

The Spirit of the New Silk Road

by William Ferguson

Nov. 18—Our program today has been intended to demonstrate the principles upon which Helga Zepp-LaRouche founded the Schiller Institute:

That relations among nations must be based on the highest shared ideals of all mankind, as embodied in the greatest exemplars of each nation, each culture, for the pursuit of “the common aims of Mankind”:

- That these highest ideals are based on the noblest image of Man, that each individual is born with a creative potential, in the image of the Creator of the universe, and that the most important purpose of statecraft, of government, is to develop the creative powers and the character of the citizens, to the highest level possible;

- That the indispensable means by which this is achieved is through Art—music, poetry, drama, painting, sculpture, etc., expressed in different ways by different cultures;

- That we are called to be both patriots of our respective nations, as well as world citizens, that not only

is there no contradiction between the two ideas, but that in fact it is necessary to be both, that there is nothing that is beneficial to one’s particular nation that is not also a benefit to all of Mankind, and vice-versa.

These are the ideas and motivations that led Mrs. LaRouche to establish the Schiller Institute.

In the West, these are the ideas of, among others, Socrates, Plato, Moses, St. Augustine, Cusa, Kepler, Leibniz, Benjamin Franklin, Abraham Lincoln, and my friend and collaborator, Lyndon LaRouche.

In his 1988 autobiography, *The Power of Reason*, Mr. LaRouche recounts his experiences as an enlisted American soldier in India in 1945-1946, how he was approached by a group of poor, unskilled laborers (“coolies”) in Calcutta, whose spokesman asked him, if the United States would export textile machinery to India, once India had gained its independence. He told them that he was only an unimportant soldier, but that he believed that America should do so. They were pleased with his response. He later emphasized that this



Lyndon LaRouche, 1988, making a national TV broadcast.

idea, that it is in the interest of the United States to promote the development of poorer nations, such as India then, became central to all of his intellectual, cultural, and political activities ever since. This life-long commitment has led to him becoming for the last five decades the leading figure globally promoting the idea of a Just New World Economic Order. This fact of his leadership is confirmed by those who have collaborated with him for this cause, and of course by those who have opposed it.

In an [interview](#) with *China Daily* a few months ago, Mrs. LaRouche describes how, as a young journalist in 1971, she traveled to several countries in Africa and Asia. She was shocked by the extreme poverty that she witnessed in Africa. She spent several months in China, this during the time of the Cultural Revolution. The economic conditions were poor. She describes the Chinese people that she met as “kind, but not very happy.”

She said in the interview, “I came back with the absolute conviction that the world had to change, had to be improved.” This drove her to seek an economic “theory to fix the problem that haunted her.” This led to her joining LaRouche’s movement and eventually, of course, becoming his leading collaborator.

In 1988, in a nationally televised Presidential campaign broadcast, “The Winter of Our Discontent,” Mr. LaRouche forecast the reunification of Germany, and proposed that this be the beginning of an economic re-

construction of Eastern Europe. In 1989, as this began to happen, as the Berlin Wall came down, Mr. and Mrs. LaRouche saw this as a golden opportunity to create this Just World Economic Order, through the development of the Paris-Berlin-Vienna Productive Triangle, and later the Eurasian Land-Bridge, with high speed East-West railroad development corridors. But instead of implementing the LaRouches’ vision of rapid economic reconstruction and development, we have had since 1989, facilitated by Mr. LaRouche’s imprisonment:

- The invasion of Panama;
- IMF shock therapy, which almost completely destroyed the economies of the former Soviet Union (the average male life expectancy was reduced to 57 years in the 1990s);
- The European Union, and the end of national sovereignty in Europe;
- Iraq Wars I and II;
- Genocidal wars in Congo, Rwanda, Burundi;
- Genocide in the former Yugoslavia (In 1984 in Sarajevo, they held the Winter Olympics, celebrating sports and brotherhood—ten years later, there were concentration camps and mass executions of thousands);
- The rise of Al-Qaeda and ISIS, the Sept. 11 attacks, the Afghanistan War;
- The destruction of Libya and the near destruction of Syria.

The only nation which responded positively to the idea of the development of the Eurasian Land-Bridge, was China.

In 1996, Helga Zepp-LaRouche returned to China for the first time. She was the leading western representative at the “International Symposium on Economic Development of the Regions Along the Euro-Asia Continental Bridge,” also known as “the New Silk Road.” And since then, Mrs. LaRouche has become known as “the Silk Road Lady.”

Since about 1989, China has:

- Proceeded to build the New Silk Road;
- Raised 700 million Chinese out of poverty;
- Recently invested \$560 billion equivalent of economic infrastructure in other countries, and even paid \$100 billion in taxes in those countries in order to do it. It has invested in and built rail projects, ports, power



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Helga Zepp-LaRouche, 1996, in China.

plants. For example, you can watch videos about the new railway it has built in Kenya, 300 miles long from Mombasa to Nairobi, 30 modern train stations, tens of thousands of jobs for Kenyans (the last railroad was built there a hundred years ago, by the British, and it was not for the benefit of the Kenyan people);

- And China has been responsible for 35% of the world's total annual economic growth.

Contrast this to the United States, where we have:

- 90 million people unemployed;
- An opioid epidemic killing thousands, a national health emergency;
- Since the 2008 financial crisis, the 20 or so largest Western banks, the “too big to fail banks,” which caused the crisis in the first place, were bailed out, and now they are 40% bigger!
- Wars, in Panama, Iraq I, Iraq II, Afghanistan, Libya, Syria.

