

EIR Strategic Studies

Germany's positive contribution to world development

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We present the fifth and final part of Helga Zepp-LaRouche's policy paper, subtitled "Foreign Policy Theses for the Federal Republic of Germany." Mrs. Zepp-LaRouche is a member of the Patriots for Germany organization, and has issued this document in book form in the original German.

The Schiller Institute

For some years now, I have been convinced that all policy proposals for creating a "neutral Central Europe" are completely unrealistic. But it was only upon my return to the Federal Republic in the summer of 1983 after a lengthy stay abroad, that I was suddenly struck by how much progress had been made by tendencies on both sides of the Atlantic toward a decoupling of Western Europe from the United States. As I discovered in the course of a speaking tour through northern Germany, even within the ruling Christian Democratic Union party (CDU) it was not uncommon to find people who viewed President Reagan as a warmonger, and the Soviet Union as a peace-loving force. This led me to conclude that actual decoupling would only be a matter of time, unless there were a dramatic change in Western Europe's relationship to the United States. This became all the more evident, when on the American side, representatives of the neo-isolationist faction such as Sam Nunn and Henry Kissinger, began to step up their own activities.

In order to counter these decoupling tendencies and set a new and positive basis for the Western Alliance, I drafted a proposal for founding an institute for republican foreign policy, called the Schiller Institute. The core concept of this

institute, originally intended as an institution for strengthening German-American friendship, came out of the fact, that the already seriously strained relationship between the Federal Republic and the United States could only be truly put on a stable and positive basis, if in their definition of foreign relations they linked up with the best tradition of their two nations—namely, the ideals of German Classicism, the Prussian Reformers, the constitutional spirit of the German Liberation Wars against Napoleon, and the ideals of the American Revolution.

Only on that basis could we and can we effect the necessary cultural and moral improvement of the population; only thus, a mutual recognition of the principle of national sovereignty. For only if we link up with our own culture's very best traditions, and reciprocally relate to the best traditions in the culture of others, can we discover that higher level of reason, the only level on which we can sensibly define the future tasks of the Western Alliance. The Schiller Institute's program therefore comprised three major fields: cultural-historical, economic-scientific, and military-strategic.

It became immediately obvious, however, that the existing problems in German-American relations were also plaguing every single other Western European state. Thus, the themes of the Schiller Institute's first two international conferences on July 3-4 in Virginia, U.S.A., and on Sept. 22-23 in Wiesbaden, West Germany, encompassed the entire spectrum of tasks involved in improving the Western Alliance. Discussion topics included the necessity to immediately begin comprehensive collaboration with the American Strategic

Defense Initiative (SDI); the urgently needed reform of the world monetary system; an emergency program for Africa; the scientific tradition of Leibniz, Gauss, and the Göttingen School; and the pioneering scientific fields of fusion, laser, and bio-technology. All these revolved around the most important central theme: the significance of Friedrich Schiller, the Poet of Freedom, for our own era. Concerts of classical music gave participants a first foretaste of the beginning of a new renaissance.²³

All participants at that first conference in July 1984 were swept up by the sense of active participation in the making of world history, as 50 representatives from the various Western European nations marched into the conference hall, each waving their national flag, while the openings of their national anthems were heard one after another. Fifty representatives of Western European nations had come as delegates, to show the Americans that these Europeans stood firmly by the Western Alliance as it had been defined by the Schiller Institute. Among the over 1,000 Americans present, many eyes could be seen filled with tears of emotion. Both conference days were not only tremendously informative for both sides, but a strong consciousness also prevailed, that a historic step had been made toward saving Western civilization!

Only 10 weeks later, the Second International Conference of the Schiller Institute took place in Wiesbaden, where once again, over 1,000 delegates came together not only from Western Europe, but from African countries as well. From the United States came the appropriately named "Benjamin Franklin Brigade" of 100 Americans, who wanted to convey the absolute determination with which the Americans they represented would stand by the Western Alliance and the defense of Western Europe.

The fact that this conference was able to take place—despite enormous attempts to disrupt it from such agencies as the American embassy and the Bonn Foreign Ministry—was proof enough, that even here in the Federal Republic, it is possible to form a powerful counterpole to the peace movement and the decouplers.

