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## Conference Report

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# Schiller Institute meets in Germany: 'The future determines the present'

by Werner Hartmann

Nearly 500 members and guests of the Schiller Institute from over 30 nations—from eastern and western Europe and Eurasia, Africa, the Middle East, and the United States—attended a conference in Eltville, Germany Dec. 2-3, on the theme, "The Future Determines the Present: 1996, the Year of Decision." Participants included many members of parliament from different nations, advisers to governments, and other responsible officials. Their goal was to master the changes in philosophical and political principles that are required in order for mankind to make the leap into a new era, after the demise of the current world order.

The deliberations were summed up in a "Memorandum to Mankind" (see *Documentation*), drafted on the initiative of the Ukrainian and Russian delegates, and endorsed by the conference as a whole. The statement calls for constructing a community of nations that would reject "balance of power" games and instead promote the optimal economic and cultural development of every nation for the benefit of all humanity.

Lyndon LaRouche, who co-founded the institute with his wife, Helga Zepp-LaRouche, in 1984, opened the conference with a speech on the subject, "We Are at the End of an Era." In a lengthy presentation, LaRouche explained the inevitable collapse of the present economic and financial system, which will occur with great probability before the end of 1996, if not as early as the coming weeks. The decisive factor is the widening of the "scissors" between financial aggregates, monetary aggregates, and production of physical goods. Real production in the world economy has greatly decreased since the 1960s; the amount of money that has been put in circulation by the governments has increased; the amount of worldwide financial titles is growing, as a result of speculation, with a daily turnover of \$3 billion. Since some of the speculative deals have to be financed by withdrawal of money from the physical economy, an endpoint will soon be reached. The abandonment of the International Monetary Fund policy of the last 25 years is obligatory for humanity to survive.

LaRouche recalled that most cultures in the history of humanity failed and disappeared, because they held the majority of the people as slaves or bondsmen. The superiority of western European culture can be seen in the growth of its

population and the increase in life-expectancy as a result of the 15th-century Renaissance.

But the principles of the Renaissance that came out of the educational method of the Oratorians and the success of the first nation-state under Louis XI of France (1461-83), were not fully carried forward. The oligarchical feudal system not only retained control over the international financial system, but was also able to achieve a dominating influence in philosophy and science, through people like Paolo Sarpi and Isaac Newton, and could weaken nation-states by trapping them into working within a "balance of power" policy framework. Today, the center of what remains of the oligarchical system, which still controls world finance as well as oil and raw materials, is the British monarchy. We are now living through the demise of that centuries-old symbiosis of the oligarchical system and the nation-state.

What were the wrong decisions historically, that led to the collapse of the world financial system that we are now facing? LaRouche asked. The wrong path started right after the Second World War, after the death of President Franklin Roosevelt in April 1945. Roosevelt's plan to liberate all colonies, and to cautiously enter into cooperation with the Soviet Union, was blocked. Instead, the Cold War period and the weakening of the nation-states began, with the intention to put a neo-feudal world government in their place.

Today, the world needs to reverse this policy and begin cooperation among sovereign nations, LaRouche said. The leading role must be played by the United States, which was the most powerful enemy of the feudal system since its founding. The community of nations has to uphold the most important right of people and nations, the right to full development of their scientific and cultural potential. Just as the Constitution of the United States is pledged to "promote the general welfare, and secure the blessings of liberty to ourselves and our posterity," so this community must be oriented to the future. Every human being needs to look at his life's work with the same eye that a musician does: "The composer dies, his work lives on." (The transcript of LaRouche's address will appear in our Jan. 1, 1996 issue.)

In the conference's open discussion, LaRouche elaborat-

ed on the historical reasons for the demise of the “half-nation-state, half-oligarchical” civilization, and the kinds of concrete measures that need to be taken to advance the nation-state without the oligarchical parasite, particularly in the realm of economics. In reply to a question from a professor from eastern Europe, LaRouche explained how the world financial system and the big central banks have to be reorganized, in the same way one would reorganize a bankrupt company. The greater portion of the debt has to be cancelled, so that new investment in productive areas—infrastructure, agriculture, housing construction—can follow, supervised by a national bank under government control. This “American System of political economy” of Hamilton, List, Carey, and Lincoln has always worked, wherever it has been applied.

