

## **EIR Feature**

# **New chance for freedom after failure of 1989**

by Helga Zepp-LaRouche

*The following speech was presented via videotape to an International Caucus of Labor Committees conference hosted by the Schiller Institute in Vienna, Virginia on Sept. 5. Helga Zepp-LaRouche is the wife of economist, statesman, and jailed political prisoner Lyndon LaRouche, and president of the Schiller Institute in Germany.*

When you look around the globe, it is very clear that we are facing something which can only be called the great tragedy of mankind. The human suffering going on everywhere in the world is absolutely tremendous. There are several bloody wars going on. And the Third World War, in the form of global irregular warfare, civil war, and wars of aggression with incredible brutality, is already in progress.

There is the danger of immediate starvation of dozens of millions of people in Africa, and we are facing, practically worldwide, a gigantic moral collapse of the human species. Life for more and more people seems to be worth nothing, not only in the so-called Third World, but also among the poor, the old, the sick, and the children.

What has gone wrong with this human race? What is causing this enormous amount of suffering?

Before I answer this question, let me tell you what we have to do to overcome it. We have nothing less to do, than to bring the political and economic order in this world into cohesion with the laws of the universe, with the laws of God's Creation. If we don't do this, then the outcome of this human tragedy will be the end of civilization, at least in any shape or form as we have known it. If we want to avoid that, we have to remove the structures of sin, those structures of evil which have caused this. And we have to overcome oligarchism once and for all. We have to establish a just, new world economic order based on natural law and revive the inalienable rights of all human beings on this planet, where each individual can realize his or her natural rights as being in the image of the living God.



*The Schiller Institute movement founded by Lyndon and Helga LaRouche is a continuation of the civil rights movement in a more perfect form, according to civil rights leader Amelia Boynton Robinson, pictured at a rally at the U.N. in October 1991. Mrs. LaRouche has called for rebuilding that movement worldwide.*

In order to do this, we not only have to rebuild the civil rights movement in the United States; we have to do this globally.

### **The highest principles required**

If you look at the strategic situation, it is very clear that the solution cannot be local, regional, or even national. It can also not be on the basis of some rotten compromise or the least common denominator. We will get out of this human crisis *only* on the basis of the *highest* principles. If people cannot mobilize enough energy in time for this, we are literally going to hell.

The Third World War, in the form of a Thirty Years' War, has already begun. Lyndon LaRouche was absolutely on the mark when he said that the Gulf war was the beginning of this Thirty Years' War. The Gulf war has never ended. The Anglo-American establishment is right now talking about the partitioning of Iraq according to the old evil Bernard Lewis Plan—and everybody in the region knows this would inevitably lead to a balkanization of the Gulf region.

Look at the Balkans. The Balkans is a powderkeg which can explode any minute, any day, into a generalized war involving all of the Balkan countries. The war of conquest by the Serbs has already led to 50-100,000 people dead in Bosnia and 2 million refugees. And just now, the World Health Organization there has come out saying that tens of thousands of these refugees are threatened with death when winter comes.

The war can spread any moment to Kosovo, involving Albania, which has a military treaty with Turkey, which then would enter a conflict with Greece over Macedonia, with Macedonia involving Bulgaria, from there going to Romania, and a war with Hungary could easily be the result.

This, then, continues into the Moldova crisis, where the 14th Russian Army is already involved in the Dniester region. The Anglo-Americans, and also their Russian counterparts, are already talking about a new arc of crisis going down from the Baltics, which is threatening to become the next Balkan crisis, into Georgia, where fighting with the Ossetians and the Abkhazians is going on.

There is a raging war in the Transcaucasus over Karabakh, involving the Armenians and the Azeris, who are being backed by Turkey, which again will lead to a potential conflict with Iran over influence in the Islamic republics of the southern former Soviet Union. There is growing tension between Russia and Ukraine, Russia and Georgia, and Russia and Kazakhstan.

### **'Great Russian' chauvinism**

And something very big is about to happen in Russia. There is a lot of talk about a coup before October. The Great Russian chauvinists are coming back. They are looking at the collapsed empire, and they diagnose that Russia has political AIDS, that there is a complete breakdown of the political immune system, where everything has stopped functioning, and there is a simultaneous crisis of ideology, politics, eco-

nomics, religion, and a national and a military crisis. It is being described to us as being like a patient who suffers at the same time from a heart attack, cancer, liver disease, a concussion, and Alzheimer's disease.