From the standpoint of its content, the importance of this conference lay in its further elaboration of the idea of an American-European division of labor between the SDI and the so-called "Tactical Defense Initiative" (TDI), whereby the United States would put its chief emphasis on the extra-atmospheric field of repulsing intercontinental missiles, while Europe would primarily concentrate on its own more immediately pressing problem of defending itself against middle- and short-range missiles. This concept considerably influenced the SDI debate on both sides of the Atlantic over the subsequent period.

On historical and cultural questions, there were valuable presentations on the decisive worldwide influence of German Classicism—e.g., on Schiller's influence in the United States, the Humboldt brothers' influence in Latin America, and much more. In addition, new goals were defined for the Alliance in the fields of space exploration and research.

These two conferences established the Schiller Institute *de facto* as the only institution actively and successfully committed to maintaining and improving the Western Alliance, and to the great amazement of all observers, they proved that foreign relations between different nations can indeed be given a constructive groundwork. The precedent had been set, showing that foreign policy need not signify (as is generally the case today) interference into other nations' domestic affairs, economic warfare, putsches, and state terrorism, but that there actually does exist a level on which solutions can be found in the common interest of all, and on which every nation can reciprocally relate to the best traditions of others, to their mutual enrichment.

The Third International Conference was scheduled for only two months hence, Nov. 23-24 in Crystal City, near Washington, D.C., so as to have a maximum impact on the composition and policies of the second Reagan administration; only three weeks would have passed since President Reagan's expected landslide victory. For, in spite of Reagan's extraordinary electoral success, *one* thing had become dramatically clear: a continuation of the U.S. administration's current economic policies and its absurd superstitious belief in the mythical "upswing," had become the Achilles heel of the West in general. It was foreseeable that in view of the hysterical calls for budget cuts, the American SDI program would never assume the dimensions of the "crash" program required to keep pace with the Soviet Union's total mobilization for their own version of the SDI. Moreover, it was clear that if the U.S. administration stuck to its support for the International Monetary Fund's current austerity policies toward the developing nations, these countries would necessarily be plunged into economic chaos, thereby making it virtually impossible for even pro-American governments to remain friends and partners of the United States.

On top of this, famine was exploding in non-linear leaps in Africa, and there was the looming prospect that over the next few months, many millions of people in all the countries of Central Africa would die of starvation, with a total of 37 African nations forced to declare hunger and disease emergencies.

Since nothing decisive could be done without a change in the economic policies of the United States, I issued a call to the nations of the West and the developing countries, to come to the Crystal City conference and present discussion papers indicating what they would like to see changed in American foreign and economic policy, so that their own countries might survive and could also justify a continuation of their pro-Western orientation. Representatives from 50 nations responded to this call and took part in this third conference. And for the first time, there were 3,000 participants demonstrating in front of the White House in favor of a new, just economic order and an immediate emergency program for Africa!

During the preceding weeks of conference preparations, it had been proposed to me to draft a new platform containing

these foreign policy principles—a kind of improved U.N. Charter, but with emphasis on the principle of national sovereignty for all the world's nations—which could then be discussed and adopted by the participants at that conference. As part of carrying this out, I reread all the existing documents pertaining to international law: the Atlantic Charter, the U.N. Charter, the various Papal encyclicals on this topic, various national constitutions—until finally, I came back to the American Declaration of Independence. And lo! here I found the formulations I had been seeking, which gave me the spark of an idea!

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 of these ends, it is the Right of the People to alter or to 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.

Here we had precisely what we needed: a formulation of the inalienable rights of all men, founded upon natural law; and we also had the specific circumstances under which a people have the right to rise up against the tyranny of those governing them. Moreover, the specific problems addressed later on in this document were highly topical, and were in exact correspondence with the plight of the developing nations today!

Thus, instead of drafting an entirely new document, I decided to take this American Declaration of Independence—which in content, historical significance, and beauty of language remains one of the most remarkable works in constitutional history—and simply extend it to apply to all nations of the world.

And so, I changed only a few formulations: Where it says “the present King of Great Britain” I substituted “the present International Financial Institutions,” and where it reads “these Colonies” I wrote instead “developing countries,” and so forth.²⁴

This solved a double problem. By simply extending the demands of the American Declaration of Independence—which incontestably established the national sovereignty of the first democratic republic—to all nations, we had located the point of reference for the American population who, despite all the liberal propaganda about the “lazy” and “corrupt” developing countries, were still able to understand that the latter were merely demanding what the American Founding Fathers had demanded before them. Moreover, the Declaration of Independence is probably the most well-known document in the United States, of which every patriotic American is tremendously proud. Hence a new reading of this declaration could not help but have a positive effect—at a time when the United States itself was in peril of once again losing its hard-won national sovereignty and falling under a Trilateral Commission dictatorship.

