

## THE ROOTS OF THE NEW SILK ROAD

# Leibniz, Sun Yat Sen, The LaRouches, and Xi Jinping

*The following article is adapted from a speech given by Michael Billington at the June 17 [Schiller Institute](#) Conference in Detroit. The presentation was titled, “Bringing the New Silk Road to Michigan.”*

Helga Zepp-LaRouche has often referred to the two paradigms facing mankind today. In the West we face the largest financial bubble in history; the breakdown of basic infrastructure; a post-industrial collapse of industry, jobs, and wages; perpetual colonial-style warfare; and a societal decay characterized by the greatest drug epidemic in modern history. But, emerging from the East, we have what Helga describes very powerfully as the New Silk Road, a global boom in infrastructure-based development, which has lifted hundreds of millions of people out of poverty, generated an unprecedented increase in the productivity of labor, and given hope to nations and peoples who had nearly given up.

What I wish to do today, is to show:

- the historic connection between Europe and Asia in the development of the New Silk Road over several hundred years,
- the American System—the Hamiltonian system of our Founding Fathers, and
- the best aspects of America historically.

On the strategic side, currently, I want to show that most of the New Silk Road came together under China’s initiative *but always in collaboration with Russia*. This connection between China and Russia is crucial. If we can bring the United States into that alliance then we can end the British division of the world into East versus West: “East is East and West is West, and never the twain shall meet,” as British imperialist Rudyard Kipling liked to say. Well, we think they can meet, and



*Mike Billington*

must meet, in order to bring about a truly human world for mankind.

The New Silk Road process, called the Belt and Road Initiative (BRI), was launched in 1996 at a conference in Beijing called the “International Symposium on Economic Development of the Regions along the New Euro-Asia Continental Bridge,” organized in part by Helga, whose speech at that conference was titled, “Building the Silk Road Land-Bridge: The Basis for the Mutual Security Inter-

ests of Asia and Europe.” China began building the rail links through their western provinces, but the process was stalled by the so-called Asian financial crisis in 1997-98, which was brought on by speculative looting by western hedge funds of the George Soros variety, and which Lyndon LaRouche identified as the first crack in the global financial system.

Therefore, in 2001 China and Russia formed the Shanghai Cooperation Organization (SCO), with four of the Central Asia nations: Kyrgyzstan, Tajikistan, Uzbekistan, and Kazakhstan. This was largely strategic, to deal with the terrorist and separatist dangers in the region, and the drug trafficking which fed it. This of course was 2001, the year of the attack on the United States by the Al-Qaida networks based in Afghanistan. The whole region was being infested with Saudi Wahhabi terrorist networks. The Chinese, the Russians, and the Central Asian nations came together to say, “We’ve got to stop this terrorism in our region, or there will never be any progress.”

Then there was the founding of the New Silk Road Economic Belt, and the 21st-Century Maritime Silk Road: the One Road One Belt initiative, launched by Chinese President Xi Jinping in 2013. The following year, 2014, Russian President Putin put together the Eurasian Economic Union (EAEU): This was Russia,

Belarus, and Kazakhstan; Armenia and Kyrgyzstan joined later. These institutions, along with the ten South-east Asian nations of ASEAN, are now all coming together. They have all jointly come to the conclusion that they must create a new paradigm for mankind, starting with their own Eurasian continent.

Of course the BRICS nations were a part of that. The BRICS institution was formed by Russia, China, and India linking up with South Africa and Brazil, the two largest countries in Africa and South America, respectively. This reflects Helga's idea of extending the New Silk Road to the whole world, by bringing in South America and Africa. This led to our production in 2014 of the [EIR Special Report](#), *The New Silk Road Becomes the World Land-Bridge*.

That's the paradigm Lyndon and Helga LaRouche represent, and what we have been fighting for.

## Leibniz

I want to review the history of how this Silk Road idea came about. Helga's presence in Beijing in 2006, and at the Belt and Road Forum in Beijing this year, did not come out of nowhere. This has been at least a three hundred year process.

I will start with Gottfried Leibniz. This slide shows Leibniz, with Peter the Great, and the great Manchu Emperor of China, Kangxi, in the 17th and 18th Centuries (**Figure 1**). Leibniz was the greatest scientist, philosopher, and statesman of Europe in that era. He collaborated directly with Peter the Great, helping Russia set up the Russian Academy of Sciences. He was in direct correspondence with the Jesuit missionaries in China, who were translating the works of Confucius, Mencius, and Zhu Xi, the leader of the Confucian Renaissance during the Song dynasty in the 12th Century.

