

Schiller Institute fêtes third birthday

The Schiller Institute, founded in Virginia (United States) in May 1984, and in June of that year in West Germany, was named for the great poet of freedom, Friedrich Schiller, whose ideas are key to revitalizing the German-American alliance on behalf of the classical values of the West.

At a recent meeting in Stromberg, West Germany, celebrating the Institute's third anniversary, founder and chairman Helga Zepp-LaRouche reviewed the group's achievements. Starting out with a tiny staff of committed founding members, the Institute is now active in more than 70 countries and has gained considerable influence in the economic, political, cultural-social, and religious debate worldwide.

- On July 4, 1984, delegates from some 60 nations of the West attended the First International Conference in Arlington, Virginia.

- At the second conference in Wiesbaden, September 1984, one hundred Americans marched in as a "Benjamin Franklin Brigade."

- In November 1984 the Institute formulated the new Declaration of the Inalienable Rights of Man, and organized a 10,000-strong March on Washington on Martin Luther King Day on Jan. 15, 1985, addressed by America's foremost black Democrat, the late Hulan Jack, former

Manhattan (New York) Borough President, and Amelia Boynton Robinson, a leader with Dr. King of the 1963 civil rights march on Selma, Alabama.

- The organization's November 1984 celebrations of the 225th birthday of Friedrich Schiller, organized in 40 cities around the world, featured poetry recitations by school-age youth.

- The Schiller Institute Ibero-American Trade Union Commission was formed and met in September 1985 with Peru's new President, Alan García.

- The Institute's Krafft Ehrlicke Memorial Conference in May 1985 honored the German rocket scientist and Schiller Institute member, who along with Wernher von Braun, provided a guiding hand in America's "reach for the stars" during the 1960s.

- The Schiller Institute's St. Augustine Conference in Rome, on Nov. 1-3, 1985, set the stage for the Vatican's Extraordinary Synod a few weeks later, where the Pope and Cardinal Ratzinger asserted the inseparability of economics and morality.

- The April 1987 Lima (Peru) conference honored the 20th anniversary of Pope Paul VI's encyclical on economic development, *Populorum Progressio*.

- An international Schiller Institute Agriculture Commission was founded early in 1987 at a conference in West Germany.

- The Institute has published numerous books, among them *The Hitler Book*, *Defend the Atlantic Alliance*, *Colonize Space! St. Augustine, Father of European and African Civilization*, and an anthology of works by Schiller in English.

produced, among other things, the conception of the temple on a circular groundplan that was later developed by Leonardo da Vinci, Bramante, and Raphael.

The art, the iconography ("the stones") are an integral part of the Cyrillic-Methodian work and influence: Professor Veselý's book, in fact, opens, after the introduction consisting of the encyclical *Slavorum Apostoli*, with the chapter, "The meaning of the sacred and the beautiful according to the letter *Egregiae Virtutis* and the encyclical *Slavorum Apostoli*." The two apostles moved along the lines of a unified conception of faith, culture, and art, of an "anti-Darwinian" philosophy of man in which man "is born the man-artist" *ab origo*. Professor Veselý, a highly respected archeologist, states that "the myth of Neanderthal man is crumbling," and the theory is being affirmed according to which prehistoric man produced "sacred art which, together with words and music, was a means of communication, a message." Understanding profoundly this typically classical Socratic, Platon-

ic, Pauline conception, the two apostles set up the mission to the Slavs according the model of "inculturation" as the Pope puts it, precisely in their tradition, which they developed and ennobled. It was this tradition that Byzantium opposed, persecuting the two brothers and their followers and, with the proto-Khomeinist movement of iconoclasm, destroying Macedonian-Moravian art.

But Byzantium was not the only center of opposition to the work of Cyril and Methodius: Gregory VII, born Hildebrand, ordered the abolition of the Slavic liturgy in the 11th century, closed the Cyrillic-Methodian monasteries, and declared Methodius a heretic. A pillar of the Roman imperial legacy in the Catholic hierarchy, Gregory VII was to be the harbinger of that Europe from the Atlantic to the Urals, that "common homeland" under the aegis of a new Roman empire, that is today's "Moscow, the Third Rome."

This brings us to the "theme of themes" of the book, once again, the Moravia so dear to Father Veselý. He documents