On the other side, this newly formulated “Declaration of the Inalienable Rights of Man” gave the developing countries a starting-point for relating to the positive chapter of America's history, so that in their justified criticism of the policies of the U.S. State Department, they would not fall victim to blind anti-Americanism. On the contrary: By appealing to America's own patriotic tradition, these countries could achieve clarity on the highest level, over the standpoint from which they were directing their criticisms of American foreign policy.

I am sure that the absolute majority of participants would stand by me, when I say that the days of the conference itself and the demonstration before the White House with the flags of 50 nations, as well the following days' smaller working groups, were filled with such an uplifting spirit, that they will be forever remembered as the hour when a new international movement was born, for the inalienable rights of all men on this planet—a movement determined to fight and swell its own ranks, growing to many millions, until the cause of humanity will finally have been won. The great idea of the community of nations, Nicolaus of Cusa's “concordance,” was experienced in reality as spokesmen from Europe, Africa, the United States, and Ibero-America united around one single theme: the idea of a just world order and the development of peoples. And suddenly, all could sense how it must have been at the time of the American Revolution or the Wars of Liberation, when every citizen thought of himself not as a tiny grain of sand, above whose head all the important decisions were being made elsewhere, but as an active citizen of the world, actively intervening into its history. Suddenly, the idea of republicanism had come to life.

But the most far-reaching breakthrough was achieved the following Monday, when a day-long discussion resulted in the creation of the Trade Union Commission of the Schiller Institute. Leading trade union representatives from Argentina, Peru, Colombia, Venezuela, Panama, Mexico, the United States, Sweden, and Italy decided to ally together worldwide, first in order to establish a counter-movement

to oppose the Communist and socialist trade unions, and second in order to work towards realizing "Operation Juárez," the only viable solution for both North and South. None could hide their enthusiasm over the fact that they were making history, and consciously so.

The proof that this feeling had a basis in reality, was to come exactly nine months later, when the baby conceived at that meeting first saw the light of day, on July 23, 1985 in Mexico City. Trade union leaders from eight Ibero-American countries assembled for the first conference of the Schiller Institute Trade Union Commission, in order to unite into an Ibero-American labor movement. Such a movement had not existed since the days of Argentine President Perón! The 45 leading trade unionists in attendance represented over 6 million members and the great majority of continent's non-Communist and non-socialist trade unions. Here the subsequently famous "Mexico Manifesto" was adopted, which begins with the quote from Schiller, "No, there is a limit to tyrants' power," and which ends with Schiller's observation about the French Revolution, along with a promise that contrary to that time, this present historical moment will indeed find "a great people."

The manifesto explains why Castro's and Kissinger's debt reorganization proposals ultimately amount to the same thing, and why Operation Juárez represents the only solution for which we must fight.

On July 28, 1985, Alan García Pérez was inaugurated President of Peru. García, who had just turned 36, set an

example for what a President can do, if he truly conceives of himself as a republican representative of his nation. What Alan García carried out as soon as the Senate had invested him with the necessary powers, was an absolutely uncompromising application of the law, as defined by the natural-law principle of national sovereignty. He declared total war against Peru's drug mafia: Only days after his inauguration, with the help of the police and army and in collaboration with Colombia's President Betancur and the U.S. Drug Enforcement Administration (DEA), he invaded the four largest cocaine refineries which had been set up and operated by the drug mafia in the middle of the Peruvian jungle. He simultaneously began an uncompromising cleanout of corruption in the military, the police, and the bureaucracy, as well as proceeding against officials of the previous government who had provably not only covered up the drug mafia's machinations, but were massively involved in it themselves.

President García acted with admirable courage and at the conscious risk of his own life. Whenever he was asked by journalists of the usual sort, just why he was waging this war on drugs, since it involved great dangers but had little effect on Peru itself, since after all, the drugs were being exported elsewhere—he would reply that he was only doing his duty, for he was thinking not merely as a patriot, but as a world citizen who had a responsibility toward all those being victimized by the dope mafia in the industrialized nations!

