

Leonore

Art, Science, and Statecraft

Spring 2026





On the Cover:

Portrait of Juan de Pareja by Diego Velázquez, circa 1650.

Spaniard Diego de Silva y Velázquez (1599-1660) painted his assistant, Juan de Pareja, an inherited slave who worked with him in his workshop. This painting was done while on an assignment in Rome to paint Pope Innocent X during the Jubilee in 1650. As clearly reflected in the painting, Pareja embodied an ennobled, beautiful soul—a controversial idea. This painting became renowned at the Jubilee celebrations for this very reason.

Despite the very illegal act of educating a slave, Pareja learned the art of painting under Velázquez and became an accomplished painter himself. He was officially freed in 1654, allowing him to pursue his own avenue of work.

Mission Statement

It has become increasingly clear that the creative output of our organization is not only good, but vitally necessary for a successful upshift of humanity. We seek to incorporate art, science, and statecraft as a single force of discovery, which is humanity's true power and best defense against empire.

Under that direction, we want *Leonore* to be an organizing tool for the youth of the world. Pedagogies and polemics should be presented using LaRouche's polemical method and will be organized according to a top-down strategic intervention, giving special regard to insights into the axioms we encounter in political organizing.

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The Schiller Institute is committed to sparking a new, international Renaissance of classical humanist thinking. This in no way entails dry and academic issues, but vibrant, fresh, and controversial ideas which we believe are requisite in order to catalyze the types of creative discussion that will allow the human species to survive. *Leonore* is an expression of that, and you will find here contributions of art, science, and statecraft which we hope will either agitate or inspire you enough to join us.

So don't just read these pages passively — participate! We have group readings, meetings, and conferences, and are actively intervening into a world that has never needed these kinds of ideas more. Also, send us your responses to what you read at Leonore@SchillerInstitute.org — we just may publish them in the next issue.

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Leonore

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Restoring the Purpose of Great Art Today

You have before you, in this issue of *Leonore*, tools to advance your comprehension of both the present, manifest breakdown of society in the so-called West, and the means by which you, as an individual, may contribute to its opposite—a new renaissance. How it may emerge, what forms it will take, and what your role might be, may be difficult to see now. Tools are inanimate. The brush in the hand of the painter, the chisel held by the sculptor, the instrument played by the musician, hold only the potential for good lent to them through the mind of the individual who wields them. The true citizen of a republic, therefore, must also be knowledgeable about the true nature of man.

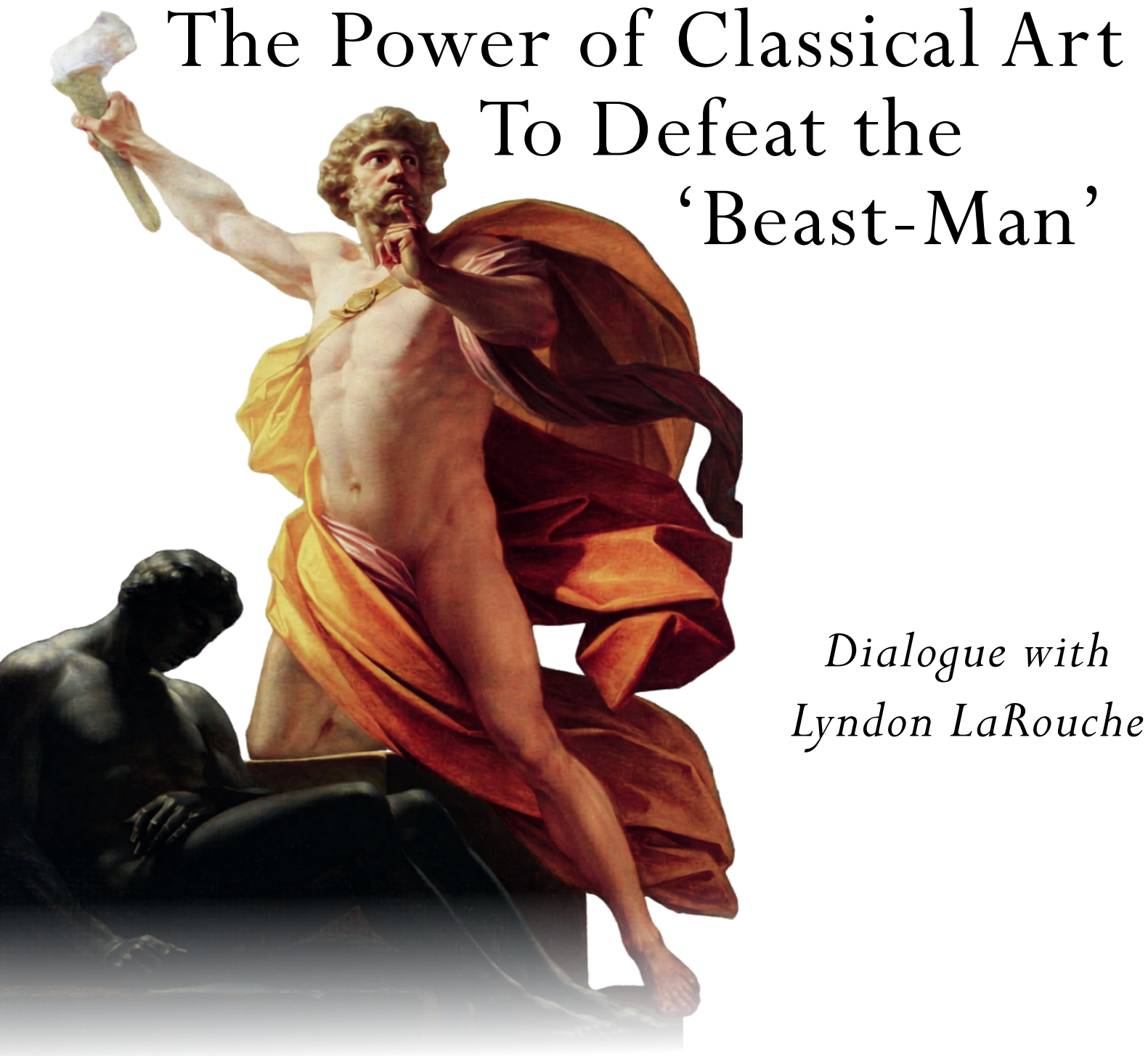
The greatest danger of our time lies in the degeneration of culture that has led to the imposing array of social ills that the cynic attributes to human nature. In accord with cyclical “theories” of history, this attribution conveniently ignores the profound underpinnings of long-term human progress in favor of simplistic, fixed assertions about man and the universe. Thus do self-doomed oligarchies, like the mis-educated populations they insist on manipulating, repeat their same, fixed mistakes, generation upon generation.

But no one “steps in the same river twice”; times change. When the pendulum swings back, its environment has changed. Formerly irreconcilable issues may now be inflection points to a new pathway forward. History is neither fixed nor repetitive; the cynics are wrong.

We offer here just a glimpse into the most natural of all human characteristics, that which oligarchs and their subordinates most fear—willful creativity and its power to shape a republican citizenry that can participate actively, through reason, in shaping policies for a better future. Unlike the supposedly incomprehensible creativity mystically given to a few elevated souls, leaving the rest of mankind to trudge through life balancing logic and emotions, it is the genuine creative activity of the mind, applied to education, to scientific discovery, to beneficial invention, to respectful statecraft, that great art both reflects and seeks to engender in its audience.

Thus, the republic prospers through Classical education in the arts and sciences alike, and degenerates when they are pushed aside, giving rise to a view of man as no more than a clever beast. The conspirators and engineers of the American Revolution, and the United States they brought into being 250 years ago, despite all the difficulties they had to confront, enjoyed a population with the highest literacy rate in the world. Today, literacy must be rebuilt along with the forgotten, universal foundations of the best of American culture, with their roots in the 15th-Century European Renaissance and before, just as other nations look to the best of their histories.

Leonore strives to contribute to, and engage you in, that urgent cause.



The Power of Classical Art To Defeat the 'Beast-Man'

*Dialogue with
Lyndon LaRouche*

The following discussion took place following Democratic Presidential pre-candidate Lyndon LaRouche's speech to a town meeting in Burbank, California, on Sept. 11, 2003. It was originally published in the Sep. 30 issue of The New Federalist.

Question: My question has to do with the problem in communicating ideas, which is obviously important for organizers. This is something that came into my head the other day when I was talking to this kid out on a campus. He had some of our liter-

ature before, and he was sort of going off, as a lot of people do, saying, well, a lot of this talk about fascism is just hyperbole and blah, blah, blah.

So, I started thinking that, perhaps the problem is that people don't really have a real idea behind the words in the language. That they have some sort of emotional attachment to words like "fascism" or "commie," or any of these things; but no idea has ever been developed for them that these words are representative of. And they also have no sense of history behind these words.



LaRouche insists that application of principle is to apply “something unseen... something which is not symbolizable.” Credit: Ecole polytechnique / Jérémy Barande

So, I was wondering if you could address how we can deal with that problem with people; and just also, if you could discuss in general the communication of ideas.

LaRouche: The problem is largely that people have been trained not to understand what they’re saying when they use words. What they *actually* are saying, not what they think they’re saying. People are manipulating words, like symbols. We call them “symbol-minded” people. The point is, ideas have passion, especially human ideas, because passion is like the Greek concept of power.

There are people who connect the dots—you know, connect this dot to that dot, and say that’s how you get from dot A to dot B. But you don’t get from dot A to dot B by a *line*. You get from dot A to dot B by an *action*. And human action is a willful action. It’s a choice of principle, or application of principle, to acting. What moves the planets is, in a sense, gravitation. That’s Kepler’s conception. And that is not a line. The line doesn’t move. There’s something about that line which is not a line. It’s a pathway of change, of constant change, which reveals the hidden principle which is controlling that motion.

The function of the great Classical literature, the great Classical drama, is to enable us to understand history, to understand mankind, by being able to communicate ideas across centuries.

When we understand a universal physical principle, and we apply it, we are actually invoking a principle with our mind, and using whatever facilities we have to express that principle, to move something. Now, movement is the definition of emotion. When you see people talking with just their mouth moving—tick, tack, talk—you know what you’re dealing with. You’re dealing with a zombie, something left over from a discarded robot factory. And the problem is, when people speak, when they articulate, they don’t communicate ideas—they communicate words, phrases, formulas. There’s no passion! No passion.