LaRouche emphasized, in reply to questions from guests from several African nations and from Armenia, that there is no “specific solution” for this or that country. Small nations can only hope to achieve peace and economic development, if the power of the oligarchy is broken, and the oligarchical system is replaced by a system of mutual benefit, under the leadership of the United States and President Clinton. That this is possible, is shown by the opposition in the United States to the fascist austerity policy of the “Conservative Revolution.” The counterpart to Gingrich’s “balanced budget” in Europe, the infamous Maastricht criteria, will suffer a defeat, like that of Gingrich in the United States.

### **Corruption in the U.S. Justice Department**

Other speakers on the first day of the conference included three extraordinary fighters for justice: former South Carolina State Sen. Theo Mitchell; Dr. Josef Milosko, who was vice-prime minister in the first post-communist government of Czecho-Slovakia, and is a former resistance fighter; and Italian “Mafia-hunter” Judge Carlo Palermo. Mitchell and Dr. Miklosko participated over Aug. 31-Sept. 1 in hearings by an independent commission investigating gross misconduct by the U.S. Department of Justice, whose proceedings were videotaped by the Schiller Institute, which also published the transcripts (see *EIR*, Oct. 6, 1995). Selections from the videos were shown at the conference.

Mitchell’s speech, on “The Re-Establishment of Justice in the U.S.A.,” exposed the far-reaching corruption in the FBI and the U.S. Department of Justice, as revealed in the systematic persecution of African-American elected officials. Mitchell himself became a victim of this, and was imprisoned for several months in 1994. Other cases of political persecution, which Mitchell and Miklosko discussed, were the case LaRouche, the case of the former Austrian President Kurt Waldheim, and the case of John Demjanjuk, who was extradited to Israel—where he was sentenced to death—by the Office of Special Investigations, the “Nazi-hunter” section of the Justice Department. At the time the OSI sought Demjanjuk’s extradition in 1978, it held proof that he was not the war criminal “Ivan the Terrible,” as

accused. The Israeli Supreme Court reversed his conviction and death sentence in 1993, when this outrage came to light.

But Mitchell also pointed to a positive change taking place in America, as shown by three developments: the independent commission’s hearing on corruption in the government bureaucracy, the Oct. 16 “Million Man March” of over 1 million African-American men; and President Clinton’s successful opposition to the Gingrich budget-slashing policy, with which he already once forced the shutdown of government operations in November.

Judge Palermo, in his speech on “The Relation Between Morality and Economics in Illegal Financial Flows,” described the new order of Mafia activities after 1989, which includes money laundering and collaboration with organized crime in eastern Europe. He condemned the attitude of some Western circles, that the “more economic damage is done by money laundering, than doing nothing.”

At the end of the first day, the conference participants watched a video of a Schiller Institute music seminar conducted by Norbert Brainin in the Slovakian town of Dolna Krupa in September 1995. Brainin, the first violinist of the former Amadeus Quartet, demonstrated in several masterclasses there, the principle of *Motivführung*, or motivic thorough-composition, in Classical composition, in which a whole work is developed out of the germ of an idea, and because of this, it contains nothing random, and has an extraordinary effect as a “unity,” from the first note to the last.

### **The end of the ‘dinosaurs’**

The morning of the second day began with a public rehearsal of the chorus and orchestra of the Schiller Institute, under the direction of Anno Hellenbroich, performing selections from Johann Sebastian Bach’s *St. John Passion*. After that, the founder of the international Schiller Institutes, and its chairman in Germany, Helga Zepp-LaRouche, addressed the question of overcoming the present worldwide crisis through a “community of nations based on natural law.”

“While Leibniz speaks about the best of all possible worlds, the European governments are pursuing, with the Maastricht Treaty, a policy of the worst of all possible worlds,” Helga Zepp-LaRouche began. The European Union treaty prohibits the only possible means to achieve an economic upswing, through government investment in infrastructure, and prescribes instead, a brutal policy of austerity which has led, in France, to an enormous strike wave. The politicians who proceed with this austerity policy are “dinosaurs,” who will be blown away with the end of the present financial system.

The solution, she said, is cooperation among nations, following the principle of Nicolaus of Cusa, according to which the best development of the macrocosm only happens, if all the included microcosms—e.g., all nations of the world—are developing to their utmost. This contradicts the principle of the “balance of power” and the liberal, hedonistic concept of the individual that dominates today. Each person

has to fight to overcome the troubles of other peoples and nations, as he or she fights for his own nation.