Zhu Xi (**Figure 2**) is not well known in the West, but he is very important—the Chinese, Koreans and Japanese know him well. It was Zhu Xi's writings that Leibniz studied most intently. Leibniz wrote the *Novissima*

FIGURE 1



*Sinica*,<sup>1</sup> the “News from China,” which he spread all over Europe, to educate the European elite on the Confucian principles.

It was his view—which he stated openly—that if one encounters a culture which, like China, has developed a certain set of characteristics, one must conclude that this combination of factors proves that this culture has discovered, to a significant degree, the fundamental laws of the universe, and man's role in that universe through his creative mind.

This is the list of factors he specified, in reporting on the 17th-Century culture of China:

- It was far, far bigger in population than Europe.
- It had much bigger cities, whose population was far more educated.
- It had a much higher level of literacy than in Europe.
- It had a higher standard of living than most of Europe.

The discovery of those laws, over long waves of history, Leibniz recognized, was the necessary condition required for the building of a flowering, functioning culture and society. That was his premise; he therefore read Confucius and Zhu Xi in order to discover how they had made those discoveries. Here is what Leibniz concluded on the relationship between the East and the West. The following citation is

1. The availability of an English-language translation of the preface to *Novissima Sinica* can be found [here](#).

FIGURE 2



one of the most wonderful statements of history, and I consider this to be the beginning of the New Silk Road:

I consider it a singular plan of the fates that human cultivation and refinement should today be concentrated, as it were, in the two extremes of our continent, in Europe and in China, which adorns the Orient as Europe does the opposite edge of the Earth. Perhaps Supreme Providence has ordained such an arrangement, so that, as the most cultivated and distant peoples stretch out their arms to each other, those in between may gradually be brought to a better way of life.

There is no more perfect description of the New Silk Road, the global Silk Road, the World Land-Bridge. The people in Eurasia as well as the people of the entire world are being brought together by the combination of these two great cultures.

I will also point out that Leibniz was the primary impulse that gave rise to the American System. The founding fathers were Leibnizian—Cotton Mather, Benjamin Franklin, and others. [Benjamin Franklin knew about Confucius](#). He talked about bringing Confucian ideas into America. I won't go into that now. But they all aspired to exactly this kind of Leibnizian thought.

### Sun Yat Sen

Let's skip ahead about 150 years to Sun Yat Sen, known in China generally as Sun Zhongshan, which could be translated as "Chinese Mountain." Sun was the architect of the 1911 revolution that ended the monarchy in China and created the Chinese Republic. What people in the United States generally do not know, except those who have been working with us, is that Sun Yat Sen was a diligent student of the American System. He had been educated in Hawaii in the 1890s by the Damon family, who were very knowledgeable about the Philadelphia school of Abraham Lincoln and Henry Carey, and also fully understood the ideas of Alexander Hamilton. Sun Yat Sen thoroughly mastered those ideas (**Figure 3**).

Sun Yat Sen's organizing for the revolution in China was based on a series of lectures he gave, called the

FIGURE 3



"Three Principles of the People." These Three Principles were based, as he said, on Abraham Lincoln. Lincoln's Gettysburg Address talks about saving the republic as a nation "of the people, by the people and for the people." That is, government *of the people*—a sovereign state, free of the colonial powers; *by the people*—a democratic republican form of government; and *for the people*—what Sun called the "People's Livelihood," or what we call the General Welfare in our Constitution, which is the idea that the country is predicated on the enhancement of the qualities of the population as a whole.

He was clearly a follower of Lincoln, and he also was an explicit follower of Hamilton. In his lectures, he discussed in great detail the role of Alexander Hamilton in promoting internal improvements, infrastructure, and in establishing a national bank which did not depend on private banks, but instead gave the government control over the banking system, directing credit into those things needed for the general welfare.

In addition, he understood something 99.99% of the American people do not know today: that Jefferson was not a great leader. Thomas Jefferson, although he helped liberate the colonies from the British, wanted to keep America as a British system, with slaves—to make sure we maintained slavery, and that we would remain an agricultural country, providing cotton to the mills in England, which is what the British wanted. This was an intense fight between the Hamiltonians from New York and the Jeffersonians from the South.

Sun Yat Sen knew all that. He taught the Chinese people the difference between Hamilton and Jefferson: the difference between the industrial banking system, to better the people, the livelihood of the people—as opposed to the Jeffersonian policy, to remain backward, using slave labor. That fight between Jeffersonianism

and Hamiltonianism not only brought us into a Civil War, which was really a second revolution against the British—but it is still a fight today. There are still these two tendencies in the United States, which is why we now have to fight to restore Hamiltonian policy.