Beyond the Shadows

The other day I was talking about passion, in a different context. Shakespeare. And about Hecuba. The Second Act soliloquy of Hamlet. Passion! Hecuba! Passion. Passion! And the problem is, people circulate ideas which you’re supposed to respond to on a key-and-code basis, but there’s no

passion, there’s no meaning behind them. And they think of themselves as animals, as objects of sense-perception. Merely the shadow of the reality. What we call ideas—like the idea of gravita-

tion—is a principle which lies behind the shadows, beyond the shadows of sense-perception.

When we change the universe by discovering and applying a principle, we’re applying something unseen, something which is not symbolizable, can not be reduced to a symbol. A universal principle. We apply that to the universe, and man thereby increases his power over the universe. By applying a principle. When you see people speaking, when they don’t have passion, *real* passion: not emotion in the sense of “I’m going to put my fist in your face,”

or something like that, but passion in the sense of involvement with ideas.

For example. When people recite poetry, and there's no passion in it, they don't understand the poetry, if it's Classical poetry. And you find that when people speak these days, the way they're educated to speak—and they listen to these crazy television sets, with the rat-a-tat-tat going on there—there's no idea. You know, when you hear a person speaking a language that you're not familiar with, or only partly familiar with, and they're a Classical speaker, it's very easy to understand their intention, because the way they speak expresses emotion. And therefore you get it. When someone is a rat-a-tat-tat speaker, it's very difficult to follow their language. There are no clues, there's no passion.

So, to the extent to which you have an empathy in communication, and the empathy is focused on the equivalence of ideas, whether it's Classical ideas of culture, or Classical physical principles, you have to communicate that. And people don't communicate it. They're uncritical. They say, "well, this proves this." They say, "I've got a statistical-mathematical proof for this or that." That's no proof. They don't know that statistics doesn't prove anything, but they believe in statistics: "Well, statistics teaches us." That's why you're an idiot! You went to the wrong teacher.

So, the point is the importance of a Classical culture, a Classical-artistic culture as well as a scientific culture. Without a Classical culture, you can not develop in a people the ability to communicate what Shelley famously described as: In times of great enlightenment, there's an increase in the capacity of imparting and receiving profound conceptions respecting man and nature. And poetry. Poetry typifies that. Poetical drama, in the case of Shakespeare and Schiller, typifies that.

The function of the great Classical literature, the great Classical drama, is to enable us to understand



New York City's 843-acre Central Park. What kind of cities should we be building today to foster coming generations? Credit: kajikawa

history, to understand mankind, by being able to communicate ideas across centuries. To understand Plato, to understand the figure of Socrates in Plato's drama. To understand Ancient works. How do you understand the ancient Greek Classics? How do we understand Shakespeare? How do we understand Schiller today? Without that Classical basis, as a Classical culture in the schools, in social practice, it's impossible to have a sane society, because you can not communicate ideas.

Now, the case you've given an example of, that type of case: How would you approach the problem successfully? You have to engage the person, and say, come on, let's cut out the crap. What are you really talking about, you're just mouthing words. It doesn't mean anything. This is standard sophistry. Sophistry Minus-101. So, let's discuss what the meaning of these terms is. What do they mean in practice? If you can engage a person, and get them to engage in a Socratic dialogue about these things, then you've conquered it. Then you realize, from conquering the problem in that way, in particular instances, that you wish you had a practice culture which is Classical, in which all people would tend to be critical about ideas in the way that Classical culture requires.



Wilhelm Furtwängler conducting Berlin Philharmonic. Credit: Erich Salomon, Public domain, via Wikimedia Commons

That's a big subject, but that's as short as I can make it right now.

The Synarchist International

Question: From an official in the Democratic Party, who phoned in, and wanted to know what you can say about the assassination of the Swedish Foreign Minister [Anna Lindh], and the implications of that, given your forecast of chaos.

LaRouche: You have to look very carefully at this. Now, in late 2002—I've reported on this on other occasions—there was an international rally in Spain of international fascist organizations of a very specific type, called the Synarchist International. The organization was assembled around a figure who had been an official of the Franco regime, and who is sort of the leading fascist figure of Spain today, Blas Piñar. The groups that were brought together included groups like the New Right This, the New Order This, and so forth.

Now, these groups are not just your basic—you know, we discussed yesterday this question of the "Freddie" principle from "Friday the 13th," and you have a lot of people who look at the Hitler image and all the horrible stories around the Hitler image, and they react like fans of Freddie or of Jason in "Friday the 13th." They're so impressed and so awed by this figure that they want to emulate it. So, these are just fools. They're dangerous fools, they're use-

ful commodities. But that's not the real problem. You've got some *real* ones, and they come from ancient times.

For example, let's take one case, the case of Aldo Moro, the former Prime Minister of Italy, who was subjected to kidnapping and assassination, at least on the political orders, personally, of Henry Kissinger, who delivered the threat—personally—to Aldo Moro, in a meeting of CSIS in Washington, D.C. And the execution was carried out by a Synarchist network in Italy of this type. The Italian group came out of World War II, these were part of the Fascist secret police organization. They were brought into the Gladio organization—this special Gladio operation in the postwar period—by the British and

American authorities, and they are assets of NATO. Now, these people are the key to most of the serious assassination waves in Europe, say, in the 1970s. The Bologna train station bombing.

Now, people of this type, groups that are associated with that kind of activity, are being regrouped around the world today. They're being regrouped in South America, where there's a very strong right-wing and left-wing Synarchist alliance. I know the history of this thing pretty much like the back of my hand.

Now, the danger here: We're in a period, where this woman, with all of her pluses and minuses, this Anna Lindh, the Foreign Minister of Sweden, was targeted by Synarchist circles. She was killed—I don't know who killed her, I don't know who the assassin is—but what I do know is, that looking at this from the standpoint of government—as a person who is seeking to assume responsibilities for our government: How do we react to something like this? Do we react by saying, we're going to get the perpetrator, and that's everything? We do, and we don't. In a case like that, you try to find the perpetrator; you try to solve the mystery. You must. But your policy does not depend on finding the perpetrator. Your policy says, what is the situation in society which lets something like this loose? And you have to intervene, and I say intervene now, to recognize that the greatest danger in every part of the



Globe Theatre stage production. Credit: Tony Hisgett from Birmingham, UK, CC BY 2.0

planet, to the social order, including things like this, is Synarchism.

The Synarchist International is alive and unwell, in the world today. It's reactivated. It's reactivated for the same reason that what happened on Sept. 11, 2001 happened. The time has come, when certain financial interests of the same type that were behind the Jacobin Terror, behind Napoleon Bonaparte, behind Napoleon III, behind all kinds of things—that this thing is still there, these interests are still there. These are the people who were behind Hitler back in the 1930s; they're still around, or their interests are. Maybe their children or something, but they're still there, they're still a force, and they're very active today. And what controls Cheney, and the neo-cons around him, are precisely that group. These groups are killers. These are people who use terrorism as a method.

It's a big subject, because you have to understand what the root of this thing is. Most people talk about terrorism, but they don't know what they're talking about. If you're terrified, fine, that's all right. But what is the terrorism of this form? I un-

derstand it. Unfortunately, there are a limited number of people in the world who do, because they haven't studied the question. I know it very closely, like the back of my hand.

And my reaction is, all right, this happened, this woman should not have been running around without security, in this department store where she was assaulted. It should not have happened to the foreign minister of a country at this time. No! Every public official of any significance is subject to assassination, and you don't know which it will be. Therefore, my response as a public official would be, we must protect all the people who are in the category of these targets. Take reasonable precautions. There are no such things as perfect precautions, but there are reasonable precautions, and there's unreasonable risk. Every significant public figure, whose death might be a threat to the stability of nations, or part of the process, must be protected, must have adequate security. And that means personal security. They're watched, they don't go around alone, they're not exposed. The woman's problem was that she was walking around free, without protection, which means she was a free *target*. Some man comes up behind her with a knife and an axe, he's a capable killer: She's finished! She hasn't got a chance! If there's security around, then she has a chance.

So, the first thing is to recognize that, that security must be upgraded, not the way Ashcroft says, but this way. Simple: government taking responsibility for trying to increase the protection, with aid of normal law enforcement means, no Patriot Act, no funny business, just normal law enforcement business.

Find out who the drug dealers are in the neighborhood. That's part of your security problem. Most crime will be committed by criminals. Find out what the criminal community is. If law enforcement is in a routine competent job of paying attention to crime, especially violent-prone crime, then you've taken care of a lot of the problem.

So, that's my answer. First of all, more security. But also, recognize that the likely suspect in any given number of such cases, is the Synarchist International. Our job now is to expose that thing: what it is, why it is, and get rid of it. It gave us Hitler before. Why don't we get rid of it?

Humor and Cognition

Question: I've been meditating on this idea of communication, and was provoked by one of your articles in the 1979 Campaigner, called "The Principles of Composition." I discovered that there is an integral ingredient that I can definitely add to my hotpot of ways of communicating, and that is, humor, and this idea of the element of surprise that you mention. I have a sense of musical humor through playing Beethoven and Mozart, but I also know how powerful humor can be through a deliberate cognitive process. We get that every day from Phil [Rubinstein] and Harley [Schlanger]. So, I was wondering how we actually develop this ability, this deliberate ability of elements of surprise, and how we can actually go about uplifting the morale of our society through cognitive humor. And I have a request. I was wondering if you could recite the Third Act soliloquy from Hamlet.

LaRouche: I do that only impromptu—not when prompted; when it comes out of me automatically. But don't worry about that, it does at times. Otherwise, it doesn't work. I'm not a professional actor, but it just comes out of me right sometimes.

The thing is, take a simple song, as an example. Take Mozart. We had a discussion about this recently, so it's fresh in mind from seeing some people who had problems with this. Take "An Chloe," by Mozart. Now, it's a very silly little song, essentially, but the whole point of it hangs on one thing. You have this amorous fellow, who is adoring this object of his *amor*. And he gets to a point and says, I will love you until death. Death! Death? Oh, change the subject, and back to "ich liebe dich" ("I love you"). That's an example of it. It comes in irony.

Look, language can not be understood from a dictionary. The social use of language involves all the deeper meanings, which are ironical meanings buried in the use of the language. Every idea is an irony. No ideas are literal. If they're literal, they're not ideas. It's an irony. Like this thing about death in "An Chloe." Death. The guy is a silly guy making a silly song. Why would Mozart set this thing? Because Mozart has a very peculiar sense of humor. A very good one. An excellent, very active one. He's extremely humorous. This idea that someone says, "I will love you until death," and then is appalled by the fact that they've used the word "death" in

connection with love. And then, he makes this musical setting of this.

These kinds of things are rich in language, where language has a double connotation. I will love you till death, as long as I live, but I will love you until *death*! It's a different meaning. So it's on the basis of irony that words have double meanings, or phrases have double meanings, or triple meanings.

