

if you have a man for whom reason and emotion are in conflict—and, according to Kant, if you want to be moral, you have to tell your emotions to shut up, and basically suppress them, and “do your duty,” since you don’t want this behavior to be done to you, the way you do it to others—Schiller said: This is awful, this guy Kant must have had a terrible childhood, for him to come up with such ideas. He’s writing only for the slaves, and not for us, the beautiful souls. Because, it should be possible to develop your emotions, in the same way, so that you can trust them implicitly.

What you heard yesterday in the beautiful recitation, the Good Samaritan from *Kallias*—the fifth person, who blindly follows his instincts, because he has educated his

emotions in such a way, that he can blindly trust them—that is a beautiful soul.

Beauty and Truth

That beauty and truth, indeed, are absolutely crucial, not only has Lyn mentioned many times, but the other leading thinker of our time, the Pope, has written, in a message last year, to Rimini, the following:

In our world, often, the thinking, that truth is outside the world of art, exists. Beauty would only concern the feeling, and would just be a sweet fruit, in front of eternal laws, which govern the world. But, is it really so? Nature, things, human beings, can truly astound us through their beauty. How can

The Mission of the Schiller Institute

The last time you had millions of people in the streets in Europe, was actually in the early 1980’s, when the Russian SS-20 and the American Pershing II missiles had reduced the warning time of a potential world war to six minutes. One missile by accident, and you would have had World War III. Helmut Schmidt, the German Chancellor, warned: “We are on the verge of World War III.” This was when the Europeans had a first taste of what the Utopian military faction in the United States is. I know that the Schmidt government was totally terrified about Brzezinski during the period of the Carter Administration.

This was when Lyn reacted to the war danger, with his beautiful proposal of Mutually Assured Survival, as an alternative to the Mutually Assured Destruction doctrine of NATO. This conception became, on March 23, 1983, official U.S. policy for a short period of time.

This was the period when the idea to have an effort like the Schiller Institute, was born. I was travelling in Germany, and there was a growing anti-Americanism in Germany. And, when I travelled in the United States, there was a growing anti-German, anti-European tendency, in the United States.

I had the idea that that was potentially very dangerous. And that, therefore, you needed an institute to put foreign policy on a completely different level: That the relationship between Germany and the United States should not be, that German history is reduced to twelve years of Nazi nightmare; but that you talk to Germany as the country from which Nicolaus of Cusa, Leibniz, Schiller, and Beethoven came. And, that when you talk to the United States, you’re not talking about

the country which committed atrocities in Vietnam, Korea, Hiroshima, and Panama, but you are talking to an America of the American Revolution, which, actually, the best of European traditions went into.

Everyone should read the recent issue of *Fidelio* [Spring 2003], where this connection, of the best influences of European civilization, “Old Europe,” which made the United States, are documented. But, if you talk about Lincoln and Franklin D. Roosevelt, Kennedy and Martin Luther King, the same idea obviously goes for other nations: When you want to have positive foreign relations, you don’t pick and say, “This is your worst moment.” Instead, you think, what was the period in which your nation contributed something to universal history.

So, it immediately became clear that the Schiller Institute was intended not only to improve German-American relations, but European-American relations—and also, especially, relations with the entire developing sector.

I was looking for founding principles for the new Institute. And I read all possible international documents, and I came to the conclusion that the American Declaration of Independence was actually the most beautiful document, which anyone could give himself as a principle. And by changing only five, six words—where it says, “the American colony,” I say, “every country”; where it says, “the British occupying colonial power,” I say, “the international oligarchical institutions”—I made it applicable to the entire world. So, that which is the American Constitution and American Declaration of Independence, can actually be the basis for the entire world.

—HZL