Next, Faris Nanic, who heads the Bosnian ruling party in Croatia, provided an analysis of the prospects for Bosnia since the peace agreement in Dayton, Ohio (see text, p. 53).

### Classroom mathematics and 'lazy reason'

Dr. Jonathan Tennenbaum then addressed the topic "Why 'Standard Classroom Mathematics' Makes People Stupid: Paolo Sarpi and the Fraud of the Enlightenment." Tennenbaum described two different kinds of human thought: "lazy reason," as Leibniz called it, in which one tries to explain phenomena on the basis of seemingly fixed assumptions, and on the other hand, the Socratic method, in which the axioms of thought are continuously questioned and superseded. The Venetian monk and chief of secret intelligence in the 16th century, Paolo Sarpi, was the founder of the school of "lazy reason," *par excellence*. This school was taken over by Newton, Locke, and others, and now dominates worldwide; it assumes a linear, three-dimensional space and a one-dimensional time, and tries to reduce all phenomena to simple kinematic reactions among particles, and to algebraic calculations.

Typical for Newton was the assertion that he could explain all physical science without hypotheses. Leibniz already identified that assertion as absurd, because the fundamental assumption of three-dimensional space is itself nothing other than a hypothesis, and has proven itself to be utterly inadequate in physics, where the principle of least action and other "dimensions" operate.

Sarpi's school was scientifically disproven in the 19th century most clearly by Bernhard Riemann, Tennenbaum continued, but the political influence of the oligarchy has nevertheless ensured its worldwide acceptance. With the end of the oligarchical system, there is now the happy chance for a renaissance of the Socratic method.

Elisabeth Hellenbroich also took up the issue of Socratic method in her concluding report to the conference on the work of Plato. Plato fought to save and extend the achievements of the Classical Athens, from the "Persian model." For that purpose, he established an Academy for future statesmen and philosophers, based on human creative thought. Some 2,500 years ago, Plato realized that truth lies beyond our senses. The *Parmenides* dialogue is engaged with this principle of order, the "One" that encompasses the "Many," which was the theme of all the later dialogues of Plato.

Hellenbroich illustrated the concept of "the One and the Many" with two examples: Raphael's painting *The School of Athens*, which depicts thinkers from many different epochs isochronically (at the same time), whose spirit lived on in the Renaissance; and the phenomenon of Classical music, in which the performing musician must have the entire composition in his mind as a unity, which is only revealed to the audience after the last tone has faded away.

In addition to the "Memorandum to Mankind," the con-

ference participants endorsed a message of greeting to the U.S. political prisoners of the LaRouche movement in Virginia, a resolution calling for an end to the Serbian persecution of the Albanian ethnic population in Kosova, and a resolution to the Colombian government, to provide protection for *EIR*'s correspondents and contributors in Colombia, who have received almost daily death threats from the drug mafia for much of this year.

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## Documentation

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### World catastrophe or progress of civilization

*The following "Memorandum to Mankind 1996: World Catastrophe or Progress of Civilization?" was drafted during the conference of the Schiller Institute on Dec. 2-3, 1995 in Eltville, Germany. It was adopted by the attendees representing more than 30 nations: Armenia, Austria, Bosnia-Herzegovina, Bulgaria, Canada, China, Colombia, Croatia, Denmark, Egypt, France, Georgia, Germany, Ghana, Hungary, Iraq, Italy, Jordan, Netherlands, Norway, Poland, Russia, Rwanda, Slovakia, Sweden, Switzerland, Uganda, Ukraine, United States of America, and Zaire.*

The imminent collapse of the international monetary system and the world's physical economy has become a grave reality. The productive forces of society are being crushed, while the cancer of financial speculation continues to spread, threatening to destroy everything it touches. And the parasitic hedonism of the oligarchical ruling minority—acting through the International Monetary Fund, the World Bank, Greenpeace, and other organizations—threatens not only the economy, but human morality as well, as education and science are being replaced by information age surrogates, by the cult of egoism and violence.

Deregulated governments are becoming toys in the deadly games of transnational private banks and raw material corporations. These brainless giants manipulate millions of people through the mass media, first promoting "democracy" with unlimited free trade and then, after looting nations, imposing colonial dictatorships in order to keep their puppets in power.