In 1919 Sun Yat Sen wrote a book called the *International Development of China*. This slide shows Sun Yat Sen’s map from that report (see **Figure 4**). Compare that to the map of the rail system now functioning in China (**Figure 5**). It took one hundred years, but China is now developing the policy that Sun laid out, calling on the whole world to join together, using railroads, canals, and basic infrastructure. China is extending those rail connections westward into Central Asia and Europe, northward to Russia, and southward into Southeast Asia, just as Sun called for in his 1919 proposal. It was an American System idea. The concept fought for by these Chinese Revolutionary republicans was based on this idea, which, unfortunately, we’ve almost forgotten in America. The plan is now being implemented, connecting every city with high speed rail and extending out to the whole world. What is happening today through Xi Jinping’s leadership, is based on the principles which we have lost, but which they are implementing.

### FDR, Chiang Kai Shek, and Stalin

We will now jump ahead another fifty years or so into the time of Franklin Roosevelt. I won’t go into details, but we know how FDR saved our country from the British-induced Great Depression, and then from the fascists.

This slide is a picture of Roosevelt with Stalin (**Figure 6**); Winston Churchill is also shown. Unfortunately he was always in the picture.

FIGURE 4



FIGURE 5



This slide shows Roosevelt with Chiang Kai Shek (**Figure 7**), who was running China at the time. There was something of a functioning alliance between the nationalists under Chiang Kai Shek and the Communists under Mao during the war with Japan: a weak alli-

FIGURE 6



ance, but an interesting story. The combination of Roosevelt, Chiang Kai Shek, and Stalin, representing the United States, Russia, and China, made it possible to defeat the Nazis in Europe and the militarists in Japan, and thus make possible the ultimate creation of a new, anti-imperial world economic order.

Unfortunately, Churchill is always there, and this is very important to understand, because Roosevelt went to war in alliance with the British very reluctantly. He knew the British had actually created the Nazis, had helped fund the Nazis, and that the British wanted Germany and Russia to destroy each other so the British could continue their control over weakened countries in Europe.

The British had also helped create the militarists in Japan. There were great leaders in Japan who had wanted to follow through on the Meiji Restoration, on the American System which had played a key role in the Meiji restoration, which had led to the creation of Japan as a great industrial power. Then the British went in and said to Japan, “You’re an island like us; you need raw materials; you don’t have them yourself, therefore you need to create a strong military so you can go out and take their raw materials.” And it worked, unfortunately. Certain great Japanese

FIGURE 7



leaders were killed so that the British policy would be adopted.

Roosevelt told Churchill to his face: *We are not fighting this war to save the British Empire.*

He went to Africa for these meetings. He went to Cairo and other places and saw what African countries and Mideast countries were like after hundreds of years of European colonialism, that they were worse off than they had been two hundred years before.

Roosevelt said, “We are going to use American system methods after the war, with our friends in Russia and China, to build nations in the image of what America had succeeded in doing to create this country.” He died, unfortunately, and was replaced by a very weak, British, Wall Street agent named Truman, who threw that approach out the window and gave the British, French, and Dutch access to U.S. military ships so they could go back and again take control of their colonies. As a result, we had almost forty years of horrible, unnecessary colonial wars, which could have been ended right then.

### LaRouche’s Intervention

Now we come to the era of LaRouche. In 1975 Lyndon LaRouche went to Iraq to meet with the Baath Party; he met with Israeli and Palestinian leaders in Europe, and he put together a plan called the *International Development Bank* (Figure 8). Many of you know China has created the Asian Infrastructure Development Bank, putting billions of dollars into these development proj-