And these Great Russian chauvinists coming back are saying brutally, that the idea of self-determination does not function; that the model, let's say, of Czechoslovakia, just splitting into two countries, cannot apply to Russia, because the Soviet Union had 130 nations, and if all of those were to demand self-determination, it would end up in gigantic chaos.

Therefore, they predict, there will be a silent military coup, for which the coup last August would only have been the general rehearsal, and that Russia has to be restored within the borders of the former Soviet Union.

It is very clear that this is exactly what certain forces in the military and in the KGB would like to have happen. But we know that these people have no economic perspective, and therefore, their efforts are doomed to fail.

Sure, it would be an attempt to restore imperialism, but political might based on military power at this point can only lead to a bloody, bloody civil war in the entire East.

Were this to happen, if the East were to go up in flames, and people are talking about this fall and winter, then it is clear that tens of thousands of refugees would stream toward western Europe.

## The depopulation of Africa

If you look at the crisis of starvation in Somalia—people are saying that this year, 14 million people will die—and what is the West doing?

It is clear, that with the AIDS epidemic and hunger, Africa will be depopulated fairly soon if we do not win. If you look at the destruction of Peru with Shining Path, if you look at Colombia under the control of the mafia; and I could continue: the crisis in China and in Cambodia. Then you look at the world AIDS crisis, where moderate predictions are that, by the year 2000, there will be 100 million people infected, and the big debate is which area of the world will disappear in terms of population first—Africa or Southeast Asia. And it's clear this will not stop before Europe or the United States.

Then you have the expansion and the takeovers of mafias everywhere—in Russia, in Kazakhstan, in eastern Europe. In Italy there is a total challenge to the state, as the murder of Judges Giovanni Falcone and Paolo Borsellino demonstrated.

You have the massive escalation of the dope traffic, of pornography, of turning people into modern slaves who have no rights whatsoever. Increasingly, in the misery, you have youth gangs, children being deprived of everything. The emotional threshold leading to violence is being lowered all the time; for example, the skinheads, driven by violence, hatred, racism.

These are just some of the most obvious elements of the

collapse of civilization. It is scientifically provable, that all of this is the result of neo-malthusian policies, of usury, and the conscious and deliberate spread of the counterculture by the oligarchical faction which, worldwide, is dominated by the Anglo-American establishment. Each and every crisis I named is caused by these factors, by usury and malthusian policies, and by the counterculture. The crisis in the United States, is the result of 29 years of usury and counterculture. The collapse of the Third World, the same. The Gulf war, the same. Yugoslavia and the threat of civil war in Russia, AIDS, the mafias, and pornography—all of this for the privilege of a small power elite dominated by the Anglo-American establishment, which treats the entire world like a huge plantation, in which the lives of the slaves have no value, and who have become useless eaters, who can be exploited to the hilt and then written off, and are treated like the helots of Sparta, who can be killed.

Oh, yes, slavery *is* alive everywhere in the world for anyone who wants to see it. And only those who are the mind-slaves of the oligarchs, who are the hangers-on to their power, do not want to see it. And it's exactly those mind-slaves who have so passively watched how the oligarchical establishment is setting fire to the whole world, whom we have to wake up.

## Missed opportunities

There is no clearer proof for what I'm saying, than the last chance we had in 1989, and there is hardly anything which infuriates me more. Because the revolution in eastern Europe was a *punctum saliens*, in which a totally different history could have been made.

You remember those days. On Oct. 9, 1989, which was the 40th anniversary of the German Democratic Republic, there was a military parade, Honecker was presiding, and Honecker had given an order to shoot. There were half a million people in the streets who were shouting, "We are the people." And it was very clear, this could have become a Tiananmen Square massacre. But the political might, based on the military power of the Honecker regime, lost out. It took only four weeks of more courageous demonstrations until, on Nov. 11, the Berlin Wall was opened, and the people were dancing, and they had tears of joy in their eyes.

You all remember that in November 1989, Lyndon LaRouche proposed the Productive Triangle as the cornerstone for a Eurasian infrastructure program which could have become the locomotive for a worldwide recovery, a locomotive for the world.

