogue with the “Word of God,” as all conflicts among them always erupted in His name. As most people lived in poverty, in great drudgery and in slavish dependency upon their masters, they would not at all have the leisure to use their free will and to achieve their own cognition. The concerns of daily life would divert them too much from the search for the Hidden God. But if an assembly of wise men of the different religions could come together, then the solution would be “simple.”

“Nicolaus’ solution is conceived from the standpoint of *coincidentia oppositorum*, “from above.” One fault would be, to fail to distinguish between the prophets and God himself, and otherwise to mistake the traditions, to which one is accustomed, with the truth. In that God addresses the representatives of the religions, as wise men, He easily succeeds in convincing them, that there is only one wisdom and one truth.

“The oldest of the participating representatives of the religions, a Greek, asks how to bring together the diversity

of religions, since they would hardly accept one new united religion, as they had defended their own with their blood. The “Word of God” answers that they should not introduce any new religion, but that the true religion lies before all other religions. The peace bringing new unity of religion is not a synthetic new belief, but rather what is reasonable to reason, as soon as reason becomes conscious of its premises. The Greek representative reacts enthusiastically to the *spirit of reason* (*spiritus rationalis*), who is *capable of wonderful arts* (*capax artium mirabilium*), from which comes human perfectibility. If this spirit is oriented toward wisdom, man can approach it more and more. He will never reach the absolute wisdom, but come closer and closer, and to him that wisdom will taste like an eternal food. Unity is then attainable, if all spirits are oriented toward wisdom and truth, and this truth is recognized as primary and basic.

“The Cusan approach is therefore totally different from the modern pantheistic or phenomenological forms of ecumenical dialogue, in which the existence of the one knowable truth is denied, in favor of a democratic plurality of religious opinions. This dialogue can only succeed, if all participants start from a view of man as in the *living image of God* (*imago viva Dei*), whose likeness to God consists of the fact that his potentially infinitely perfectible cognitive capabilities can always better understand the lawfulness of the order of creation, and with the application of this cognition, can improve the living conditions of all men, and increase the population potential of the Earth.”

DECLARATION OF THE INALIENABLE RIGHTS OF MAN

The following statement was adopted on Nov. 24, 1984 by over 1,500 citizens from more than 50 countries, at the Third International Conference of the Schiller Institute in Washington. This document – which comes almost word for word from the American Declaration of Independence of 1776, with just a few changes (indicated in italics and listed in the notes to the original) – has since then been the basis of a worldwide movement for the defense of the inalienable rights of all men.

When in the Course of human events, it becomes necessary for the peoples in the world to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness.

That to secure these rights, governments are instituted among Men, deriving their just powers from the consent of the governed;

That whenever any Form of Government becomes destructive to these ends, it is the Right of the People to alter or abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form,

as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object, evinces a design to reduce them under absolute Despotism; it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

Such has been the patient sufferance of *the developing countries*¹, and such is now the necessity which constrains them to alter *their former Systems of Violation of National Sovereignty through the dictate of supranational institutions. The history of the present International Financial Institutions*² is a history of repeated inju-

1. these Colonies

2. their former Systems of Government. The history of

ries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world.

They have refused their Assent to *our plans of development*,³ the most wholesome and necessary for the public good.

They have forbidden their Banks to engage in business of immediate and pressing importance for us, and in equal terms.

*They have dictated to us terms of trade and relations of currency, that have relinquished our Rights as Equals in the World Community, a Right inestimable to them and formidable to tyrants only.*⁴

They have *burdened us with conference after conference to discuss these matters*,⁵ at places unusual, uncomfortable and distant from the depository of our Public Records, for the sole purpose of fatiguing us into compliance with their measures.

They have overthrown *legitimate governments*⁶ repeatedly, for opposing with manly firmness their invasions on the rights of the people.

They have refused for a long time and in many instances, *after such topplings, to permit other republican forces to be elected in a democratic form*:⁷ whereby the Legislative Powers, incapable of Annihilation,

have returned to the People at large for their Exercise; the State remaining in the meantime exposed to all the dangers of invasion from without, and convulsion within.

They have endeavored to prevent the necessary population increase for industrialization of these States; for that purpose imposing forced sterilization programs and refusing the necessary technology transfer under the pretext of the so-called protection of the environment.

*They have obstructed justice by giving aid and comfort to undemocratic forces whom they regarded as their "assets."*⁸

They have made Judges dependent on their will alone for the Tenure of their offices, and the amount and payment of their salaries.

They have erected a multitude of New Offices, and sent swarms of Officers to harass our people, and eat out their substance.

They have used the military might of governments to pursue the continuation of a de facto condition of colonialism.

*They have in many instances furthered military forms of government to impose the demanded austerity.*⁹

They have combined with others to subject us to a jurisdiction foreign to our constitutions, and unacknowledged by our laws, giving their Assent. to their Acts of pretended Legislation:

the present King of Great Britain

3. Laws

4. He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them.

He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.

5. called together legislative bodies

6. dissolved Representative Houses

7. after such dissolutions, to cause others to be elected

8. has endeavoured to prevent the population of these States; for that purpose obstructing the Laws for Naturalization of Foreigners; refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands.

He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers.

9. He has kept among us, in times of peace, Standing Armies without the Consent of our legislatures.

He has affected to render the Military independent of and superior to the Civil power.

- for using the territory of our countries for proxy and population wars;¹⁰
- for cutting off our trade with all parts of the World;
- for imposing conditionalities on us without our consent;
- for depriving us in many cases of the benefits of Trial by Jury;
- for taking away our Charters, abolishing our most valuable Laws, and altering fundamentally the Forms of Our Governments.

