
II. The Infinite Mind of Man

‘Reconcile the total world! Seek above the stars unfurled!’

by Will Wertz

Will Wertz, President of the Schiller Institute, delivered the following remarks to celebrations of Friedrich Schiller’s birthday on November 12, 2016. Wertz, a long time leading collaborator of Lyndon and Helga LaRouche, is the translator and editor of four volumes of Schiller’s works into English.

Hello, my name is Will Wertz. I have the privilege of being the President of the Schiller Institute, which was founded by Helga Zepp-LaRouche back in 1984. I think we all owe a debt of gratitude to Helga for having introduced us to Friedrich Schiller and for having founded the Schiller Institute, which has increasingly, over the last decades, played a crucial role internationally in the efforts to create a new, just world economic order.

What I want to do today is to indicate the significance of Friedrich Schiller to the world as we face it. One of the most important things that Schiller developed was the need to educate man’s emotions. He came to the conclusion that that was necessary following the French Revolution, where a great moment found a small-minded people who were easily manipulated, and instead of enjoying political freedom following the American Revolution, the French Revolution led to a massive catastrophe. The liberation of Europe from the oligarchy at that time did not occur.

We Cannot Be Mere Earthlings

One of the things that Friedrich Schiller writes in his *Letters on the Aesthetical Education of Man*, is that one

should give the direction to the world of the good. He argues that although we live in our century, we should not be the creatures of our century; that what we need to give to humanity is what humanity needs, not what humanity praises. I think this is particularly appropriate to the circumstances we face today, in which there is an opportunity to shape the future, but it is an opportunity which we must seize very rapidly. The only way we can seize the future is by operating on a much higher plane than most people do, and, specifically what I would

suggest, and this is based upon comments by Lyndon LaRouche on Wednesday and then also Thursday, is that, just as Schiller said, we have to live in our century but not be its creature, and give mankind what he needs, not what he praises. Similarly, even though we live on this planet, earth, we cannot be mere earthlings, that we have to locate our identity in terms of man’s actual mission, and we have to organize humanity to recognize that mission and what true humanity represents.

That means, very concretely, that you have to place yourself

outside of the earth. You have to, in a certain sense, locate yourself on the moon, or, in the short term, in the International Space Station, and that is the way you have to look at what is required on earth. This is what Krafft Ehrlicke argued in his writings on the extraterrestrial imperative. Similarly, what we have to do is move forward on a global basis to put together a new world economic order. The Russians, the Chinese, the Indians, the other BRICS nations have taken the initiative in this respect, but we have a world which is divided,



Friedrich Schiller, by Louis Ammy Blanc, 1861

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with the trans-Atlantic region which is completely bankrupt, and it is absolutely necessary that we bring the United States into that geometry, economically. That is a big task, and it is one that can only be realized to the extent that throughout the world, people master the economic ideas of Alexander Hamilton and of Lyndon LaRouche's Four Laws.

There is a poem by Schiller, a very famous poem set to music by Beethoven, the Ode to Joy, set to music by Beethoven in the Ninth Symphony, in terms of this idea of placing oneself in the universe, which is what mankind's mission is, to master the universe. What Schiller does in all of his refrains is to place man in that position. For instance, "Brothers, o'er the stars unfurled, God doth judge as we have settled," or, further, "o'er the tent of stars unfurled, God rewards you from the heavens." That is the location, the placement which we must have if we are to address the needs of humanity at this point, and to ensure that the possibility of avoiding the destruction of humanity through thermonuclear war is fully realized, because, as Lyndon LaRouche has emphasized, as long as the financial conditions which have led the world to the point of war have not been resolved, then that war potential will continue to surface.

The Good Samaritan

Now, what I would like to do is point to a few of the most critical features of what Schiller elaborated. First of all, what he emphasized is that it is through beauty that man proceeds to freedom. You cannot have freedom unless, in fact, you have really created beautiful souls among humanity, which are characterized by the emotion of agape, which is Greek for love. That is the fundamental emotion, as Lyndon LaRouche has often called it, which is required. In many of Schiller's works, he deals with this fundamental issue and he says that if you actually operate from the standpoint of love, agape, love for the truth, love for humanity, you have entered into what he calls the joyous realm of play, of creative play, which is the actual nature of man.

In the Kallias letters, he discusses this in terms of his own version of the Good Samaritan parable from the Bible. He gives five examples of individuals who respond to a man who is wounded on the side of street. Only the fifth actually helps the individual without having a debate in his own mind as to whether he should do it. Many of the others, among other things, thought in terms of being paid for helping the person, and, what was in it for them. What Schiller argues is that the moral beauty arises only when duty has become nature to

man. That is, you do your duty with joy, because your actual emotions are characterized by agape, by love.