This could have become the basis of a complete, new definition of East-West policy. It could have been a great vision of development and the basis for the beginning of a just, new world economic order. Remember, Lyn at that time said that Europe would only meet its historical chance, this incredible chance which lay in the opening of the borders of the Iron Curtain, if Europe would draw the conclusion that

not only communism had failed, and therefore Karl Marx was bankrupt, but that also the Anglo-Americans were in a depression, and therefore liberalist capitalism, free trade, and Adam Smith had failed in the same way. And that Europe had to go back to an economic policy based on Christian principles in the tradition of Gottfried Leibniz, Alexander Hamilton, and Friedrich List.

But Europe instead allowed the Anglo-Americans to impose free trade, the International Monetary Fund (IMF) policies, the Polish model and shock therapy—namely, neo-malthusian usury—upon eastern Europe. And instead of building a market, they just allowed eastern Europe to be added to the world plantation—just a new field, and some new slaves to be exploited. And they didn't react to the fact, that this was a conscious exploitation and destruction on the part of the Anglo-Americans.

Between October and November 1989, the power shifted, the Honecker regime fell, and they lost the mandate of power, because the people had lost their fear. The legitimacy of power lay with the people, who said, "We are the people." And they, indeed, through their courageous fight, had earned self-government. They had to fight for it, because whenever the demonstrations became less, the squeeze was put on by the Modrow government. But basically, one can say that the people of East Germany had surely won their right of self-government.

In Christmas 1989, when the Ode to Joy from the Ninth Symphony by Beethoven was played twice on German television, Chancellor Helmut Kohl very easily could have done what Charles de Gaulle, in all likelihood, would have done. He could have appeared on television and portrayed a vision for Eurasia and the whole world, and especially the people of eastern Europe would have fully supported him.

But he didn't. He left the definition of the economic policy to the Anglo-Americans and free trade. It was the capitulation to the plantation owners in Washington and London which resulted in the present misery.

Why did this happen?

Already, in November 1989, when the demonstrations in Leipzig took place, and the people were shouting, "We are the people," the British press started the propaganda about the Fourth Reich. And what was behind that? Were the people in the streets of Leipzig and Dresden, who were risking their lives to bring down communism, the Fourth Reich? No!

What had happened, and what was clearly visible to us, was that the geopolitical thinking of the Anglo-Americans, which had already led to World War I, returned in full, because of the geopolitical crazy theory that whoever controls the Eurasian heartland controls the world. And therefore, the Atlantic rim countries, namely, the British colonial system, would be pushed aside.

## **End British colonialism**

It's the old question of the entire twentieth century, that global industrial development would indeed end British colo-

onialism; and that was the true motivation for the British to prepare World War I and all the manipulation which led to the Entente Cordiale. This was behind the evil policy of Versailles, which treated Germany as a plantation, imposing the equivalent of what would be today IMF conditionalities.

The Anglo-Americans reacted to these demonstrations, not because the people in Leipzig were Fourth Reich, but because they saw the perspective of the German-Russian collaboration, which would have resulted in a similar outcome, namely, to end this colonial control eventually.

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Then, at the end of November 1989, Alfred Herrhausen, the head of Deutsche Bank, was killed, and, as we now know, he was in the process of suggesting a Polish development bank which could have been the model for the development of all eastern European countries. And the Bonn government capitulated. Instead of blasting the Fourth Reich propaganda at that point in November, and giving the East Germans their legitimate share in the government of Germany—which they had earned—instead of investigating the *cui bono* of the Herrhausen murder, they covered it up.

And, as Col. Fletcher Prouty, in my view, correctly noted, it was for the same reasons that John F. Kennedy and Aldo Moro were killed, and that attempts were made on de Gaulle's life. It was by the people who were trying to keep the Versailles system intact.

They allowed, instead, because they capitulated to the Fourth Reich propaganda, the Anglo-Americans to define economic policy for eastern Europe, as a result of which we have today: Poland, ungovernable; Russia, facing a coup and a bloody civil war.