Let me give you just one example. I'm afraid of going too long with these things, but at the same time, I'm also afraid of not giving an adequate answer, of giving a fast one where an adequate one were required.

Take this simple thing, which is the basis of most of our educational work in the Youth Movement, which is why I introduced this question of the Gauss 1799 fundamental theorem of algebra, which is the first time he addresses that, in which he attacks specifically, the empiricists Euler and Lagrange, most notably. The problem in science, physical science, and the problem in mathematics, is that idiots today think you can explain everything statistically. The way every principle we know, every universal physical principle, is proven, is something we can not detect with our senses. It's something which exists, which is official, like gravity. You can not find gravity with your senses. You can feel the effects of gravity, but gravity itself—the gentleman does not choose to expose himself. He acts upon you, but he does not expose his identity to you. You have to discover him.

And so, all important ideas, human ideas, and only human beings can do this, are like these principles of physical science we discover, by hypothesis, by experiment. None of these things refer to a nameable object of the senses. In language, the idiot will say—and that's why the grammarian's funeral is such a sad case. When a grammarian dies, no ideas die with him, because all ideas, like gravitation, they lie outside the explicit realm of sense-perception.

The same thing is true of all Classical art: a sense of irony, a presence, an *eeriness*, something there. I can't quite grasp it. I can sense something there. All important communication is of that nature. And it all involves passion, all the qualities of passion, of surprise, of the sense of something eerie, something there; as if I were taking a whole work, and finding in a whole work, a whole long exposition, that if

you take the entire exposition from beginning to end, and pause and start to think about it at the beginning, and then pause at the end to reflect upon it, you may find that there's one idea which is not found explicitly in any part of the whole exposition, but which is the meaning of the whole exposition.

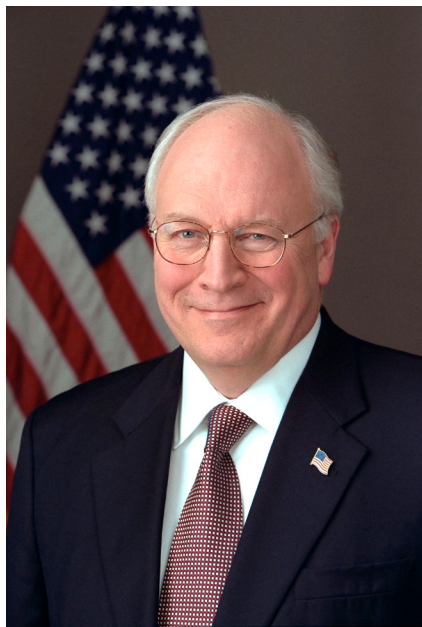
For example, I've often cited the example of the Beethoven Opus 131 or 132, as a case. Opus 131 does state something, approximately an idea, in the center, but the 131 is a continuous process of development. You pause at the beginning, you pause at the end, but there's one idea there. You can not locate it, as a meaning, symbolically, in any part of the composition, but it's one of the greatest compositions ever written, with one idea. And therefore, it's developing a sense of this, of looking at the fact that reality for human beings lies outside the senses. We use the senses with our minds, to discover, by tricks, to discover what that hiding object is out there. We smoke it out, we find it, we lay our hands on it, we make it dance for us. Now we know it. We still don't see it, we don't touch it with our senses, but we touch it with the mind. And that quality of sensibility, which many people deny. Many people do not know what an idea is. They may have ideas, but they don't know what an idea is.

I could go on like this. Do you want a lecture for about five hours on this subject?

The Act of Discovery

Question: I've been thinking about this question for a while, about how music orders the mind. I'll try to be as direct as possible. Did Beethoven's later compositions influence your development of the shock-front principle, and how does this principle apply to the human mind in creative discovery, as well as free will?

LaRouche: It's another aspect of the same question I've just presented. There's this fellow Herbart, who's a famous educator and philosopher, who was a protégé of Wilhelm von Humboldt in the educa-



Beast-man and former Vice President Dick Cheney. "If he were less unintelligent, he'd be absolutely satanic."

tional system, who was tucked away for a good part of his career in the remote area of Königsburg, which had been polluted for some time by the famous, or infamous, Immanuel Kant. And he was famous for his attacks on Kant, and Kantian philosophy and its degradation and all the other pollution that goes with it. And he gave a series of lectures in the 1840s in Göttingen, at the termination of his career, which were attended by a young student of mathematics at the university, Bernhard Riemann, and Riemann made some notations on this, at a later point, which I encountered as part of the Riemann collected works, which were included in the famous Riemann Col-

lected Works edition later on, in connection with my work.

And so, this aspect, Riemann's appreciation of this importance of Herbart's groping with the idea of the definite idea, the *Geistesmasse* (thought masses), lying outside the domain of the visual, or the sensible, this idea was very important to me. In a sense, this coincided with things I was doing at the same time. And the idea that ideas which exist outside the sensible are not statistical phantoms. If they're real, they're definite ideas, as definite as any other idea.

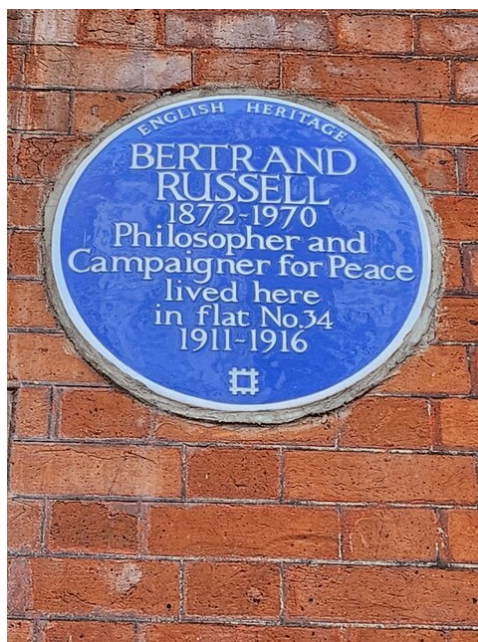
The act of discovery, for example. The act of discovery of a universal physical principle, gives us the identity of a principle. It's a universal physical principle. It has an identity. It's a mental object, with a specific identity. Your discovery of that, if you actually discovered it, rather than just repeating it from a textbook or some experimental demonstration, your discovery of gravitation the way Kepler discovered it, is now a definite object in your mind. As definite in your mind as any object of the senses, but it's of a different nature. And this is what is treated by use of the term *Geistesmasse* by Herbart in these lectures, which Riemann commented upon.

And this, to me, was extremely important. It crystallized a lot of things about music, and a lot of other things of the same time, and gave me an insight as to why Beethoven—and this coincided with

my reflections on the work of conducting and Wilhelm Furtwängler, which is absolutely remarkable. Furtwängler would say, in describing his method of conducting, that he was conducting as playing between the notes, conducting between the notes. In other words, the person who plays the score as written, is an idiot. The person who plays the notes, is an idiot. You don't play different notes, but playing the notes is being an idiot, because you have to play what is between the notes. The reality of any Classical composition, like a Greek sculpture, a Classical Greek sculpture, lies in something in between. It's definite, it communicates, it's as definite as the idea of a discovery of a physical universal principle, but it does not lie within the expression. The great conductor recognizes this.

For example, how does the conductor function? Any great Classical performer, musical performer, will do the same thing. The first thing he does is what? Nothing! He does absolutely nothing. He pauses, until the audience accepts the pause. Then he introduces a change of state, and he establishes his performance in the imagination. Furtwängler, for example, used to do this kind of thing. He'd rehearse, where there was an attack required, by a passage. He'd rehearse this thoroughly with the orchestra, and they would thoroughly rehearse. At that time, this was the best orchestra in the world, the most capable. And then when he'd come out to conduct, he'd sit there with his baton, pausing—they're waiting and waiting for the signal. Then he'd surprise them, and he gets the effect he wants.

So, the trick in all art is to transfer the concentration of the mind from the bare stage of sense-perception, to the stage of imagination, like the Classical Greek stage, where the characters of Classical Greek tragedy come alive in the mind of the audience. I mean, a typical Greek audience, sitting in this hemispherical kind of seating arrangement, out there watching two guys playing with masks, and suddenly, under these conditions, the characters de-



A UK plaque honoring Bertrand Russell, the peace lover who proposed preventive nuclear warfare. Credit: Basher Eyre, CC.

picted by the masks come alive in the mind of the spectators. They're enraptured in the drama. So, they're now living in the imagination. The thing ends, and they pause. They do nothing. Because, now you're in the transition from the sensible to the ideal, back to the sensible. The object is to encircle that one conception, that one process of development, as a definite idea in the mind of the audience.

This can be demonstrated very easily, for example, with Schiller's dramas. How this works, how this is accomplished. In Shakespeare, you can adduce the same thing, in a different way. The concept of the sublime in Schiller, is unique in drama, in

this respect. It's always the same thing. It's always this principle of trying to communicate to people the ideas—like ideas of scientific physical principles.

Or the idea of humanity.

For example, what's the difference between man and an ape? Are you going to give me a description, or do you know man as distinct from an ape? What's your concept of man as different from an ape? Identify the idea, so that you're never confused about the difference between a beast and a man. That's lacking, and the function of great art is to enable us to communicate those kinds of ideas, by giving us the rehearsal exercises which are often related to something to do with the history of a culture, but at the same time, to teach us, to educate our capabilities to communicate with one another, in the same way we have been taught by these great composers of art of the past.

The Nietzschean 'Beast-Man'

Question: My question is about something that always makes me wonder: What does Mr. Dick Cheney stand to gain from this impulse of inflicting a war against Islam? Much of that is under way right now. More than 1 billion Muslims in this world—

wherever they live, they're already living in misery. What will he gain from inflicting more gloom on these people?

LaRouche: Cheney is not a man who despises gain, obviously, but his character is not located in gain. It's not greed. Don't try to find greed. The point is, there is the existence of evil in the world, and that's different than greed. Corruption—it's beyond corruption. Take the case of Adolf Hitler. Or take the case of Freddy or Jason, from "Friday the 13th." There is a type of personality, which is well known to art, it's a type of personality which is associated with the image of the Dionysus of the Phrygian cult, which is referred to by Nietzsche. You read the writings of the Synarchists, the group of Cagliostro and Mesmer and Joseph de Maistre, who is the most voluble on this. The conception which permeates Synarchism, from its emergence as Martinism, as a cult, is the idea of being a beast-man.