They have caused conditions in our countries, which destroyed the lives of our people; they have generally caused our countries, already previously weakened and exploited by colonialism, to collapse¹¹ with methods of cruelty and perfidy scarcely paralleled in the most barbarous ages, totally unworthy of Man in civilized nations.

They have excited domestic insurrections amongst us, and have endeavored to bring on the most backward and fanatic savages, whose known rule of Warfare is an undistinguished destruction of all ages, sexes and conditions.

In every step of these Oppressions, we have petitioned for Redress in the most humble terms: Our repeated Petitions and Resolutions have been answered only by repeated injury. *Institutions*,¹² whose character is thus marked by every act which may define a Tyrant, are unfit to be the rulers of free peoples.

We have appealed to them in innumerable conferences, assemblies and conventions, and appealed to their sense of justice, without any positive response.¹³

We, therefore, *the Representatives of the Peoples of the World*,¹⁴ appealing to the Supreme Judge of the World for the rectitude of our intentions, do, in the Name, and by the Authority of all good people of all countries, solemnly publish and declare, that *all the countries of the World*¹⁵ are and of Right ought to be Free and independent States; *that all human beings on this planet have inalienable rights, which guarantee them life, freedom, material conditions worthy of man, and the right to develop fully all potentialities of their intellect and their souls. That therefore a change in the present monetary and economic order is necessary and urgent, to establish justice among the peoples of the world.*

These were in large part the formulations of the American Declaration of Independence, and no honest witness can deny, that all we wish to remedy are the same unjust conditions which the Founding Fathers wished to remove when they ended their condition as colonies to establish the first true independent republic. It is this example we wish to replicate everywhere and it is these principles we wish to uphold.¹⁶ And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor.

10. For Quartering large bodies of armed troops among us:
11. He has plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people.

He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances

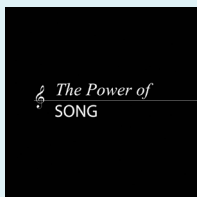
12. A Prince

13. Nor have We been wanting in attentions to our British brethren.

14. the Representatives of the united States of America
15. these United Colonies

16. that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and to do all other Acts and Things which Independent States may of right do.

DVDs OF THE SCHILLER INSTITUTE



On the 30 year anniversary of the Schiller Institute : The Power of Song

The Schiller Institute has set itself the task not to be the favorite of the time, but to take seriously the challenge of "sapere aude" - "dare to be wise". In many international conferences, in dialogue with scientists and artists and in working with young people, the Schiller Institute has devoted considerable attention to the training of the human singing voice ("Verdi tuning"); it has built up several choirs and orchestras and organized classic concerts to

revive classical music today. Among other pieces the DVD contains:

- Bach's motet "Jesu, meine Freude"
- The fourth movement of Beethoven's "Ode to Joy"
- Beethoven's "Choral Phanatasye"
- Bach's Magnificat
- Mozart's "Requiem"

Other highlights include excerpts from various master classes by Norbert Brainin (first violinist of the Amadeus Quartet), the renowned pianist Sylvia Olden Lee, baritone William Warfield and soprano Renata Tebaldi.



The Classical Revolution

What does one do when the state is corrupt, and the masses are apathetic? Where does change then actually come from? Friedrich Schiller found a really fantastic response: that it can only happen through classical art. To bring forward his idea, the Schiller Institut has produced a new DVD, "The Classical Revolution." It features, among others, Helga Zepp-LaRouche (president of the Schiller Institute), economist and statesman Lyndon LaRouche, singers Antonella Banaudi, Renata Tebaldi, Raymond Björling (grandson of Jussi Björling), Piero Cappuccilli, and William Warfield, Maestro Daniel Lipton, Harley Schlanger (member of Schiller Institute Board of Directors), Norbert

Brainin, first violinist of the Amadeus Quartet, in a discussion on the following topics:

- Launching the Renaissance
- Schiller: Developing Empfindungsvermögen
- The Artists: Bringing Humanity Forward
- Wer kontrolliert die gegenwärtige Kultur?
- Bel Canto: The Art of Beautiful Singing
- The Return of the Verdi tuning
- J.S. Bach: The Magic of Music and Counterpoint
- Norbert Brainin: The Rediscovery of Motivführung
- Lieder: The "Rosetta Stone" of classical music
- Wilhelm Furtwängler: Between the notes



The Schiller Institute's memorial concert for John F. Kennedy

On November 22, 2013, the 50th anniversary of the assassination of President John F. Kennedy, the Schiller Institute held a memorial concert at the St. Marc Church of Vienna, Va., where Mozart's Requiem was performed, conducted by the Institute's music director John Sigerson, and featuring the Institute's chorus. Among the opening greetings were words from a close friend of Ken-

neddy and Ireland's President. Excerpts of speeches by Kennedy were played. Order a free DVD now! Contributions for further concerts are highly appreciated.

newparadigm.schillerinstitute.com/a-remembrance-of-john-f-kennedy-and-a-recommitment-to-the-principles-of-his-presidency



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- Respectful relations between nations in the spirit of the Peace of Westphalia, due process and natural law
- Developing the world with the most modern technologies and great projects
- A massive increase in the financing, research and application in the domain of fusion technology, foundation for Mankind's next steps in technical progress on the Earth and in Space
- Education, advancement and cultivation of human beings following Humboldt's exemplar of the patriot and world citizen
- Advancement of Art and Culture as oriented by the Renaissance and the best phases of Mankind's development