The next dramatic turn came with García's announcement that, effective immediately, he would be limiting repayment of foreign debt to 10% of all export revenues, since Peru's enormous economic problems could be solved in no other way. He would be ready to pay off the debt as soon as his country was in a position to do so, and the precondition for this was economic development. He had been elected by the Peruvian people, and not by the international financial institutions. He was therefore beholden to national sovereignty, and not to the IMF. At the same time, he called for national unity of the Peruvian population, to support him not only in good times, but also when the expected onslaught came from the international financial institutions.

It is a political fact of the first order, that after García had announced his program and had begun to put it into effect, Pope John Paul II gave his blessing to its President. And it is equally significant, if not more so, that the Pope had his emissary, Monsignor Casaroli, deliver a message to the U.N. General Assembly, in which he stressed the necessity for a solution to the debt question, emphasizing that such was in the interests of industrialized nations and developing countries alike.

At the just-concluded annual meeting of the IMF in Seoul, South Korea, the Peruvian Foreign Minister Luis Alva Castro further detailed García's position: Either the IMF should be prepared to undergo a total reform which would remove the present injustices of the world monetary system, or the IMF must be replaced by another institution.



The author applauds trade unionists from eight countries of Central and South America, as they inaugurate the Trade Union Commission of the Schiller Institute. At right is Jorge Carrillo, now labor minister of Colombia.

Alva Castro then gave a shocking depiction of how IMF policies had destroyed Peru's economy over the past few years: workers' wages had fallen by an average of 40%, the cultivation one-half, corn by one-third, etc. He reiterated that no financial institution had the right to demand children's lives as repayment for usurious interest and debt, and proposed an action plan for how the world monetary system was to be altered.

This was nothing less than an announcement that the Peruvian government was taking over the leadership in getting Operation Juárez underway, and that it had emphatically rejected both Fidel Castro's demands for a total cancellation of the debt, and Henry Kissinger's attempts to force a return to outright colonialism; for both of these latter plans would simply drive the developing countries into Moscow's ranks. In view of this circumstance, it is scandalous that unveiled threats against García were voiced not only by U.S. Treasury Secretary James Baker (from whom we would expect such things), but also by West German Finance Minister Gerhard Stoltenberg and Martin Bangemann, chairman of the Free Democratic Party. García had offered them the solution for conquering the industrial nations' greatest debt crisis ever, and they openly preferred—Fidel Castro!

No! The hour of decision is come—not only for the Federal Republic, but for our own selves: in which world order do we wish to live? In a world dictatorship where Moscow calls the tune and all others are degraded into mere satrapies, and where the developing countries are condemned to death by a criminal and bankrupt world monetary system? If we opt for that solution, global nuclear war, or the rapid extinction of the human species, is a certainty.

On the other hand, the solution to the Federal Republic's economic crisis has never been so near at hand. Peru is already operating on the basis of *Operation Juárez*. In the meantime, one of the leading members of the Schiller Institute Trade Union Commission, Jorge Carrillo, formerly chairman of the powerful Colombian trade union confederation UTC, has been named labor minister of Colombia. At a recent conference of labor ministers from all American countries, sponsored by the International Labor Organization, Carrillo presented a program for creating 77 to 100 million new productive jobs in the Ibero-American countries, taking projected population growth into account. In short order, the already well-defined infrastructure and great industrial projects could remedy the currently increasingly desperate situation in Ibero-America, where entire regions are already at African levels. Jorge Carrillo contrasted his own plan with prospects for workers in the Americas were it not put into action: hunger, epidemic disease, regional warfare, and a reign of terror by the guerrillas and the drug mafia.

In mid-September President García received a 20-person delegation of trade union leaders from the Schiller Institute, who gave him their full support in his efforts to defend

national sovereignty against the IMF's dictatorship. Another project, for the foundation of a private "Alliance for Latin American Integration," is also making great progress. President García, Colombian President Belisario Betancur, and many former Presidents and ranking ministers have already promised to collaborate on this project.

In Africa and Asia, a great many governments and institutions, and the millions they represent, are looking with great hope toward this process in Ibero-America, in which Alan García has so courageously taken the lead. Is it not obvious, that we in the Federal Republic, on both moral grounds and in our own pure self-interest, must also take a stand for the development and progress of all peoples?