The perfect man is a beast-man, who commits such crimes as no one else would dream of doing, or think possible. It would astonish mankind by his criminality, his cruelty, his beastliness, his Satanic quality. That people admire him. "Oh, Satan, we admire you, we love you. What do you want of us? We will try to be your disciples, and follow you." That is the principle of this kind of thing, which we call sometimes fascism. The idea of evil for the pleasure of doing what you regard as evil. And that's what the problem is. It is not the desire for gain.

Cheney is an intrinsically evil person. If he were less unintelligent, he would be absolutely Satanic. But he's only a thug for Satan. This is the character. To understand some events, like what happened to the Jews in Poland and Germany: How is such a monstrous thing possible?

Just think for a moment about gain. The liberation of the Jew in Europe was essentially accomplished through the influence of Moses Mendelssohn. Here's this poor Jew from Dessau, who goes to Berlin. He's a hunchback; he's a genius.

He learns languages. He studies music under one of the sons of Bach, and so forth and so on. He is a genius. He designed the school at which Scharnhorst was trained as a military officer, the military school. The man's a genius. Through the influence of a group of people around him, the struggle for political identity of the Jew in Europe occurred. It occurred in Austria under Joseph II, when he was freed of his terrible mother. Under great impulse, he did that. And it spread throughout Europe.

Now think of the effect of this, and look at Germany from the time of Moses Mendelssohn. Look backward from Hitler's time, to then, and say, now what's going on here? What was the role of the Jew in Germany? Once liberated, suddenly a class of people who had been itinerant beggars, virtually without the right to live, going from place to place, with marginal existence, suddenly produce generations of artists, scientists, doctors, and whatnot; writers. They proliferated under the influence of the education which spread through the influence of Moses Mendelssohn, both in the Jewish community and also in the Classical humanist community which developed around this guy Kästner, Lessing, Mendelssohn, and so forth, in the latter part of the 18th Century in Germany, and spread all over the world.

Language can not be understood from a dictionary. The social use of language involves all the deeper meanings, which are ironical meanings buried in the use of the language. Every idea is an irony. No ideas are literal. If they're literal, they're not ideas.

This is what gave us the United States. It was the influence of this circle upon Benjamin Franklin. These people were dedicated to creating a nation in North America, to

be a tool for creating republics around the world.

Now look at Germany as the result of that. What happened to Germany, as a result of the political liberation of the Jew? Think of the contributions! Now, why would any German with good sense, want to do a thing about the German Jews like that? Why? There's no gain in it. There's no motive for it. Except an evil one! What Hitler was aiming to do, and he and others are explicit on this—if you read Heidegger, read others, read between the lines, you'll know what these guys are. Read Wagner on the subject of The Jew, and you'll understand this

thing perfectly. Their plan was to obliterate entire sections of the human population, in the name of what was called eugenics. Their aim was to astonish mankind with acts of such monstrous evil, that human beings would fall on their knees and embrace the feet of the monster, and try to imitate it.

This is what you have in the U.S. today. You have this kind of impulse. This is what Cheney represents. Look, preventive nuclear warfare! Bertrand Russell. Preventive nuclear warfare. Remember, Bertrand Russell was the author of preventive nuclear warfare. He, together with H.G. Wells, concocted this phantom, that through terrible weapons which would so affright the people, that they would submit to tyranny and love it! And imitate the tyrant in their seeking to do crimes which please him, for the sake of world government under an “ideal” society. And for this, Bertrand Russell caused the development of nuclear weapons, personally. Not Einstein. Roosevelt never received the Einstein letter. It’s in his library, but he never received it. We checked.

Bertrand Russell said, and laid down the doctrine: the use of nuclear weapons, as a weapon so terrible that mankind will submit to the kind of utopia that Wells and Russell demanded, rather than face these terrible weapons. What Cheney has done is simply revive this. This is called a revolution in military affairs, which was adopted during the 1940s, not during the last decade. And this is the policy, to use nuclear weapons to terrify people, to kill, to exterminate entire sections of the population by various means. To terrify the human race into submission. You’re not dealing with un-nice people, you’re not dealing with a neighborhood thug, though he may have some of this in him. You’re dealing with a truly Satanic quality. When I said “The Children of Satan,” I meant *Satan*. I meant Satan in precisely this sense. I was not using some symbolism, some euphemism. This is what it is.

And if the human race can not defend itself against Satanism, it will pay the price of not dealing with Hitler when he could have been dealt with, only something worse today, with nuclear weapons.

Therefore, we have to have a clear conception. It is not gain. Yes, he’s a thief, among his other qualities. But he shouldn’t be in government! He should be out, now! And we have the evidence sufficient for an impeachment charge against Cheney which

would get him out immediately. He would be out already, if the leadership of the Democratic National Committee was not corrupt.

Promoting the General Welfare

Question: Good evening. I am from China, an international student here. I hope Mr. LaRouche can understand the question I’m asking. First of all, I want to say that the [California] Recall destroyed the good image of the democratic system of America, in my mind.

Second, I want to say, as far as I know, the Bush Administration wants to recover the economy by depending on tax reduction copied from the Reagan Administration. So, my question is, do you think it will work today, and tax reduction will bring an economic recovery?

LaRouche: You’ve got inequity in taxation. For example, Kemp-Roth. Compare the Kemp-Roth Bill on so-called tax reform, and compare that with the Kennedy tax-investment credit program. Under the Kennedy philosophy, which is a good one—he had some good advisors, among other things there—is that, if a private entrepreneur, who earns a profit or has capital, rather than disbursing that capital for consumption or investing it in the stock market or some other foolish thing like that, invests it in buying machinery and so forth for his firm, in order to make the firm better, to produce a better product and so forth, then what this fellow, this entrepreneur has done, is create a benefit for the entire nation, by contributing his money, as credit, into his enterprise, in ways which make it unnecessary for the government to come in and do the same thing. So therefore, since this fellow is doing something for society, which is useful economically, why shouldn’t he have a lower tax? We’d like more of his type around.

Besides, he’s making a contribution which justifies it, whereas, if the fellow is a spendthrift who just wants to go out and get a lot of money quick, and spend it on foolish things like trying to find a third sex, or something like that, to alleviate his boredom, then this fellow should probably be taxed at a very high rate. Because his money is only dangerous to him in his own hands. He’ll probably spend it on drugs, or some other foolish kind of thing.

On the other side, the inequities: Think of the inequities. First of all, the tax exemption on the lower end of the income scale. This is where the cruelty occurs. So we should shift the tax burden. Those entrepreneurs who are doing a useful job for society, should have the benefit of the investment tax-credit protection, because they're doing something for society, and that should be acknowledged. And the more of them and the better they do their job, the better for all of us. It's our function to try to promote investment in the private sector, in that way to that purpose. If someone is simply spending money all over the place, in some undesirable or unpleasant way, like Kemp-Roth proposes, then no.

What's happened now is that, as a result of Kemp-Roth and similar kinds of changes and deregulation, we've created a vast financial bubble, with the amount of debt, especially in the area of financial derivatives, which could never be paid. The debts of the world today will never be paid. They can never be paid, because the rate at which we are generating income which might be taxable, or are seizable otherwise, is far less than the rate at which these financial derivatives and other things are increasing. So, the payment of debt could never catch up with the growth of debt. This is largely, to some degree, the benefit of Alan Greenspan, who has poured more money in, with the aid of electronic printing presses—monetary emission—than has ever been known in the past of the human race. You don't print money any more, you emit it, electronically. And that's what the monetary aggregate is, which is going into the vast real estate bubbles, and so forth.

So, what we're done is, by encouraging a lower tax rate as Kemp-Roth specified, on things which are parasitical, we have encouraged the development of a parasite. Our financial economy is a big



"A Venerable Orang-outang", an 1871 caricature of Charles Darwin as an ape published in The Hornet, a satirical magazine.

parasite, sucking the blood out of the physical economy. The desirable thing is that the economy be so managed, and money so managed, that those things which are useful to society should be encouraged, especially in economy. We should recognize those things which are useful, and we should also recognize our obligation to the general welfare, and to posterity. This is our law.

We can do it. This is not impossible. We can do it. If we educate people properly, if we invest in infrastructure properly, if we give people the opportunities, we can increase the rate of physical growth to meet economic needs and progress far above any tax burden problem. We

have to rearrange the furniture, and burn some of it. We're going to have to do it. When the time comes—and the crash will come soon—someone, if this nation is to survive, someone in the government must say, we're going to apply the Constitution. We're going to meet the obligations of the general welfare, for the continued function of society and its growth.

And if people come in with large financial claims, they go to the end of the line, and if they're questionable, we'll simply have to cancel them, because we can not pay all these debts. The world can not pay all these debts, ever. So, if we're going to have a financial system, we're going to have to cancel a lot of them, and meet essential needs in the short term, and restructure the thing, so that our tax structure, our way of running things, is equitable in terms of the general welfare principle. And also wise. Not only equitable, but wise. It must be prudent. We must encourage those things which are beneficial to society. We must hope that individuals will solve problems, so that government will not have to solve these problems. Like the firm that invests in improving a product, is taking the problem away from government, by solving a problem in society for general use. So prudence means, foster

those things which are useful, and there will be things that are not fostered.

On the second part of the question, look, what happens with a recall. On Recall, what have they said their intention is. And if you know what Brother Bustamante's connections are, to Joe Lieberman among other things, under those conditions, what these guys are going to do, is exactly what has been threatened. You think you have deregulation now in California? How would you like another round, under Warren Buffett, George Shultz, Cheney and Company? Would you like another round of that? You want everything deregulated, more radical, more extreme deregulation—like the idiot, George Bush, told the Governor of California: The problem here is not deregulation; you haven't done enough of it! We've given you all the poison, and you haven't died yet!

Central Banking vs. the American System

Question: I appreciate your humanistic feelings and your endeavor in this line. I know you know all about economics. I also know a little bit about economics. I have a question about the world economic order. And that is, from my observation and also from my studies during the last 50 years, this country and other rich countries, their per capita income went from something like about \$2,000 to something like \$35,000, which is at least more than 17 times' increase. If you take 13 or 14 parts of it as inflation, the per-capita income in this country and the richer countries have, at least, during the last 50 years, tripled. This is my guess, my thought. Now, during the next 150 years, which is not very far away, the per-capita income of the rich countries must reach \$100-300,000, at the present buying power of the dollar.

Is this the kind of income humanity needs for food, shelter and clothing? Is this consumption economics, which is widening the gap between the rich and poor, in this society of the world, in which over 800 million don't have even enough food, and 80 million people are dying from hunger? What is your thought about this? What can we do to make it a little more safer, so that we don't have to worry about it? Thank you.