Now, even in Germany, in east Germany, you have the beginning of civil war. In Rostock, the pictures have gone around the world; and now it's spreading to other cities, and there is no question: Even though there are some foolish people on the ground, this is steered by the same people who killed Herrhausen. It is steered by a mixture of the KGB, the Anglo-Americans, and the French.

Now, if you look at November 1989, you had all the potentials to do something different. But because of the non-action, history went in a completely different direction. Al-

ready, in November 1989, there was the beginning of the Gulf war preparation. If Germany, in November 1989, had denounced the Fourth Reich slander against the people of Leipzig, this, in all likelihood, would have stopped the Gulf war. Because the Gulf war was a population war against the Third World, but it was also a geopolitical war against Germany. Because Germany did not denounce the slanders, they got the second geopolitical war in former Yugoslavia, which again was directed against the German-Russian potential. And now, as a result of this, you have World War III in progress, orchestrated by the Anglo-Americans.

### **Halting Eurasian development**

Why? To prevent Eurasian development. And these people—the oligarchical faction dominated by the Anglo-American establishment—are ready to destroy the planet, rather than to allow the system on which they think they depend for their privileges destroyed.

Sure, it was the Serbians who committed the atrocities, unprecedented in part in this century, acts of unimaginable brutality. And there will have to be a Nuremberg Tribunal for this; but even more guilty by far, are James Baker, Lawrence Eagleburger, Peter Lord Carrington, and van den Broek, because it is they who gave the green light, with their so-called peace conferences and cease-fires, which just gave room for the Serbians. And they knew it, and they behaved worse than Chamberlain in Munich when they conducted these conferences in The Hague—because at that time, unlike Munich, the number of the atrocities was already known.

They consciously and deliberately started the Balkans war, because they want to bleed Europe to death. They know—and they knew from the beginning—that their shock therapy foolishness for eastern Europe and Russia was based on this same idea: Set Eurasia on fire; let the Eurasian heartland bleed itself to death.

They applied the same method consciously to Ibero-America: They ruined it. Look at the Anglo-American policy in Afghanistan. Look at what they're doing right now in Central Asia, setting the place on fire, talking about a new arc of crisis. They are causing World War III right now, and they don't care.

### **East Germans betrayed**

The Bonn government refused to denounce the Fourth Reich campaign in 1989; they refused to investigate the Herrhausen murder and aided in the coverup; they refused to tell the truth about the Gulf war and the geopolitical intentions behind it; they gave in to the geopolitical war in the Balkans; they refused to define a policy of economic development in the East, and instead capitulated to Maastricht, which is nothing but a new form of Versailles and Yalta. The population of east Germany has been betrayed, and now, people are bitter, enraged, hateful, and fearful.

This is exactly the climate in which the Stasi, the Anglo-

Americans, and the French, can instigate irregular warfare. And then the British, the French, and others can say, "Ah, you see, the Fourth Reich."

I think the failure to use the *punctum saliens* of 1989—and I think we should really take it as a lesson—is the classical demonstration, that the sins of omission are as devastating as direct sins.

What a difference from the joy around Beethoven's Ninth Symphony in 1989—the hope, the love; and for a short period, the German people were a better people. And then, less than three years later, violence, rage, hate, and civil war.

The *punctum saliens* of 1989, which could have been the turning point in history, was allowed to slip by. What could have been the beginning of a just, new world economic order, and a Golden Renaissance, now, in less than three years, is World War III in progress.

That's what a *punctum saliens* is all about.

### **Our authority**

Now we have a worldwide depression. The whole financial system is coming apart. And what Lyn predicted the first time in 1958—that a continuation of the monetarist policies of that time would lead to a new depression—is here. What Lyndon LaRouche reiterated in 1971; in 1975, when he proposed the International Development Bank; in 1979, when he predicted what the result of the high interest rate policy would be; in 1989, the debt crisis; in 1984, when he talked about the depression; in 1987, when he predicted the crash; and when he talked about the great crisis of 1989. *Everything we ever stood for as an organization, has been vindicated, and that gives us our authority.*

Why were we right? Because we know how to find the truth and because of our method. This lesson has to be learned, that if people do not support us, we will plunge into a new Dark Age. The financial collapse we have been talking about all this time is here. And look at the state of the western elites. They are in a mental state which can only be called catatonic. Nobody has an idea of what to do, yet they are hysterically clinging to the idea to maintain their policies which have caused this crisis. They do not want to give up neo-malthusian usury, and they do not want to give up the counterculture. Why? Because the elites of the western world are in such a state of brutalization that they are incapable of changing. The European elites did not have it in themselves to grasp the golden opportunity of 1989; they cannot reform. They have no capacity for vision, they have no capacity for a cultural renaissance.