Due to the efforts of Lyndon LaRouche and the Schiller Institute internationally, many citizens, especially scientists, politicians, and people from the cultural sphere, who are interested in real economic development and the well-being of nation-states, are coming together to form an intellectual force capable of counterposing these ideals to the perspective

of global apocalypse.

We hold that real progress of humanity can be ensured through a new policy of partnership among sovereign nation-states, based on the following principles:

1. Bankruptcy reorganization of existing international financial institutions, and the creation of a new world financial and credit system to revive the productive economy, based on cooperation among sovereign nation-states, as an alternative to the present neo-colonialist looting of the world by the British-centered financial oligarchy.

2. Establishing the exclusive responsibility of governments and central State banks for emission of currency and creation of credit, for regulation of the banking system and for defining priority needs in production and infrastructural development, as an alternative to wild, unrestrained speculation and to the gigantic accumulation of fictitious financial aggregates.

3. The leading role of the State in defining an economic strategy consistent with its obligations to provide social protection for the whole population, as an alternative to liberal "laws of the jungle" which allow only the strongest, and most criminal elements, to survive.

4. Economic competition based on the constitutional equality of property forms, encouragement of those private enterprises proving to be most efficient for public welfare and productivity, but State responsibility for energy, water, basic transport systems, etc., as an alternative to the dictates of private interests and to uncontrolled privatization which damage vital economic and social functions.

5. Stimulating physical productivity of national economies through flexible levers of credit, taxes, and customs duties for the development of domestic industries and infrastructure, and a new system of economic cooperation based upon existing productive and technological specialization and partnership, as an alternative to the free-trade system, which links terms of trade to destructive austerity measures and imposes a division of the world into mining, refining, and consuming countries.

6. Introducing a diversified system of land use, respecting the priority of existing State interests in land policy, while supporting efficient private farms, as an alternative to latifundist policies which regard land as a simple object of speculation or a battlefield for rival transnational corporations.

7. Large-scale investment in world infrastructure projects (transport, energy, communications) that will change the world in accordance with the human right to development, in such a way as to ensure the qualitative growth of consumption per capita, per household, and per square kilometer, as an alternative to U.N. policies of population control and environmentalist neo-Malthusianism.

8. Promoting State support for fundamental science and advanced technologies, encouraging new international scientific cooperation, as, for example, launching new joint space projects, as an alternative to the current "brain drain" of

scientists and budget austerity.

9. Establishing a new system of public education and culture based upon the heritage of national and world classic culture, as an alternative to counterculture and to "soap opera" mass culture that promote immorality, irresponsibility, and violence.

10. Cooperation among the great monotheistic religions for the sake of strengthening human morality, world peace and development; active participation of national and religious minorities in the economic, cultural and political life of nation-states, as an alternative to pagan cults, mysticism, fanatical ethnicism, and separatist terrorism run by deployed experts of the financial oligarchy.

The preconditions for this new policy of partnership and mutual respect are democratic parliamentarism, defense of the inalienable rights of man, and the assumption of responsibility by governments to strengthen their national economies and to guarantee a decent living standard for their people. A true community of interest should be the basis for the new global cooperation, and for this community of interest a knowable criterion exists: the mutual benefits and future well-being of all mankind that will result from this new type of cooperation.

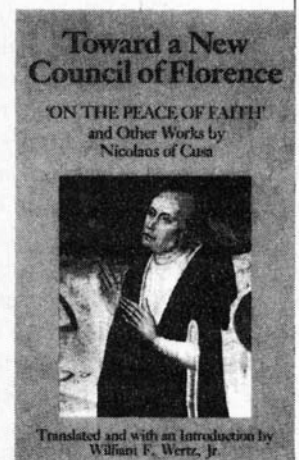
We, therefore, appeal to all nations of the world to unite around these principles in order to prevent global catastrophe.

## Toward a New Council of Florence

'On the Peace of Faith' and Other Works by Nicolaus of Cusa

The Schiller Institute has just released this new book of translations of seminal writings of the 15th-century Roman Catholic Cardinal Nicolaus of Cusa, who, through his work and writings, contributed more than anyone else to the launching of the European Golden Renaissance. The title of the book, *Toward a New Council of Florence*, expresses our purpose in publishing it: to spark a new Renaissance today.

- 12 works published for the first time in English
- New translations of 3 important works



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