LaRouche: There are two things to look at. Number one: Since 1977, in physical terms, the income of

the lower 80% of family-income brackets in the United States has been collapsing at an accelerated rate. So the United States is not a rich country, it's a very poor country, it's a very depleted country. That poses the problem. There's the paradox. What you have, on the one side, is the emphasis on money as money.

Now what do you have in the world? We used to have the American System, as specified by Hamilton, which is in accord with the intent of our Constitution. We allow no independent central banking system in the United States. We have, by courtesy of Edward VII, once King of England, through his agent Jacob Schiff in New York City, we have the Federal Reserve System, which is a Federally-chartered, quasi-independent central banking system. Europe is dominated by a defective form of government, at best—the Anglo-Dutch liberal parliamentary model—in which the third element of government is the independent central banking system, which is the most powerful of them all.

So now, what you have is a world which is controlled by money per se, and a special banking control, financier interest which controls money, is controlling money, manipulating it to increase money without increasing production. Why are people starving? The principal reason is we're not producing the food. The policy has been, since 1974, under Kissinger's draft policy NSSM-200, to kill the population of the world, to reduce it. The policy of genocide in Africa is a deliberate policy of the U.S. government, to lower the population of Africa so they will not, as Kissinger argues, use up the raw materials of the South African shield. If they increase their population, or even maintain their population, they will consume these natural resources which we in the United States need, for our future.

Therefore, we must kill these people! Get rid of them! We must not allow them to develop because they will use more natural resources. Therefore, kill them, or induce them to kill one another, to kill themselves.

We could produce enough food. We have the technology to produce enough food to meet the world's needs. We're not allowed to do it! The United States could increase its food production greatly. But we've destroyed the American farmer. Not a good idea.

Money Is an Idiot!

So, the problem here is we have to look at it from two standpoints.

First, money is an idiot! Understand this: It has no intrinsic value. It has a fictitious value which can be assigned to it by law, by process. That is, we set up systems to regulate the relationship between physical values and monetary values, to regulate the way money is issued and flows, so that the value of the market basket of physical consumption, does not increase in absolute price. So, therefore, if you have that balance, you don't have a problem.

You maintain that balance by regulation. You maintain it by tax policy, by taxing some things which are useful, and taxing other things which are not useful at a higher rate. By a credit policy, by regulating credit, by regulating financial markets, by regulating stock markets, by state regulation, by Federal regulation. Under these conditions, if the public policy is made by a sovereign people to its representative institutions of government, to the purpose of meeting human need, we have presently the means to do so.

The problem is, we have a powerful financier interest which is a relic of ancient times, which sits on our back like a parasite, and says, you must submit to us. We have the right to control money. We have the right to freely use that money to increase money. We have the right to loot your firm, to loot your country, to do whatever we want to do, for the sake of money. We can regulate prices of currencies, we can regulate flows of value.

So, what we have to do is restore responsibility to government to protect the people. The classic example is the farmer. The typical farmer has a limited amount of acreage, which is generally a few hundred acres for a family farm, under modern technology. He produces a very high-quality product, which depends on a lot of steel, a lot of other things that go into that, to be able to produce high quality product. These fellows were very reliable, but we've put them almost out of existence in the United States, since about 1977. We had the technology. Other parts of the world have food technologies, but it takes investment in that.

So our policy should be essentially physical policies, related to the needs of the world and its people. Then we use the money system, and regulate the

money system, so that its behavior corresponds. And therefore, that means to me, going back to the Roosevelt idea of the post-war system. We should have a fixed exchange rate, which is going to be difficult to pull together, but we can do it. It should probably be gold-reserve based. We're talking probably about \$1,200 a troy ounce for gold. We have to do something like that. We have to accept protectionist agreements among nations, to regulate flows, because the purpose has to be not how the money score comes out. The purpose has to be the physical effect.

As in Africa, the U.S. policy towards Africa has to be the physical effect, experienced by the Africans, for example. Our policy for the United States has to be the physical effect upon our people, and their future development. And we should not worship money. Money is simply something which should be issued by government; its value should be regulated by government so that you can count on it.

Take regulated utilities. We used to have, under Roosevelt's Presidency, we had in various states, state and Federal utilities. On the state level, you could invest savings in public utilities. Because of the regulations, these were generally the most reliable places for people who did not have the means to risk a lot of investment, to put it in safely for their security of their future, and so forth. We had these. We destroyed them. This is an example of the regulation of money and the regulation of the flow of money, in ways where public policy and private policy come to a common agreement, for an end result which is in essence a physical end result. Then the problem is manageable.

It's what happened in the 14th Century. You had "Biche" and "Mouche," these two representatives of the House of Bardi, who were leading among the so-called Lombard bankers, in imposing a pyramid of debt not too dissimilar from that is happening in the world today. And this pyramid of debt, on the basis of the repudiation of the debt of England by the monarch at that time [Edward III], set forth a chain reaction, where the entire system of Europe collapsed. And the size of the population was reduced by one-third, and half the parishes of Europe vanished in the greatest plague in a Dark Age of that period. We are now in such a situation.

We should have learned the lesson from that system—the Venetian system of that period—never to allow that to happen. But it’s happened. And it now runs in the nice name of Anglo-Dutch liberal parliamentary system. And, poor as our country is, I’m glad we have our Constitution, because if we go back to it, we won’t make those kinds of mistakes.

Drama as Statecraft

Question: What is the importance of Schiller’s Aesthetical Letters to what we’re doing?

LaRouche: The Aesthetical Letters came out of a problem which Schiller recognized, and corresponded to a friend of his, on the problem posed by Kant. The young generation that he was dealing with, were infected with the idea of Kant’s writings as a great teacher of morality, and Schiller objected in reaction, and wrote these series of Aesthetical Letters on that and related promptings, to people like Wilhelm von Humboldt and so forth, this whole group which he educated on this issue: what is rotten and evil about Immanuel Kant. So this raised all these questions.

The essence of Schiller involves two things to understand: number one, Schiller was trained as a physical [scientist] under unfavorable military conditions, and had difficult conditions as a playwright. But he devoted himself, as he explains, to the use of drama as the method of educating people in history. He was a very meticulous and thorough historian. His Jena lectures on the subject are a sort of combination of his work in that direction.

Schiller’s dramas are used to convey the principles of history as statecraft to people. To produce dramas, which take people who are not truly citizens, but only subjects, into a theater, and have the people sit there, transported in the domain of the imagination by a real Classical tragedy, so that they, from their seats, are suddenly looking down upon leading figures of the society depicted in the tragedy, and they are passing judgment on kings and whatnot, looking from their seats in the theater! And because they understand this, aided by great drama, they go out of the theater no longer little people, saying “I’m only little me!” They also think of themselves as partaking of the quality of being able to judge what policies of society at the highest level are required, and to be avoided in life.

The other aspect of Schiller is the idea of the sublime. Schiller was the one who made the concept of the sublime explicit. Take the case, for example, of Jeanne d’Arc. Jeanne d’Arc was determined to save France, and she did. But she did it at a point where her being burned alive was at stake. She could have escaped being burned alive, if she had agreed to compromise her mission. She refused to compromise her mission. She was burned alive by the Inquisition. The shock of this incident inspired France to free itself from this Anjou monstrosity, and to establish at a later point, under the influence of Jeanne’s work, to establish France as the first modern nation-state, as a nation-state in which the monarch was subject to serving the general interest, the common general welfare, of the whole population. The first so-called modern commonwealth.

The second, based on the same model, was Henry VII’s England. But what Schiller understood was, that the individual, faced with an impossible situation, as Jeanne was, sometimes to horrible effect, could rise to the sublime; because she realizes that her immortal self and its mission, is more important to her than her mortality. She does not seek to die. No person seeks suicide, for a moral purpose. But she put her life on the line for humanity, because by doing so, she consummated the meaning of her life. And this concept of the sublime applies to that kind of situation, and to other situations.

We are faced with a situation, whereby all the rules of so-called self-interest and so forth—as you understand them, you’re going to do the wrong thing. You’re faced with an existential crisis. You have to put your life, personally, on the line at that moment. You have to make that decision. You have to see the way in which you have to act, to solve the problem, not by solving your little problem, but to solve the larger problem you find confronting you. It’s like the case of true heroism—not folly or foolishness, but true heroism in battle—where someone acts, as if by instinct, to save the situation. The person who acts in a dangerous situation as if by instinct, to lead people out of a mess. This insight into oneself, and all that that implies and all the areas of life which this affects, is the significance of Schiller’s Aesthetical Letters. It’s not the end of it. Some of the later dramas, particularly on this concept of the sublime, are further expressions of it, but it’s really an amazing experience, this aspect of Schiller.

A photograph of the Artemis II rocket launching from the Kennedy Space Center. The rocket is ascending vertically, leaving a massive, bright white and orange plume of smoke and fire. The launch is taking place at dusk or dawn, with the sky transitioning from dark blue to a lighter, hazy orange near the horizon. In the foreground, the silhouettes of launch pad service structures and a water tower are visible against the bright light of the launch. The overall scene is dramatic and powerful.

Statecraft for A New Economic Order

By Helga Zepp-LaRouche

Artemis II launch, April 1, 2026: Credit:NASA

The following is the edited transcript of a presentation made by Helga Zepp-LaRouche, the founder of the Schiller Institute, to an online international gathering of youth on Jan. 24, 2026. Subheads have been added.

Well, first of all, let me greet all of you, wherever you may be, and I'm very happy to enter a discussion with you. But I want to present first some of the ideas which are actually motivating us, for what we are doing, what the Schiller Institute is all about, and so it will take me, maybe 45 minutes, so be patient. And if a lot of the things I'm saying maybe focus a little bit too much on Western history, I think I will make clear why this is relevant for people who are from other parts of the world, Latin America, Asia, and Africa.

When I think about the strategic situation, I always think it's not fair to the young people of the

world, because the present generations are leaving you a mess. And we are now literally on the verge of World War III. Any one of the regional crises could escalate into a global world war. And, given the fact that there are nuclear weapons, this may be the last world war; and even beyond that, the world is in complete disarray.