But in addition to this concrete concept of Operation Juárez and the level of organization made possible by the Schiller Institute, there was a third and still more important factor which moved the people of Ibero-America to their present actions. Pope Paul II's recent visit to a number of Ibero-American nations, during which he preached to many millions of people, had an extraordinarily remoralizing effect. Again and again, the Pope emphasized that no one had the right to exact usurious interest payments, if they must be paid with human lives. Again and again, he condemned the abuses of a liberal capitalism gone out of control (i.e., the so-called "free-market economy"), and passionately affirmed the inviolability of human life and the right of the people to development and a life of dignity.

How can the alleged *Christian* Democrat Stoltenberg deny that right? Is Mr. Stoltenberg acting like a Christian, when he advocates a policy which, according to the testimony of many leading figures, is responsible for the deaths of millions of human beings? As a Protestant, Mr. Stoltenberg may not feel he has to answer to the Pope; but measured against the Pope's moral authority, he is a nobody, or a faceless bureaucrat at best.

No one should ever forget those desk-jockeys who may have never directly harmed a soul, but whose signature on a piece of paper has meant the deaths of millions! And no one should ever forget what was said later about those people: "They knew, or should have known. . . ." Nor should we forget the blatant threats of Mr. Bangemann.

Is it not obvious, which side we should choose? The only economic way out for the Federal Republic lies in sealing an alliance with Ibero-America, Asia, and Africa, to help save the world from otherwise certain disaster, by means of domestic full employment and a giant export offensive to send capital goods into these countries.

It is hardly accidental, that the Colombian labor minister and Schiller Institute member Carrillo recently said that labor power represents a nation's greatest wealth, whereas the last will and testament of the Great Elector of Brandenburg Frederick William (1620-88) reads almost the same: "Respect men before great wealth." Whenever and wherever there has been an industrial revolution, it has always occurred on the basis of these same principles.

Until recently, we here in the Federal Republic were at the forefront of technological and industrial progress because of the superior productivity and skill of German labor; we therefore not only have an enormous reserve capacity we could mobilize, we also have a special moral responsibility, precisely because we are one of the few nations with the industrial capacity and technological know-how the world so urgently needs. We must not commit the sin of omission: We must declare merciless war on such institutions as the Friedrich Ebert Foundation whenever they come to conferences mouthing the Trilateral Commission's theories on Atlantic relations in the so-called "post-industrial era." This "post-industrial" policy is genocide, pure and simple. Without our technology, the developing sector will not survive, and epidemics such as AIDS will not only strike back at the perpetrators of that policy, but will also kill off the more normal sectors of society in the formerly industrialized countries.

German national identity

It should have become clear from what we discussed above, that settling the question of the German nation's territorial expanse is dependent upon the most rapid conclusion of a peace treaty. But that does not mean that in the meantime, we should hold off from fully defining our identity as a nation.

A nation is not merely an inhabited territory or a chunk of real estate. A nation's identity is determined by its citizens' self-understanding of the definition they themselves support of their state's national sovereign goals—their nation's task in the world.

Therefore, the role of the Federal Republic of Germany, and of a future reunited Germany in all its parts, must never relate to itself alone. Our national identity must be determined by what good we can contribute to the development of the entire world. The most important national goal at the moment, upon which the further existence of human society will probably depend, must be for our citizens to outgrow themselves, in effect—not simply reverting to being proud patriots in the spirit of Schiller, von Humboldt, vom Stein, Scharnhorst, and Gneisenau, but, as world citizens, assuming responsibility for the world's destiny.

Can we—a nation which has had the fortune to possess a high degree of development and industrialization, fruits of the labors of many generations, but also of the injustices of centuries of exploitation of its colonies—can we not now assume the role of the developing countries' loving parents, who tenderly take care that our children in Ibero-America, Asia, and Africa are protected and can grow into adulthood? Should we not, as a nation, think as such parents do, and view it as our life's goal to transmit everything we owe to the labors, the struggles, and often the sacrifice of lives across all previous generations, to our spiritually adopted children today, and thus see to it, that these children are able to fully develop all their latent abilities?

The most fundamental self-interest of every nation is to foster a republican world order of sovereign nation-states. The opportunity to establish a new, just world order lies within our grasp over the coming weeks and months. If we seize that opportunity, we can make the dream of Friedrich Schiller and the American Founding Fathers—the dream that mankind's mission is indeed to begin the Age of Reason—into reality.