And therefore it is upon us, and there is a new chance for a *punctum saliens*. On the one side there is no question that it will be much more difficult than it would have been in 1989. But on the other hand, maybe there will be now a much more profound change than would have been even possible in 1989. And that is something very joyful, namely, the LaRouche-Bevel campaign for the White House and what

we will do with it globally. Now comes to fruition what we have attempted to do with the Schiller Institute conference in November 1984, when we accepted the Declaration of the Inalienable Rights of Man for all nations. And you remember, when we had the first demonstration of 3,000 people in front of the White House, representing 50 different nations. Then, when we had the next demonstration of 10,000 people on Jan. 15, 1985. Now it is becoming clear, despite some difficulties and all the slanders which have prevented this for such a long time, that Amelia was completely right when she wrote in the introduction of her autobiography, that Lyn and the Schiller Institute movement is the continuation of the civil rights movement which was association with Dr. Martin Luther King.

What are we doing now historically? You all know that the American Revolution, the American Constitution, and the Declaration of Independence were a historical breakthrough, because it was the first time in history that human rights were based on natural law, an idea that was first developed in the fifteenth century by Nicolaus of Cusa. It was the first time in history that a representative system was installed and, very important, a criteria for the legitimacy of power was defined. And, also extremely important, what to do if the legitimacy of the government is no longer there.

### **The Declaration of Independence**

It was a beautiful document, but it had one decisive flaw: a black person was defined as only three-fifths of a person. The British, nevertheless, never consoled themselves about the fact that they had lost the American colony—George III went crazy over it. They tried to reconquer the United States in the War of 1812.

During the Civil War, which in reality was nothing but an upheaval of the slaveholders on behalf of the British to destroy the United States, Lincoln, very much supported by the Germans, went back to the Declaration of Independence. And he said, as long as there are slaves in the country, nobody is free. We have to end slavery.

Lincoln was killed, and the Anglo-American subversion continued and was pretty much complete when Teddy Roosevelt took over. As a consequence, the United States entered World War I on the wrong side, on the side of England. And since then, with very few exceptions, the United States has been involved in the geopolitical games which led to World War II and now to World War III.

It was Martin Luther King who went back again to the Declaration of Independence. And this Declaration of Independence is the thread of positive tradition inside the United States.

Now, you have the situation where Bush, Clinton, Perot, and the Supreme Court are all based on the philosophy of the Confederacy, on the philosophy of slaveowners. The problem is that this time it does not apply only for the United States, but because the United States thinks it's the only

superpower left, and it wants to have a new world order based on a Pax Americana (which in reality is bloody war everywhere), they are trying to turn the entire world into a plantation, and not only kill a couple of slaves, but kill entire continents. Not shoot one slave, but bump off entire countries, like Panama or Iraq.

### **Building the inalienable rights movement**

Therefore, it is not enough to rebuild the civil rights movement inside the United States. We have to rebuild the inalienable rights movement worldwide. Because as long as there are slaves on the planet, nobody is free. This is exactly what we have been trying to do, by building a world coalition and mobilizing all decent human beings worldwide, to overcome tyranny.

You all know the text of the Declaration of Independence and how we changed it at the third Schiller conference by basically making it applicable for every country in the world. And we are going to use this document for our effort now.

If you look at World War III in progress, at *all* the human suffering of the millions and millions of people whose inalienable rights are trampled upon, how can we hope that we can still reverse it? Because I think that Leibniz was right, when he said that we do live in the best of all possible worlds. And maybe it had to come to this point, in order to be able to overcome. Maybe, it was necessary for Lyn to take the course, and to take the cup of Gethsemane for all of those in the world who travail and who are heavy-laden. Maybe this was necessary for us to serve the task before us.

Is it not an incredible injustice that Lyn should now be for three years and eight months, innocently in jail, and that the tyrants seem to triumph? How can this be the best of all possible worlds?