There are many wars; there is the misery of billions of people starving; there is the migrant crisis; there is the ongoing genocide in Gaza; there is the invasion in Venezuela; there is the looming war in Iran, and so forth and so on. So even if one may see a ray of hope with very recent developments—if one is optimistic that the present talks between [Russian President] Putin and the American delegation in Moscow, two days ago, and yesterday and today, a trilateral meeting in Abu Dhabi, may hopefully lead to a settlement of the Ukraine crisis—this is not yet

secure at all. But more fundamentally, we are seeing right now gigantic, epochal change, whereby the countries of the Global South are trying to create a new world economic order, a new economic system, based on the UN Charter, on the five principles of peaceful coexistence; and the so-called West, which obviously is no longer the collective West, given the recent rift between the United States and Europe, are not even considering what gigantic change is going on, that this is the end of 500 years of colonialism, and

this is being done by many countries—the BRICS, the Shanghai Cooperation Organization, the African Union, the ASEAN, CELAC, the Eurasian Economic Union. And the organizations which are involved in this effort have stated explicitly many times that they are not anti-Western, they are not trying to create a bloc against NATO, but if the West were to decide to join, this new world economic order would be open for everybody.

And obviously, if you look at this very, very tense strategic situation, the solution would be so easy, because all that would be necessary is that the Europeans and even the United States could decide to replace confrontation with cooperation, and cooperate with the Global Majority. That would be easy, because I know from a lot of discussions in Asia, Africa, and elsewhere that if the West made such a signal that they want to cooperate, they would be received with open arms.

This is why we need a youth movement, because I'm convinced that if there would be a strong international youth movement, where thousands and thousands of young people in the Global South countries demand that there must be a new paradigm, there must be a just new world economic order which allows the development of all countries, I think that that is the one voice which could not be



Lyndon and Helga Zepp-LaRouche created the worldwide LaRouche movement and the Schiller Institute based on their shared commitment to fostering human creativity for the development of a mature One Humanity. Credit: EIRNS/Julien Lemaître

overlooked, and which would make the difference in the outcome of the present phase of world history.

Now, the collective West, which, as I said, is deeply divided, is in an existential, deep cultural crisis. The reason is that, when the Cold War ended, rather than creating a new international peace order for the 21st Century, which we in the LaRouche movement had actively proposed, the West and especially the Anglo-Americans decided to create a unipolar world. The American historian Francis Fukuyama already declared "the end of history," and what he meant by that was that the entire world would take the model of neoliberalism, of Western liberal economics, and that would be the end of history. Now, that was obviously the most blatant miscalculation ever, because the methods by which they wanted to accomplish their goal were not so nice. They were "regime change"; unilateral sanctions with the idea to make the life for the people so miserable that they would topple their government; "color revolution"; interventionist wars—Afghanistan, Iraq, Syria, Libya—and increasingly, the idea that "might makes right."

Now that principle, "might make right," was there all along. It is only new that with the arrival of President Trump, this is now expressed blatantly. In

an interview with the *New York Times* on the 7th of January, President Trump said, "I do not need international law. The only thing that counts is my opinion and my morality." Now, that is a phase-change going on, insofar as there is now an open effort to replace the United Nations with a World Peace Council, which basically would be a club of billionaires who would rule the world. And these billionaires are actually trying to become trillionaires, like Elon Musk and Peter Thiel. Peter Thiel famously said that one should not hide one's wealth; there's no reason to pretend to not have that, it's okay, totally legitimate to be as rich as you possibly can.

And this is basically the new model, whereby they essentially want to continue the dominance over the world and basically keep the system so that the rich people, a very tiny number of rich people own everything, and the majority of people, billions of people, don't count. And if they die, that's not such a big problem.

Now, that is obviously not going to work, because these policies are resulting in a gigantic blowback. The countries of the Global South have for the first time the chance to really overcome the effects of colonialism, by lining up, essentially, with China. And China made the most spectacular economic miracle in history ever—from a poor country 40 years ago to now the strongest economy in the world. It is the most modern, most powerful economic engine of the world economy, and they have reached out to the countries of the Global South, offering for them to use the lessons of the Chinese economic miracle to also overcome their underdevelopment, and with that, 500 years of colonialism, to stop being raw material producers, and to develop the entire value-chain in their own country, with the aim of becoming middle-income countries in the short term.



The universal scientist and philosopher Gottfried Wilhelm Leibniz (1646-1716) promoted "Life, Liberty and the pursuit of Happiness", three key principles upon which the new nation was founded.

Now, the Western establishment is reacting to that by basically ignoring that desire, by insisting that the old order has to be maintained. But there is a big crack, which has occurred with the arrival of Trump, because Trump has made very clear that for him, it's America First—he wants to own the Panama Canal, make Canada the 51st state of the United States, and own Greenland. And he has also made clear that if there were to be a conflict, Trump will for sure not sacrifice Chicago for Paris or Berlin, and that has thrown the countries of Europe into a

complete fit of hysteria. At the recent Davos conference, the Prime Minister of Canada, Mark Carney, admitted, in a remarkably honest speech, that "the rules-based order" narrative was a fraud from the beginning; it was never meant to be serious, because everybody knew that the rules could be bent at any given moment according to the interests of the most powerful. But the narrative was being repeated.

Now, I should warn people, because there are some blue-eyed [German idiom for naïve—ed.] economists and others, who say, "Oh, Mark Carney, he gave such a fantastic speech. He's finally saying the truth." I can only warn you that Mark Carney

is not suddenly a humanist; he is the arch-banker. He has a long history as being a central banker of several countries, and he was after all the one who proposed the recent last phase of the capitalist system, in a speech in Jackson Hole, Wyoming, in 2019, where he proposed the so-called "Great Reset," the "Green Deal," which was the idea that one should do away completely with the sovereignty of governments, and that the policy should be made openly only by the central banks. So it is a delphic narrative he is now spinning, so do not fall for that.

In any case, I think it's very difficult for people, not only in the West, but also in the Global South, to really understand what the underlying develop-



Nehru of India (center), and Indonesia's Sukarno (front left) at the 1955 Bandung Non-Aligned Movement Summit.

ments of the present historical period are. The NATO policy is openly admitting it plans to control the narrative, to use AI in a gigantic effort to create manipulation of information and fake news, naturally all under the pretext of countering dictatorships. But that is not working out, as we will see.

A Different Method of Thinking

Now that is why you have to think about getting a method of thinking, how we can differentiate between what is true and what is the narrative. And for that, we have to go to the basics. Now, Lyndon LaRouche, my late husband, who is the founder of this fantastic movement, he is a genius, and I'm not saying that because I was married to him for 41 years, but because it's objectively true—he was the most genius mind of his time, because he has developed an economic-scientific method which is distinct from that of all other economists, by having identified very early on, the inherent flaws of the present liberal system. As a matter of fact, already in the early 1950s, he discovered and wrote about the inherent fraud of the monetary system, which was based on John von Neumann's and Norbert Wiener's Information Theory and Game Theory. He identified that these linear statistical methods were never able to describe economic processes because they have nonlinear phenomena which the linear methods cannot account for.

So LaRouche developed his own scientific method, which was based on something completely

different, namely the method of physical economy as it had been developed for the first time by the German universal scientist of the 17th and early 18th Century, Gottfried Wilhelm Leibniz, who based his economic theory entirely on the creativity of human beings.

Lyndon LaRouche made a very concrete proposal to replace the neoliberal system in 1975 with the International Development Bank, which was the idea to replace the IMF with a new credit system which would issue around 400 billion dollars on credit lines for development projects, every year

from '75 on. That idea had a big impact on the Non-Aligned Movement, which adopted that proposal practically entirely in their final resolution of the Colombo [Sri Lanka] conference in 1976.

Now, in 1983, I made a proposal to the Reagan Administration to create a new institute to improve international relations, and to create an institute for statecraft. The reason was that, at that time, you had the medium-range missile crisis, where the Soviet SS-20 and the U.S. Pershing II medium-range missiles were all the time on "launch on warning" between Europe and the Warsaw Pact, and the warning time for nuclear war was less than five or six minutes. So, we were also on the verge of World War III, and there was a total anti-American sentiment in Europe because of that. The Americans, on the other side, were extremely anti-German because of large demonstrations of hundreds of thousands of people in the streets protesting against this crisis.

So I made a proposal, which became the Schiller Institute, to the Reagan Administration, which was the idea to create an institute for statecraft whereby foreign policy would no longer be based on intervention, "regime change," "color revolution," and all of that, but would focus on the best tradition of the other nation, and in that way would develop true friendship as the basis of foreign policy. Now, the idea was to have a new world economic order, and that would only function if it were combined with a renaissance of the best traditions of all classical cultures of all nations and civilizations and they would enter a dialogue of civilizations.

Now, in 1984 we [created the Schiller Institute](#) in July in Arlington, Virginia with 50 nations participating, 1,200 participants. Again in September, we did the same in Wiesbaden, Germany, also with 1,200 participants. And basically, when I thought about what should be the basis, the charter for the Schiller Institute, I looked around and I compared the documents of all institutions, and I came to the conclusion that the best document which would fit our efforts was the Declaration of Independence. And I think you all know that text, but let me just read to you the most important beginning of this Declaration.

It says:

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 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 to be 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 shewn, 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



The Schiller Institute Declaration of Inalienable Rights conceived and presented at its founding conference by founder Helga Zepp-LaRouche, July 3-4, 1984.

Government, and to provide new Guards for their future security.—Such has been the patient sufferance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain 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.

Regarding the Declaration of Independence, for the Schiller Institute's charter, I used it as a basis, titled it "Principles," and adapted the principles of the Declaration of Independence. I changed only a few words to make it applicable to every nation. For example, where it says the "Declaration of Independence," I wrote, "the people of the developing countries." Where it says "the Thirteen American colonies," I wrote, "all developing nations." Where it says, "dissolve the political bands with Great Britain," I wrote, "dissolve the political bands with supranational institutions." Where it says, "replace a specific political oppressor," I wrote, "replace abstract international financial bodies." Where it says, "grievances against George III," I wrote, "grievances against international financial institutions." Where it accuses the King of "establishing an absolute

tyranny over these states," I accuse international institutions of "establishing an absolute tyranny over developing States." Where it says the goal is "to become free and independent states from the British Crown," I say "to achieve a change in the present monetary and economic order for global justice." Thus, our charter shifts the objective from "national political Independence" to "a transformation of the global economic system." Where it says, "signers of the representatives of the United States of America," I wrote, "signers are the representatives of the people of the world." Our charter claims a mandate not from one nation, but from all oppressed people globally, an appeal to the legitimacy based on the laws of nature of all people.

We will make the text of these changes available to you, and when you compare the Declaration of Independence and the charter of the Schiller Institute, it is only these maybe eight or so formulations, very tiny changes, which makes the Declaration of Independence applicable for every nation on the planet. And I did that for two purposes. One was to make clear to the Americans that what they regard as their legitimate right is also the right of every other nation in the world; and to make clear to the people of the other nations of the world that they can refer to America in terms of what they once believed. Because, as you know, we have now the 250th birthday of the American Revolution. And people in the United States have almost no knowledge anymore what the principles of the new republic founded in independence against the British Empire were, because they now have some kind of an idea of 'make America great,' but they know very little about the real history.