FIGURE 8

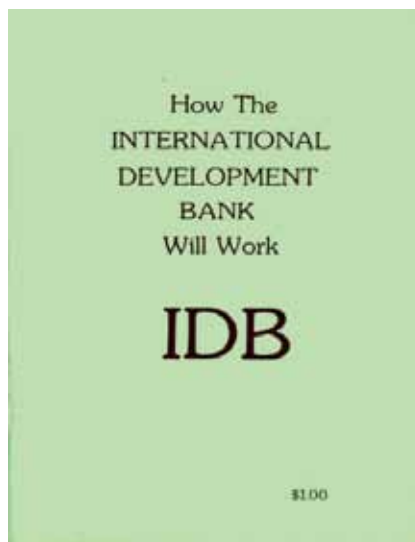


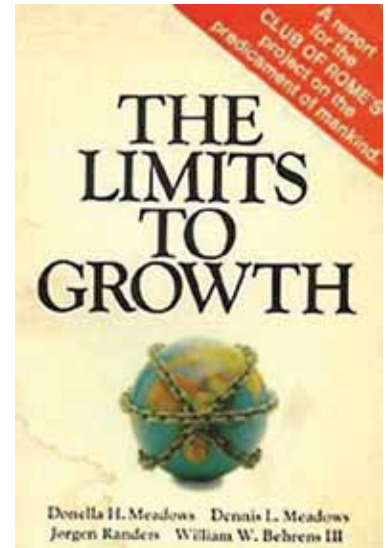
FIGURE 9



ects. The BRICS formed the New Development Bank, funded with tens of billions of dollars. Why? Was it to replace the IMF? Not really replace—but for over 40 years the IMF and World Bank have almost entirely stopped infrastructure building. All they do is load up countries with debt, claiming to help the poor farmers by giving them appropriate technology such as picks and shovels: Don't expect infrastructure, that's not appropriate for your level of development. This is the policy that had kept Africa in an absolutely destitute condition. The same was the case for Latin America, and much of Asia.

LaRouche said, "That's enough!" He initially focused on the Middle East, because he recognized the Middle East was the cockpit for potential wars between East and West, fighting over oil. In addition, the Israeli-Palestinian fight was set up to divide the countries of the region in order to facilitate the imperial policy of divide and conquer. A few years later, LaRouche proposed his *Oasis Plan* (Figure 9). He knew that in the Middle East, water is more valuable than oil. Water is the key. There is not enough water to develop the area. How do we solve the problem? We build canals; we have nuclear power

FIGURE 10



plants, which can be used for desalination of sea water; we green the deserts. We use Israeli technology and skilled labor from the Palestinians and others, and transform the Middle East.

But that didn't happen. LaRouche's policies were rejected in favor of perpetual warfare. 1974—this is a book put out by the Club of Rome (Figure 10), with a bunch of MIT computer manipulators, called *The Limits to Growth*. This is the old Malthusian saw. It says the

world is running out of resources, there are too many people, we can't grow enough food to feed the increasing population, and we have limited resources anyway. So we have to limit growth, we have to stop this American idea of constant progress and growth; they claimed that this idea could no longer work, because the Earth can't hold that many people; we are going to run out of everything, which is the same refrain you hear today with the global warming fraud. Development is going to burn the world up so we have to stop development.

LaRouche responded with a book called *There Are No Limits to Growth* (Figure 11). He made the point very clear: *resources are defined by the human mind*. They are not something that is "out there." We

FIGURE 11

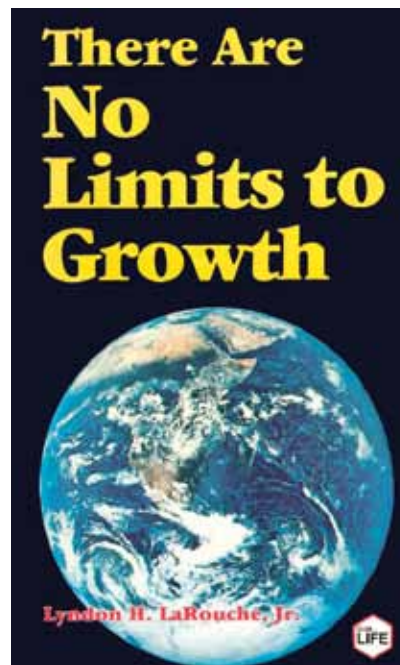
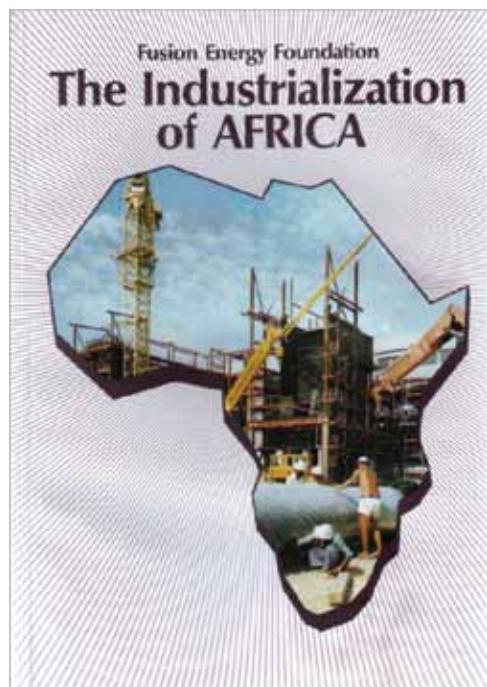