### **The best of all possible worlds**

As Leibniz points out, people do not think sufficiently about what it means, that God is complete. There are different kinds of completeness. God has all of them simultaneously and in the highest degree, says Leibniz. There is also an absolute certain criteria for completeness, because those forms and natures which do not allow for a highest degree, like a number or figure, are not complete, because the very idea of the largest of all numbers, is a contradiction by itself. But the greatest knowledge, and the greatest Almighty Power, are not impossible. They are completeness. And when they belong to God, they have no boundaries. Out of this follows, argues Leibniz, that God commands the highest and infinite wisdom, and that he acts in the most complete way. And this not only in the metaphysical but also in the moral sense.

The more we progress in our insight into God's works, the more we become inclined to find them excellent, fulfilling all demands one can possibly have.

These works and creations are not good because they are created by God; in the Holy Scriptures, God, who for sure



knew He personally was the Creator, looked at His creation, and found it good. He did this, therefore, to show us that one can recognize the excellency of His work.

It is exactly through the examination of the works, that one can recognize the Master—because they carry His imprint. Leibniz says that the opposing idea, that the works and the creations are only good because they are created by God, is a very dangerous idea, and very closely related to the idea that the entire beauty of the universe, and the notion of God, would only be a projection by man.

The first idea, says Leibniz, destroys the basis for the love of God and His glory, because He could have created the opposite just as easily, and then there would be no justice and only a despotic power. If will replaces reason, then God would just be another tyrant.

There is also the wrong opinion, says Leibniz, that God could have made it better, because the Holy Scripture assures us of the grace of God.

The lack of understanding about the general harmony of the universe and the hidden reasons for God's ways, are really the reason; and it is an arrogant judgment to think God could have been better. Leibniz accuses modern thinkers who say that God's freedom would be greater through such an idea, that the world could be better, and therefore God would have more freedom to do things—as if it were not, says Leibniz, the highest freedom to act according to the highest reason and completeness. Because God does not just choose A or B, because He does nothing for which He cannot be praised. It is exactly the recognition that God acts always in the most complete way, which is the basis for all love to Him—because it would be very difficult to love God in the right way, if one decides in a different direction than He does; because those who do not agree with His deeds, are just like displeased subjects who have the disposition of rebels.

If one wants to act according to true love to God, it is not sufficient to force oneself to be patient and just endure what is going on. But one has to be truly content with everything, at least in respect to the past. This does not mean one should just sit and wait, but one should act according to the probable will of God, and contribute in the best possible way for the perfection of everything within one's reach. Even when the outcome lets us recognize that it is not God's will, that our good reach His goal for now, this does not mean that our acts were not according to God's will. God only asks for our just-mindedness. He alone knows the place and the time which are suited to let our good intentions succeed.

Therefore, says Leibniz, it is sufficient to have trust in God, that He will turn everything for the best, and that He will not harm those who love Him, and especially to recognize the reasons which may have caused God to choose this order of the universe, to tolerate sins, to give His grace in certain ways that go beyond the ability of the finite mind, as long as it has

## Declaration of the Inalienable Rights of Man

*This Declaration of the Inalienable Rights of Man was adopted on Nov. 24, 1984, by the Third International Conference of the Schiller Institute.*

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, 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 is a history of repeated injuries 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, 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.

They have burdened us with conference after conference to discuss these matters, 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 repeatedly, for opposing with manly firmness their invasions on 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; 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 imposed 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."

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.

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:

For using the territory of our countries for proxy and population wars;

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 collapse 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, 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.

We, therefore, the Representatives of the Peoples of the World, 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 are and of Right out 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.

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.



not reached the bliss of contemplation of God. He who acts complete, is like a geometer who finds the best construction of a problem, or as an architect who uses the ground in the best way and who effects the greatest beauty. Or a father of a family who uses his possessions in the best possible way, so that nothing remains unused. Or like a machinist who effects the intended result in the simplest way; or like an author who presents the largest matter in the smallest space.