Now, it was noted by [Indian] President Nehru, [Indonesian] President Sukarno, and [Chinese Premier] Zhou Enlai at the first conference of the Afro-Asian countries in 1955, in Bandung Indonesia, that, given the fact that if there is a war caused by the North, it will affect the countries of the Global South—maybe a few weeks later but it will be our destiny as well—and therefore, we have the right to intervene. And they said: We have to convince the Americans to go back to their best tradition, and we should remind them that the American War of Independence was the first anti-colonial war in history. Now, this is very important, given the fact that you have the 250th anniversary of the American Revolution

this year. And we, from the Schiller Institute and the LaRouche Movement, are planning to celebrate that anniversary to really re-educate the Americans of what their own origin is. And I would actually suggest that we do likewise in many countries where we have youth movements, to generate a discussion: What is the America the world needs as compared to America as it now is. We should discuss this in the Q and A, but I think we can absolutely use this as a lever, by changing the way how ordinary American citizens are thinking about themselves and the rest of the world.

Oligarchy and Republics

Now, let me say a few words about how to understand what the specific nature of every government is in the world, because the key conflict in Western Civilizations—and that, obviously, unfortunately also refers not only to Europe and the United States, but to the countries that were colonized by the West, by the colonial powers—is the difference between the oligarchical model and the republican model.

Friedrich Schiller wrote an absolutely groundbreaking work on this topic, which is called "The Legislation of Lycurgus and Solon." The two models of ancient Greece are the Athens of Solon, the city-state of Athens, where, according to the wise Solon, the purpose of the state is the progression of all people, the development of all people according to the common good. And Schiller contrasted that with the model of Sparta as the oligarchical model. Now, I will read you some fragments which Solon wrote, because he had the idea of a debt moratorium; he was the first recorded example that illegitimate debt can be canceled, and he wrote some of his ideas in poems. One is a [fragment](#) on the self-destruction of Athens:

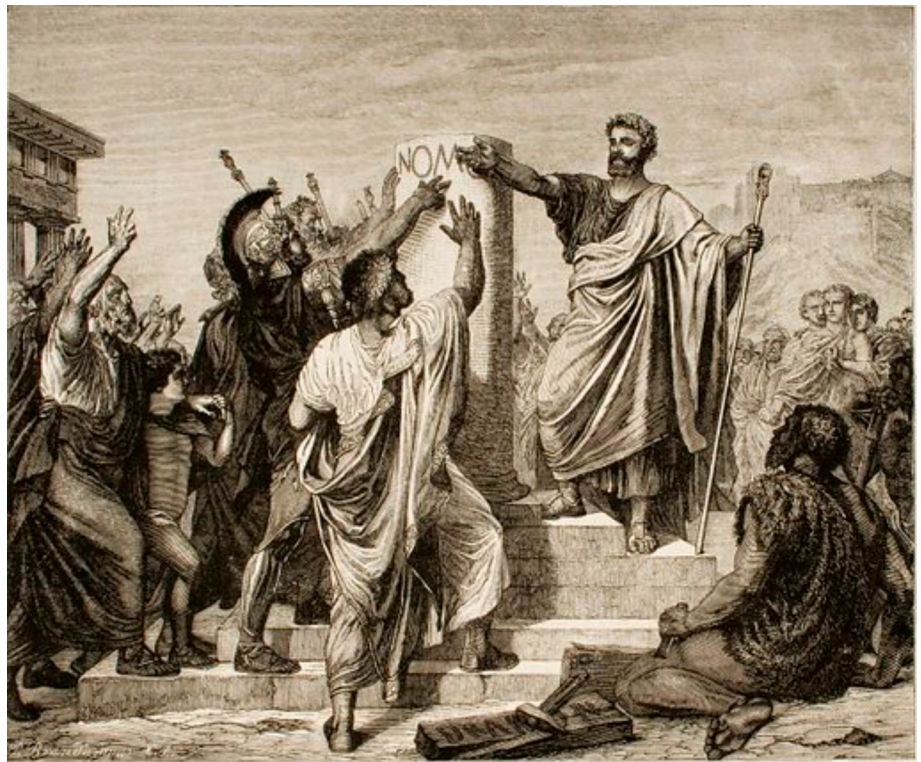
Our city will never perish by the will of Zeus.
Nor by the decree of the Blessed Immortals...,
But through the greed of its noble citizens
and their reckless folly,
For they know not how to restrain their
wealth
Nor how to temper joy in times of abundance...

There is another fragment on insatiable greed:

No man who amasses wealth
ever says enough;
Who has so much that he
does not crave still more?
...
Yet I set a boundary stone,
fixed it firmly:
The law must be the same for
all.

Schiller contrasts this beautiful idea of a city-state, which is devoted to the development of its people, with Sparta, where he says, on first view everything looks beautiful, everything seems to function well, but when you look more closely, you realize that everything is sacrificed for the oligarchical elite, and they have the unlimited right to kill their slaves, which were called *helots* at the time. And Schiller said this oligarchical model should be rejected. And we should keep in mind that Benjamin Netanyahu, after the attack on the 7th of October 2023, basically said, "We are the new Spartans. We are the super Sparta."

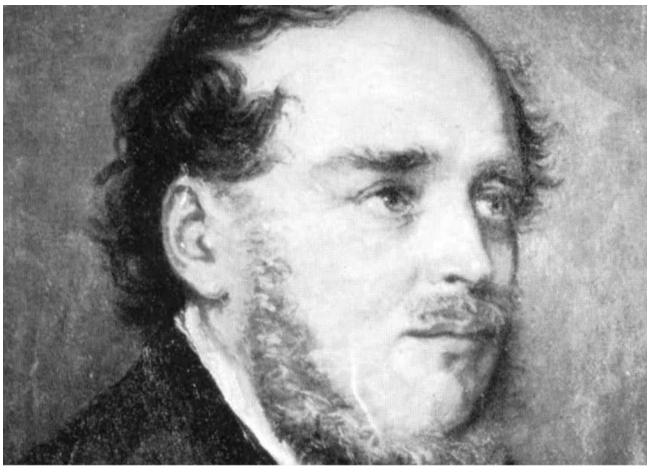
Now until the 15th Century, all forms of government in Europe were oligarchical. That meant that the state only served the privilege of the ruling elite, and only with the arrival of the Italian Renaissance and Louis XI in France, there was for the first time the idea that the common good would be a factor in statehood. The percentage of people participating in urban life was increasing through the role of science and technology. And the first document I have found praising the role of scientific and technological progress as the precondition for the well-being of the people, was a sermon given by the great thinker of the 15th Century, Nicholas of Cusa, in his sermon to The Epiphany Feast, where he stressed the role of science and technology for the well-being of the people. Now, that was an important step in the advancement of knowledge that people realized that the application of science and technology is how you improve the life of people.



Friedrich Schiller discussed two opposing models of ancient Greek society: the laws conceptualized by Solon of Athens and the military soldier-state of Lycurgus's Sparta. Here, an illustration of Solon, whose republican design of government sought to uplift and ennoble his citizens.

But jumping ahead a few centuries, the major foundation of physical economy was provided by Gottfried Wilhelm Leibniz, a universal thinker of the 17th into the 18th Century, who lived from 1648 to 1716. And I want you to read after this discussion today one of the documents, which can be rightly called one of the founding documents of physical economy, which is called "On the Establishment of a Society in Germany for the Promotion of the Arts and Science." In the original Latin, "De Societatis Germanicae pro promovendis artibus et Scientiis instituende ratio," written in 1671.

Leibniz envisioned a centralized society of scholars, like the existing Academy of Science in Paris and the London Academy of Science, to systematically promote science, technology, the arts, practical discoveries, and organized exchange between scholars and institutions. He focused on practical usefulness, rather than academic debates, to promote science as the motor for economic progress, technological innovation, and social improvement, to honor patents, to honor the people who made discoveries, and to create technical schools. He wanted to unite Germany, which at that time was still a



German economist Friedrich List (1789-1846) promoted the principles of the American System of physical economy.

loose assembly of hundreds of different territories, through a supra-regional cooperation, independent of the individual courts, by creating an intellectual unity of scholars.

Leibniz worked for 30 years until this idea was realized in the creation of the Royal Prussian Academy of Sciences, which was founded in 1700 in Berlin under his authorship, and with the help of Frederick I, later King of Prussia. What was absolutely new and breathtaking was that he proposed the unity of all sciences, of all branches of science—natural science, mathematics, technology, language, history, philosophy, art—and that he proposed basically an interdisciplinary cooperation, which was a completely new idea, but obviously is still extremely relevant for the cooperation among the sciences today.

Leibniz can be correctly called the founder of modern physical economy, and he was the main influence triggering the economic breakthroughs by Lyndon LaRouche. He saw scientific innovation as a means for the improvement of the living standard, and insisted that the sciences should not satisfy only curiosity, but be useful for human life, alleviate misery and increase the power of men over nature. He demanded a practice-oriented, problem solving approach in medicine, agriculture, and mining, considering knowledge as a collective good. He said no individual can know everything, but when many people cooperate, the human species can reach almost everything. He criticized useless academic debates and taught that through science, man gains power over nature, promised to him by God—not through violence, but through understanding of its lawfulness.

The American System and LaRouche's Science of Economics

The LaRouche economic method, based on Leibniz and also the American System of economy, in contrast to the English system—this was a major difference also written about a lot by the German economist Friedrich List—is crucial to understand.

The American System of economy is based entirely on the creativity of the individual, that it is only the human ability to again and again make scientific discoveries of new principles of the physical universe, translate that into technologies, and apply these technologies in the productive process. This process increases labor and industrial productivity, raising living standards, longevity, and the population that can be sustained. This contrasts with the English system of free trade, and the idea of buy cheap, sell dear, all while the merchant becomes rich.

That model of the American System is actually what accounts for the incredible Chinese economic miracle, because the Chinese economy is based on innovation, and that needs to be studied, because if China could develop and the young American Republic could develop, everybody can develop. This is why all of you have to become top-notch scientists in economics.

Through his pupils and followers, and the network they created, Leibniz had a major influence on the American System of economy, and also the Declaration of Independence.

Remember that the Declaration's assertion that among our inalienable rights are "Life, Liberty, and the pursuit of Happiness." This concept comes directly from Leibniz, in contrast to the British ideologue John Locke, who had said that, what counts is, life, liberty, and property.