Under Xi Jinping, China has meanwhile implemented the policies that the Schiller Institute has fought for, for over 30 years. But China did not do it because of us. Rather, the impulse has come from their own Chinese, Confucian cultural principles.

In 2013, the idea which blossomed into the Belt and Road Initiative (BRI) was first put forth by Xi in Kazakhstan, to build a “Community of a Shared Future for Mankind” based on the principles of non-conflict, non-confrontation, mutual respect, and win-win cooperation.

At the 19th Congress of the Communist Party of China, Xi stated the goal for China to eliminate poverty by the year 2020, to achieve full modernization by

2050, and to become a “moderately prosperous society.” That concept of a “moderately prosperous society” is a 3,000-year-old idea that is found in the Confucian Classic of Poetry.

Xi Jinping has emphasized the idea of “the China Dream.” I will now read to you an excerpt of a speech he gave in Seattle in 2015, about how he sees this:

“Ladies and gentlemen, dear friends. Since the founding of the People’s Republic, especially since the beginning of reform and opening up, China has set out on an extraordinary journey. The Chinese of my generation have had some first-hand experience.

Toward the end of the 1960s, when I was in my teens, I was sent from Beijing to work as a peasant in a small village, where I spent seven years. At that time, the villagers and I lived in earth caves and slept on earth beds. Life was very hard. There was no meat in our diet for months. I knew what the villagers wanted the most. Later, I became the village’s party secretary and began to lead the villagers in production. One thing I wished most at the time was to make it possible for the villagers to eat meat to their heart’s content. But it was very difficult for such a wish to come true in those years.

“At the spring festival earlier this year, I returned to the village. It was a different place now. I saw black top roads. Now living in houses with bricks and tiles, the villagers had Internet access. Elderly folks had basic old-age care, and all villagers had medical care coverage. Children were in school. Of course, meat was readily available. This made me keenly aware that the Chinese dream is, after all, a dream of the people. We can fulfill the Chinese dream only when we link it with our people’s yearning for a better life.

“What has happened in [my village] is but a microcosm of the progress China has made through reform and opening up. In a little more than three decades, we have turned China into the world’s second-largest economy, lifted 1.3 billion people from a life of chronic shortage, and brought them initial prosperity and unprecedented rights and dignity.

“This is not only a great change in the lives of the Chinese people, but also a huge step forward in human civilization, and China’s major contribution to world peace and development.”

China has developed and advanced, in its own way, based on its own Chinese Confucian culture. We must do that here, in our own way, based on the highest ideas of our culture, on the ideas of Friedrich Schiller, based on the ideas of the Founding Fathers, of the American Revolution. They have done it their way, we will do it our way, but we can and must do it together.

The meeting of President Trump and President Xi in Beijing last week shows the great potential for cooperation, for the United States to join the New Silk Road. All of the speeches by President Trump and President Xi have indicated that they are developing a warm cooperative and personal relationship. President Trump said that \$300 billion dollars of economic deals were signed, and that soon it could be up to three times that, \$1 trillion. Of course, we know that the United States needs something more like \$8 trillion investment in its infrastructure, but this is a great start.

These deals include \$83 billion in West Virginia for, among other projects, petrochemical power plants, which amount is expected to create 12,000 jobs there. I believe there will be investment and projects in 12 states total. And General Electric will be involved in

building petrochemical energy infrastructure in other Belt and Road countries; Westinghouse will be building six nuclear power plants in China.

But more important than the practical aspects, are the cultural and personal aspects of this collaboration. The Chinese hosted Trump in an unprecedented “state visit plus.” They shut down the Forbidden City and gave Trump and First Lady Melania Trump an exclusive all-day lesson in 5,000 years of Chinese culture there. They were treated to portions of three Chinese operas, in an opera house that had not been used for a hundred years. They toured a museum where ancient artifacts are being restored. And they were greeted by a bevy of Beijing school children who sang to them. The Trumps presented Xi and his wife, Peng Liyuan, with a video greeting from Trump’s granddaughter Arabella Kushner, reciting and singing Chinese poetry. So there is great cause for optimism.

In closing, I would like to go back to Schiller. [Reads the poem, “Hoffnung,” below.]

And this is the [message from President Trump’s granddaughter](#) to Grandfather Xi. So as you can see, there is great cause for hope, for the future. Thank you!

Hoffnung

Es reden und träumen die Menschen viel
von bessern künftigen Tagen;
nach einem glücklichen, goldenen Ziel
sieht man sie rennen und jagen.
Die Welt wird alt und wird wieder jung,
doch der Mensch hofft immer Verbesserung.
Die Hoffnung führt ihn ins Leben ein,
sie umflattert den fröhlichen Knaben,
den Jüngling locket ihr Zauberschein,
sie wird mit dem Greis nicht begraben;
denn beschließt er im Grabe den müden Lauf,
noch am Grabe pflanzt er—die Hoffnung auf.
Es ist kein leerer, schmeichelnder Wahn,
erzeugt im Gehirne des Toren,
im Herzen kündet es laut sich an:
zu was Besserm sind wir geboren.
Und was die innere Stimme spricht,
das täuscht die hoffende Seele nicht.

Hope

All people discuss it and dream on end
Of better days that are coming,
After a golden and prosperous end
They are seen chasing and running;
The world grows old and grows young in turn,
Yet doth man for betterment hope eterne.
'Tis hope delivers him into life,
Round the frolicsome boy doth it flutter,
The youth is lured by its magic rife,
It won't be interred with the elder;
Though he ends in the coffin his weary lope,
Yet upon that coffin he plants—his hope.
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.

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