So, the most complete beings are those who require the least room, who hinder each other in the least way in this, and only those whose completeness lies in their virtues. There can be no doubt that it is the bliss of the mind which is the most noble goal of God, says Leibniz. But for God, the effort is less than it is for the philosopher who builds an imaginary world out of hypothesis, since God only needs to will for the real world to come into being. But God has chosen that world which is the most complete, the one in which, out of the smallest possible number of preconditions, the largest richness of manifestations occur, as would be the case with a geometric line which can easily be constructed, and yet whose attributes and consequences would be of a very far-reaching dimension.

Leibniz then says: I only use this example to have a hasty and incomplete image of the divine wisdom, to elevate our minds at least in a mediated way to an understanding which can never be described in words in a complete way. I do not intend, however, to give an explanation in this way about the great mystery of which our entire universe is dependent. And since nothing happens which is not according to the order of the universe, Leibniz says, also miracles are according to this order, as much as natural causes, which are only called this because they are according to certain subordinated principles which we call the nature of things.

### **Developing the greater good**

One can say that this nature is only a habit of God, which He can change when there is a stronger reason which has caused Him to act, than that which has caused Him to act according to the natural causes. If deeds of the creatures are good, then God wants them. But if they are bad, but cause something good, because the consequences, especially because the punishment and the redemption compensate for the original evil of the deed and create such a greater completeness as if nothing evil has occurred in the first place, so one can say God allows such a deed. He does not want it. Even so, He is involved in it, because of all the natural laws made by Him, and because He knows how to develop a greater goodness out of it.

Now that is absolutely incredible. Does that mean that out of this great misery, out of the suffering in the world today, an even greater goodness than existed before can develop? The answer is emphatically yes.

In the beginning, I spoke of the present great tragedy of mankind. And there are important parallels between tragedy

on stage and tragedy in real life. And Schiller has spoken about this, in several writings about tragedy.

First of all, the reason Schiller writes historical tragedies, is because he wants to move the people, to ennoble them, by confronting them with a larger destiny than their own, by causing them to identify with the hero in the play, and to change and to deepen their emotional and intellectual spectrum. He says there is no greater desire, than that for moral appropriateness. It alone is founded upon our intellectual nature and upon necessity. It is the most approximate to us, the most important, and at once the most noble because it is determined by nothing from the outside, but only by an inner principle of our intellect. It is the palladium for our freedom. This moral appropriateness, he says, is recognized most vividly when it maintains the upper hand in a conflict with all other purposes. Only then is the entire power of moral law demonstrated, when it is displayed in conflict with all other forces of nature. And these lose their power over a human heart in this conflict.

### **Morality born in struggle**

Schiller says that among these forces of nature everything is embraced which is not moral, namely, which is not under the supreme legislation of the intellect, such as sensations, instincts, effects, patience as well as physical necessity, and fate. The more fierce the opponent, says Schiller, the more glorious the victory, because resistance alone can make the power visible.

From this follows that the highest consciousness of a moral nature can be maintained only in a violent condition, in struggle, and that it is the highest moral pleasure which will always be accomplished by anguish. That form of art, therefore, says Schiller, which provides us with a moral desire to a preeminent degree, must, just for that reason, employ these mixed sensations and please us with anguish. And this for Schiller is preeminently the case in tragedy. And it encompasses all possible cases in which some natural appropriateness is sacrificed, for a moral appropriateness or even one moral appropriateness sacrificed to another, which is higher.

It is therefore perhaps not impossible, says Schiller, to demonstrate an upward gradation from the lowest to the highest, according to the relationship in which the moral appropriateness is recognized and perceived in contradiction with another, and to stimulate the intensity of being pleasantly or painfully moved *a priori*.

Indeed, he says, it might be possible to derive a certain ordering of tragedy from this principle, and to exhaust all possible classes of it *a priori* in a complete table, so that one would be able to assign any given tragedy its place and calculate the intensity as well as the type of being moved in advance, above which any given tragedy cannot ascend on account of its species.

Now, which tragedy could be more intense and cause a more intense degree of being moved, than the tragedy un-

folding in the world today? The tragedy of mankind.

The more fierce the opponent, the more glorious the victory. And perhaps it took all mankind to look into the pit of its possible extinction as a species, to find within itself the moral strength to overcome slavery on this planet. According to Leibniz's conception of the best of all possible worlds, and according to Schiller's understanding of tragedy, the answer can only be yes.