In the meantime, before this world order of reason is achieved, we must nevertheless devote all our energies to defending the Federal Republic and the West. This not only includes full cooperation between the Federal Republic and the United States on a "crash" program for the most rapid possible completion of the SDI; Western Europe must also concentrate on the parallel Tactical Defense Initiative. It includes both a practical and a philosophical strengthening of the West German army, the Bundeswehr, in its military capability and its fighting spirit, which means total rejection of the Social Democratic Party's treasonous "von Bülow theses" and the equally scandalous reactions to Foreign Minister Genscher's deliberately misleading interpretation of Gorbachov's proposal at the Geneva negotiations, for a mutual 50% reduction in offensive weapons in exchange for an American renunciation of the SDI. Such horse-trading, as the head of the U.S. National Security Council has correctly analyzed, would leave us entirely defenseless in the face of Moscow's expansionist ambitions.

Friedrich Schiller, the great Poet of Freedom who firmly believed in all human beings' ability to act according to reason, put it this way: "There are moments in humanity's history, when mustering the will for an ethical and spiritual order demands the courage to apply force against those who are violating it; otherwise one would have to give up any idea of classifying history within the spiritual domain."

Classifying history within the spiritual domain—this must become the Western world's "grand strategy" for the next 50 years. Throughout history, peace has never been brought about through disarmament; on the contrary, countless examples can be cited where peace treaties often only marked the preparatory phase for the opening of military hostilities. In the most recent past, Moscow's shameless exploitation of the "détente years" for their own enormous arms build-up and their achievement of superiority in all arms categories, is the best proof that all such disarmament negotiations between such differently motivated opponents merely act to heighten, and not to reduce the danger of war.

In the present phase of history, preservation of peace is possible only from a position of military strength in the West. The concept of the SDI, with its layered anti-missile defense system, is based on the idea that through the application of "new physical principles" the cost of defense can be significantly less than the cost of offense, so that the opposing side's offensive weapons can in fact be neutralized. In this way, nuclear weapons can be rendered "obsolete," technologically outmoded, and by virtue of this we have a realistic and "ver-

ifiable" chance to liberate humanity forever from the Damocles' sword of nuclear terror.

This policy of military strength is the indispensable prerequisite for the preservation of world peace; but the West's more fundamental peace strategy for the next 50 years must go way beyond that. Its first indispensable moral precondition must be to aid the developing countries in developing up to the advanced countries' level within the next two generations. The immense resources of human potential set free in this way, far surpass the imagination of most people today. The human species still has an infinite potential to turn out even better geniuses than Leibniz, Schiller, Beethoven, and Gauss. It will transpire that many of these new geniuses will come from those regions which today are called the developing countries. The industrial revolution unleashed by the introduction of nuclear fusion, laser technology, and biotechnology, will raise the productivity of labor power by many orders of magnitude, producing a surplus product which will make the settlement of outer space feasible. This in turn will have a positive effect on relations between nations back on the planet Earth. If we follow this route, making the development of the Southern Hemisphere and the first settlement of space into our peaceful aim for the next 50 years, then and only then will an end to the seemingly hopeless superpower conflict come into sight; only then will the superior culture of European humanist civilization prevail and lead us toward the Age of Reason; only from this standpoint do we have a prospect that the Soviet Union might one day, in its own self-interest, join in this new world order.

And if we add courageous, patriotic defensive determination to our taking up the task of contributing to the economic development of the developing countries, then by our very act of defining a national purpose and peaceful aim, we will have overcome the national apathy of many of our citizens. Then we can shape the grand strategy of the state and society so that instead of the population progressively degenerating through drugs, pornography, etc., their condition will be improved.

Schiller, von Humboldt, and vom Stein were already well aware of the necessity for such a strategy. On this we can be informed by Schiller's *Aesthetic Letters*, which are required reading for every patriot. Von Humboldt seconded Schiller's theory²⁵ that any improvement in the political realm can only result from the ennoblement of the individual person. And it was vom Stein's view, that such improvement could only come from within, via the ennoblement of the national character.

"The human being's true goal—dictated not by changing whim, but by eternally unchanging reason—is the highest and most well-balanced education of his powers into a whole. For such an education, freedom is the first and indispensable precondition," wrote Wilhelm von Humboldt. This is the Cusan idea: Only through the maximum development of all microcosms, mediated through the maximum development of all sovereign nations, is concordance in the macrocosm

possible.

The role of the state and the institutions supporting it, lies in their fostering of scientific and technological progress—which alone can engender the necessary cultural optimism—allied with their absolutely essential fostering of classical art, since it is this alone which, as Schiller correctly remarked, can make men into "complete human beings."