In one of Schiller's writings, the Philosophical Letters, he writes, "When I hate, so I take something from myself; when I love, so become I so much the richer by what I love. Forgiveness is the recovery of an alienated property; hatred of man a prolonged suicide; egoism the highest poverty of a created being." He goes on to look at this from the standpoint of different conceptions of society. He writes, "Egoism and love separate mankind into two highly dissimilar races, whose boundaries never flow into one another. Egoism erects its center in itself; love plants it outside of itself, in the axis of the eternal whole. Love aims at unity; egoism is solitude. Love is the co-governing citizen of a blossoming free state; egoism a despot in a ravaged creation. Egoism sows for gratitude; love for ingratitude. Love gives; egoism lends."

Cancel the Debt

In other works of Schiller he develops the same concept. For instance, in the Legislation of Solon and Lycurgus, one of the first things that Solon did, when he became the leader of Athens—and replaced Draco, from whose name we derive the word draconian—one of the first things he did was to eliminate, to cancel the debt. What he did, as Schiller writes, "whereby all debts were annulled, and it was forbidden at the same time that in the future anyone be permitted to borrow on his own person." And you think of what is required in the trans-Atlantic sector at this point, which is full scale bankruptcy reorganization in which the debts are actually cancelled, just as Solon did previously. The alternative to that, as Schiller said, was the society in Sparta, which was based completely on slavery. Those are the alternatives which we still face to this day.

In On Universal History, one of Schiller's lectures he gave when he was a history professor, he writes the following. He distinguishes between the philosophical mind and the bread-fed scholar, the person who is just a careerist, just wants money. He talks about the philosophical mind: "He has always loved truth more than his system, and he will gladly exchange the old, insufficient form for a new one, more beautiful. Indeed, if no blow from the outside shatters his edifice of ideas, he himself will be the first to tear it apart, discontented, to re-establish it more perfected."

Discard the Failed System

That is love of truth; that is love of humanity: to throw away your previous beliefs and replace them

with the truth on behalf of humanity, which is often something people are called upon to do at great moments in history, when failed systems must be discarded, failed systems of belief. That is the kind of moment we are in right now. In the French Revolution people did not discard the old system, and they faced their own destruction. That is the kind of situation we face today in the United States and throughout the world.

In one of his writings, called “The Artists,” Schiller writes that this responsibility is really on the shoulders of the artist, and by implication we are all artists, because we all are in the image of the Composer of the universe. It applies not just to the person who identifies himself as an artist in a limited sense, but to all human beings. We should all function as artists, in terms of creating a more beautiful universe. What he says there is, “The dignity of man into your hands is given. Its keeper be. It sinks with you; with you it will be risen.” That is an awesome sense of responsibility which every one of us must internalize and make one’s own.

Hope

What I think I’ll do is end with the following: we went through an election eight years ago which was all about hope and change, we were led to believe. But there is a real hope and there is a real basis for change. It’s just that you have to actually develop your mind to understand what that is, so that you are not manipulated and made a fool. One of Schiller’s most important poems is the poem, Hope, which ends with the following stanza:

It is no empty fawning deceit,
 Begot in the brain of a jester.
 Proclaimed aloud in the heart is it,
 “We are born for that which is better.”
 And what the innermost voice conveys,
 The hoping spirit ne’er that betrays.

And I would maintain that that hope is based upon creating an aesthetical state of mind, freeing oneself from prejudices, freeing oneself from the conditions



Statue of Friedrich Schiller, by Bertel Thorvaldsen, 1835

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which otherwise condition the way you react, the way you behave; and rising to a level of creative play, in which you locate, you place your identity in the universe. I would say that that is precisely what Lyndon and Helga LaRouche have emphasized over the decades and most recently in the last couple of days. That is the challenge for all of us; that is the challenge we have as we celebrate the 257th birthday of Friedrich Schiller. Also this weekend is the birthday of Sun Yat Sen, an individual who was very much influenced by the American Revolution.

In the “Wilhelm Tell” play—and I understand that at least in Texas there will be scenes performed from that—the play ends with one of the characters, I think it is Rudenz, saying in the final line of the play, “and I proclaim that all my serfs are free.” That play was written in 1805. It was written really in support of the American Revolution, because in it you have the famous Rütli Oath, and you have the speech in which is said, “No! There is a limit to the tyrant’s power, and we have to reach up into the stars and seize our inalienable rights.” That is the perspective we have to have today.

Freedom To Go Beyond Planet Earth

On November 24, 1984 the Schiller Institute adopted the Declaration of the Unalienable Rights of Man, based on the Declaration of Independence, rewritten to include all humanity. What Schiller did in 1805 was to support the American Revolution, but at the same time to anticipate the need for the Emancipation Proclamation by Lincoln. I would say today he anticipated the Four Freedoms of Roosevelt, and the need, as expressed by Krafft Ehrlicke, for man to have the freedom to go beyond the planet earth and realize his true humanity.

Again, I would like to express my personal gratitude to Helga Zepp-LaRouche for having introduced me, and our organization, and through that, people throughout America and elsewhere throughout the world, to Friedrich Schiller. I count him among one of my best friends, and I hope you do too. So, with that, again, I give you greetings in your celebrations of Schiller’s Birthday.