Schiller discusses what the effect is of how people are being moved, and he describes the case of the two figures, Theron and Amanda, who are bound to a stake, both willing, out of free choice, rather to die a horrible death in fire, than to obtain the throne by being unfaithful.

### **Relinquishment of self-love**

What makes a performance a subject of such heavenly pleasure for us? The contradiction of their present condition with the laughing fate which scorns them. The apparent counter-appropriateness of nature, which recompenses virtue with misery, the unnatural relinquishment of self-love, ought to fill us with the most excruciating agony, since it calls up so many ideas of counter-appropriateness in our soul. And what do we care about nature, with all of her purposes and laws, when through her counter-appropriateness, she becomes the inducement to demonstrate the moral appropriateness in ourselves, in the fullest light?

The experience of the victorious power of moral law, which, when we look upon this performance, is such a high, such an essential good, that we are tempted to reconcile ourselves with the evil to which we are grateful for it, and, according to the realm of freedom, gives us infinitely more pleasure than all the contradictions the world of nature is capable of dissipating. This is something.

How fitting, how unspeakably great, it is on the other hand to prefer the crassest contradiction to a tendency for a contradiction with moral feeling, and in such a way, contrary to the supreme interest of sensuousness, to violate the rules of prudence only in order to act in accordance with the higher moral responsibility.

Every sacrifice of life is counter-appropriate, for life is the condition of all things good. But sacrifice of life in moral intent, is appropriate to a high degree, for life is never important for itself, never as an end, only as a means to morality. If, therefore, there is a case when surrendering life becomes a means of morality, life *must* be subordinated to morality.

"It is not necessary that I live; but it is necessary that I save Rome from starvation," says the great Pompey who should sail to Africa, and his friends implore him to postpone his voyage until the storm has abated.

### **The exalted spiritual predisposition**

What moral standard and what moral basis this requires in a person, Schiller describes in another piece called "About Tragedy." Thus, the high value of a philosophy of life which

weakens the sense of our individuality by continuous reference to universal laws, teaches us to lose our small self in the connection to the large whole, and thus makes us capable of behaving toward ourselves, as if we were strangers. This exalted spiritual predisposition is the lot of stronger and more philosophical, emotional constitutions, who have learned to subjugate the selfish drive by continuously working upon themselves. Even the most painful loss does not lead them to become more than wistful, with which wistfulness a marked degree of pleasure can bear.

They alone, who are capable of separating themselves from themselves, are the ones who have the prerogative of participating in themselves, and to perceive their own suffering in the mild reflection of sympathy.

This is exactly the philosophy which guided the courage of Rosa Parks, of Amelia Boynton Robinson, and all the others who fought for the dignity of man in the civil rights movement. It was exactly that philosophy which was the basis on which Lyn decided to take the cup of Gethsemane when he went to jail. And it was the same for Rev. Jim Bevel when he said why he had to pick up the Cross as well.

Because of who Lyn is in terms of history, in terms of the history of science and philosophy, and in terms of the hope of all the written-off continents and those who travail and who are heavy-laden, his and Jim's campaign for the White House, and the rebuilding of the movement for the inalienable rights of all people on this planet, is the *punctum saliens* which we cannot let slip by.

If you believe, with Leibniz, that we are in the best of all possible worlds, then listen to this:

"But apart from the present joy, nothing can be more useful for the future, for love to God also fulfills our hopes and leads us on the path of the most exalted happiness. For the power of the perfect order established in the universe, is established in the best possible way, and indeed, on behalf of the general good, and in particular for the best of those people who are content with the divine government, which must be true for everyone who knows how to love the source of everything good. Of course, the highest happiness of the soul, whichever Holy Vision or knowledge of God may accompany it, can never be completed nor brought to an end. For since God is infinite, He can never be entirely known. Accordingly, our happiness will never end, and should never consist in a perfect enjoyment, where there would be nothing left to desire, and which would cause our minds to become dull. Rather, it must consist in continuing progress towards new joys and new perfections."

That is exactly what I mean when I say we have to bring the political and economic order into cohesion with the law of Creation. So let's each of us take these universal laws as our guidelines, and overcome the present evil in building something as beautiful as it never has existed before, in a world in which the inalienable rights of all human beings on this planet are guaranteed.