Leibniz stated—and this is the meaning of the Declaration of Independence, as adopted by the American Revolution—that happiness is the right of all people, and it is the happiness of the people which must be the goal of the state. He did not mean merely "feeling good" or "having a happy hour," but the perfect satisfaction of the mind: the total accomplishment of knowledge of the harmonious lawfulness of the world. In Leibniz's idea of "the best of all possible worlds," happiness is attainable through reason and a moral order.

Benjamin Franklin, considered one of the fathers, if not *the* father, of the American Revolution, was a follower of Leibniz and could read German. In his autobiography, he stated that his goal in life was moral perfection and to live a happy and useful life. Franklin was also on the Committee of Five, which drafted the Declaration of Independence, along with Jefferson, John Adams, Sherman, and Livingston. While Jefferson wrote the initial draft, Franklin and Adams made editorial suggestions.

Now, Franklin also promoted and knew Confucius very well. He regarded the Morals of Confucius as absolutely equal to Christianity, and he published in the *Pennsylvania Gazette* in February 1737 a writing called "From the Morals of Confucius," in which he said that the foundation of the empire of reason is laid in the knowledge of the true God and in the practice of universal benevolence. He quoted Confucius, writing:

A wise man seeks not to shine, but to be useful, and esteems no glory equal to that of doing good.

If he wants to govern others, he must first learn to govern himself.

He [who] would direct the world, he wants to do that first at home.

The Great Learning is what to be, ought to be, and the greatest knowledge is to know what one ought to do.

The business of a man is to study Wisdom and to practice Virtue, for by because of these, he becomes like unto Heaven, which produces all things and yet boasts not of its power.

Franklin wanted to show that morality is not only in Christianity but that reason and virtue are universal values for which Confucius was one of the major philosophers. Now, this is important, because

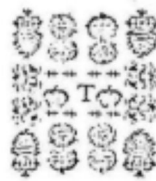
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FROM MARCH 14. TO MARCH 21. 1737, 8.

[Continuation of the Morals of Confucius.]



HERE is nothing that gives a greater Idea of the Virtue of the Ancient Chinese, than what they have Wit and Practis'd in respect of their Law-Suits. They Teach, that Actions ought not to be commended against any one; That Frauds, Severities, and Enmities, which are the general Attendants and Consequences of Law-Suits, were unbecoming Men; That the whole World ought to live in Unity and Concord, and that to this end it behoved every one to use their utmost Endeavours, either to prevent Law-Suits from arising, or to settle them in their Birth, by reconciling the Parties, or inspiring them with the Love of Peace; that is to say by *engaging them to renew and improve their Reason: These are* *Confucius's own Words.*

repen, and which himself also very strongly inculcated. Thus this; *Always behave thy self with the same Prudence and Discretion as you would do, if you were observ'd by Ten Eyes, and pointed at by so many Hands.*

It renders Virtue yet more commendable, and more easily to inspire the Sentiments thereof, the same Disciple demonstrates, That, whatever is honest and advantageous, is allowable; and we are oblig'd to love Virtue, because it includes both these Qualities. That moreover Virtue is an Ornament which establishes, as I may say, the whole Perfection of him that possesses it, his interior and exterior; that to the Mind it communicates inexpressible Beauties and Perfections; that as to the Body, it there produces very sensible Delights; that it affords a certain Physionomy, certain Transports, certain Ways which infinitely please; and as it is the Property of Virtue to be calm the Heart, and keep Peace there, so this Tranquillity and serenity, they do produce a certain Serenity in the Countenance, a certain Joy, and Air of Goodness, Kindness and Reason, which attracts the Heart and Esteem of the whole

In his "From the Morals of Confucius," American Founding Father Benjamin Franklin demonstrates the similarities between his 13 moral virtues, which include Justice, Industry, and Moderation, and Confucius' teachings. Franklin told his readers that Confucius' moral philosophy was "the gate through which it is necessary to pass to arrive at the sublimest wisdom and most perfect."

if we want to overcome the present war danger between the United States and China, it is very useful to point out that the founding father of America was a Confucian scholar, and that if there is a dialogue between President Trump and President Xi Jinping—perhaps in April, during Trump's state visit—this should be a matter of discussion. And if many young people around the world are starting to discuss that, you create an incentive for these two presidents to feel obliged to do so as well.

The Importance of an Aesthetic Education

Now, what is the method of ennobling people, of making a republic work? I want to jump now to what is, in my view, the most advanced conception of how to improve the people of a society. That is the method of aesthetic education. Obviously, all religions of the world encourage their believers to improve themselves, to become better people, to get



Friedrich Schiller (1759-1805), the dramatist, philosopher, and poet of Freedom, is the namesake and inspiration for the international Schiller Institute. Portrait by Anton Graff.

rid of all sins. But if you look at what Schiller described in terms of the aesthetic method of education, I think it is the most advanced idea of how to ennoble people.

Schiller was an early follower, like many Europeans, of the French Revolution, hoping that it would replicate the principles of the American Revolution in Europe. After the Jacobins took over and introduced the Reign of Terror, he thought "a great moment has found a little people," and he wrote the *Aesthetic Letters* to make the point that he was convinced that from then on, any improvement in politics could only occur through the ennoblement of the individual. Only if each person became a better human being could there be an improvement in political life, and that is one of my firmest beliefs. Because if we do not try to become better people, we can all make democratic changes and whatnot, but the result will still be bad. So in the *Aesthetic Letters*, Schiller starts with a description of the present, of the situation of his time, which absolutely still fits the conditions we find today. In the Fifth Letter, he says,

Man paints himself in his actions, and what is the form depicted in the drama of the present time? On the one hand, he is seen running wild, on the other in a state of lethargy; the two extremest stages of human degeneracy, and both seen in one and the same period. In the lower larger masses, coarse, lawless impulses come to view, breaking loose when the bonds of civil order are burst asunder, and hastening with unbridled fury to satisfy their savage instinct. Objective humanity may have had cause to complain of the state; yet subjective man must honor its institutions. Ought he to be blamed because he lost sight of the dignity of human nature, so long as he was concerned in preserving his existence? Can we blame him that he proceeded to separate by the force of gravity, to fasten by the force of cohesion, at a time when there could be no thought of building or raising up? The extinction of the state contains its justification. Society set free, instead of hastening upward into organic life, collapses into its elements. On the other hand, the civilized classes give us the still more repulsive sight of lethargy, and of a depravity of character which is the more revolting because it roots in culture.

—Friedrich Schiller, *Letters Upon The Aesthetic Education of Man*, Letter V

Many philosophers have remarked that when an advanced society collapses, it is more convulsive than if a society is climbing up, even though it may look to be in the same state.

So, Schiller developed an idea that had an absolutely important influence on me in my early school years, because I decided very early that I would devote my life to trying to make people understand that the highest goal for themselves is to become a beautiful soul. Obviously, people spend a lot of time looking at influencers advertising cosmetic products to become more beautiful, to have surgical operations, facelifts, and heart transplants, like certain presidents I don't want to name, but they pay very little attention to the beauty of their soul.

However, I think that is the most important thing you can accomplish.

So then, we should look at the definition Schiller gives to the idea of a beautiful soul. He says we can call it a beautiful soul when moral sentiment has assured itself of all emotions of a person to the degree that it may abandon the guidance of the will to emotions, and never run the danger of being in contra-

diction with its own decision. Hence, a beautiful soul is an individual where the deeds are not properly moral, rather, the entire character is.

It may be urged that every individual man carries, within himself, at least in his adaptation and destination, a purely ideal man. The great problem of his existence is to bring all the incessant changes of his outer life into conformity with the unchanging unity of his ideal. This pure ideal man, which makes itself known more or less clearly in every subject, is represented by the state, which is the objective, so to speak, canonical form in which the manifold differences of the subjects strive to unite. Now these two ways present themselves to the thought, in which the man of time can agree with the man of idea, and there are also two ways in which the state can maintain itself in individuals. One of these ways is when the pure ideal man subdues the empirical man, and the state suppresses the individual, or again when the individual becomes the state, and the man of time is ennobled to the man of idea.

—Friedrich Schiller, *Letters Upon The Aesthetic Education of Man*, Letter IV

Now, this is admittedly difficult language, but essentially what Schiller is saying is that if every human being becomes a beautiful soul, that is, that you educate your emotions to the level of reason, so that whatever reason demands is never contradicted by your emotions, and you blindly can follow what duty commands, because there is a unity between what you want and what is necessary, because freedom and necessity, passion and duty, are the same.

I think that is a very important conception, because it means that everybody can improve their character by will, by aesthetic education. Schiller says further on in the *Aesthetic Letters* and other of his aesthetic writings that one good way of doing it is by involving yourself in the studying of great art, great classical art, in poetry, painting, music, because when you follow these great works of great artists, then for the moment you do that, you become a more noble person.

The idea is that political improvement can only occur through the ennoblement of the people, and the more people do that, the more the state becomes a free state. I think that is a very important idea of the New Paradigm, because we will not be able to

create a new paradigm in the world if people remain heteronomic, hedonistic, if they have bad passions, if they go for all kinds of bad behaviors, drug addiction, pornography, violence, all the things which are rampant in society. We have to get rid of all of this. We have to clean out our computer, so to speak, and become noble souls. And the way to do that is through aesthetic education and, naturally, doing the right thing politically.

Now, Schiller also said that the most important question of his time was the lack of what he called *Empfindungsvermögen*. That's a German word, and it basically means a lack of "empathy." The word in German means a lot more than empathy. It means to have an open heart and open mind, to take in the whole world, to be passionate about the whole world and its fate. He said for that, you have to cultivate love. In the philosophical letters, these other letters, he says:

Love is the most noble phenomena in the world of souls. The all-powerful magnet in the spiritual sphere, the source of devotion, and of the sublimest virtue. Yet love is only the reflection of this single original Power, an attraction of the excellent based upon an instantaneous permutation of individuality and interchange of being. When I hate, I take something from myself. When I love, I become richer by what I love.

—Schiller's *Philosophical Letters*, "Theosophy of Julius"

Therefore, if mankind is to solve the present existential crisis, we need a New Paradigm, and that Paradigm must not be some technical changes in terms of governance, in terms of sovereignty, in terms of relations among nations, but we need a humanist Renaissance. People have to learn to develop an almost tender love for mankind. We have to develop a culture which is the exact opposite of the present dominating notion, "might makes right." Only if we have an aesthetically educated, culturally advanced human species, and we nourish our own creative powers, and become beautiful souls and geniuses, can we accomplish this task.