What, then, shall we do with our younger generation—particularly all those poor, deprived young people who have been robbed by the Brandt reforms of virtually every access to real knowledge, and have had their language stunted? We see, that just as the problems Schiller addressed in his *Aesthetic Letters* precisely correspond to our own today, so also the difficulties experienced by the Prussian reformers were not so different from our own. As vom Stein explained in a letter to Princess Luise Radziwill, today's younger generation is particularly prone to dueling and tests of courage. There is no better way to equip them for their tasks, he wrote, than to refer them to examples of the great and strong characters of the past, and to classical writers. It is this instruction in history, vom Stein states in another location, "that gives the young minds exposed to it, the opportunity to become early imbued with love for their fatherland, to become acquainted with the great men [and women—HZL] of the past, who in war, in science, in statecraft contributed to its glory and fame."

Indeed, all we need is the courage to take the examples we already possess in such great numbers, raise them up, and make them into our guides. And not the least of these should be the space pioneers of the 1920s, without whom neither of the superpowers, nor any other power, could have mastered space travel; and on up to our most recent astronauts, such as Ulf Marbold.

For, while we are literally putting our world "in order," we must at the same time raise our eyes to the stars, where countless tasks lie ahead of us, from the industrialization of the Moon, to the colonization of Mars and other planets. No, not only have we not reached the limits to growth, we are only at the very beginning of a new chapter in human history. I entirely agree with my dear departed friend Krafft Ehrlicke, that with probability verging on certainty, the Age of Reason will only begin when we cease quarreling over Earth's affairs, and jointly begin the colonization of outer space. He was right to insist that we will need an "extraterrestrial imperative" in order to have mankind operate on the level of reason.²⁶

In the meantime, let us be a nation Friedrich Schiller could be proud of! Let us prove we are still that people of poets and philosophers, and that we have infinitely much to contribute to the world's development.

National sovereignty is a cherished, inalienable possession, one which we must defend at all cost. But we Germans will only win our own sovereignty, when we give the decisive impulse for enabling all people on this planet to win that inalienable right. We Germans must acquire the ability not

just to give the world culture and science, but to give it joy, to make human life happy. And if we have a republican militia and a patriotic home guard carrying this idea of the nation within them, then the enemy will not have a chance.

To conclude these thoughts on inner-German and foreign policy, I would like to quote two passages from two Germans who perhaps more than any others, have had a profoundly positive influence on Germany's history. Each points out the two alternative paths before us.

O, what great blindness! Will the princes never stop believing they can enrich themselves from the Empire's wealth and keep on doing so indefinitely? For, if they are all solely intent upon increasing their own possessions, what will come of it, except the disintegration of the Empire? Jealousy, waxing greed, war, division, separation. . . . These aberrations must be rapidly and prudently opposed, because a fatal illness has befallen the Empire, and unless we quickly administer the proper medicine, death will inevitably ensue. And then we will search Germany in vain for the Empire; foreigners will seize our lands and divide them amongst themselves; we will become vassals to foreign nations. And there is no better preventive measure, than taking the trusty and well-trod path of renewal.—*Nicolaus of Cusa*

Conquering with shield and sword, . . .

He hath won the higher vict'ry
Who hath freed the human mind.
Setting Reason free occasions
Claiming justice for *all* Nations,
Lasts fore'er for all Mankind.

—*Friedrich Schiller, poem fragment "German Greatness"*

Notes

23. The proceedings of the First International Conference of the Schiller Institute have been published as a book, *Rescue the Western Alliance!* New York: New Benjamin Franklin House, 1984.
24. The Declaration of the Inalienable Rights of Man was first published in *Executive Intelligence Review*, Dec. 11, 1984, Vol. 11, No. 48; separate copies are available through the Schiller Institute, 1612 K Street N.W., Suite 300, Washington, D.C. 20006.
25. Friedrich Schiller, *Aesthetic Letters, passim*, in *Friedrich Schiller, Poet of Freedom*, New York: New Benjamin Franklin House, 1985.
26. On June 15-16, 1985 in Reston, Virginia, the Schiller Institute held a conference in memory of Dr. Krafft A. Ehrlicke. The proceedings are published in book form, *Colonize Space! Open the Age of Reason*, New York: New Benjamin Franklin House, 1985.

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