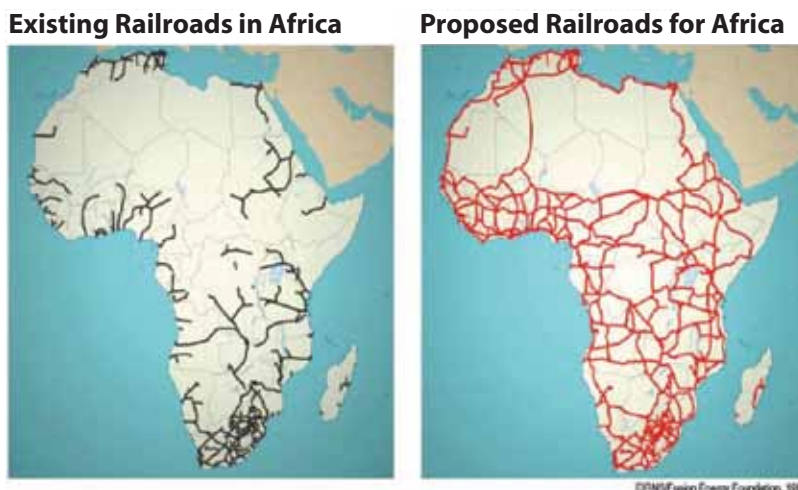
FIGURE 12



are not animals. Animals are confined to the kind of things they eat from nature, as a species. They cannot see the future. They cannot think about changing the kind of life they live. Human beings are not animals. We define resources through our minds. Oil was not a resource before we had the internal combustion engine. It was just something that tended to ooze up and mess up agricultural land. But when we discovered how to use it, then suddenly it became a valuable resource. And the same is true today, as he pointed out in that book.

For example, today there is plenty of sea water, which is not even drinkable, but if we take the heavy hydrogen, deuterium, out of sea water, it will fuel a fusion reaction, provided we put our wits together and provide the resources needed to develop fusion power. And this example is not only limited to deuterium. Even better is helium-3 from the Moon, which is a better fuel for fusion, which could fuel mankind for thousands of years. Again, LaRouche is stepping up, saying: “End this division of the world, the anti-progress backward-

FIGURE 13



ness, lets build the world.”

### Birth of the World Land-Bridge

We did a series of studies in the 1980s: a full study of the industrialization of Africa (Figure 12), which, again, if you go back and look at the maps and charts, the Chinese are now doing what we proposed—not only the Chinese, but the process is being driven by China. New railroads in Kenya, and from the port of Djibouti to landlocked Ethiopia. Here is a wonderful slide (Figure 13) from our World Land-Bridge report, which shows Africa’s railroads as of a several years ago, when the only railroads went from the ports to the mines, because that was all the colonial powers were interested in—how we can get the raw materials out.

Next to that is the map for developing African rail today, being carried out mostly by China, where they are crisscrossing the continent—you will be able to get from one capital to every other capital by rail, in order to develop real nations, not keep them backwards so that they have no alternative but to sell their raw materials. China needs raw materials too, but they pay for them by at the same time building up the countries providing the raw materials, so these countries will have the means to develop, and not be kept backwards and drowning in debt.

Here we outlined the industrial-

FIGURE 14

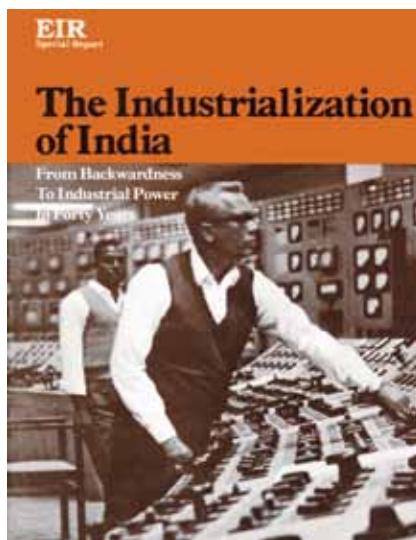


FIGURE 15



ization of India (Figure 14), from backwardness to industrial power. Later we produced *The Integration of Ibero-America* (Figure 15). Ibero-America has the same kind of problems. You can't get from one country to another by rail, or in some cases by any overland means. China is now preparing to build a railroad from Peru to Brazil, a bi-oceanic railway connecting the Pacific with the Atlantic, as Abraham Lincoln did in the United States. In this case, Germany is also planning a bi-oceanic railway in South America. For the first time Ibero-America—and this is something we laid out in 1989—can be integrated through modern rail systems, which is an essential step if we are going to allow the countries of South America to become developed industrial nations.

Now we come to the 2006 Beijing conference discussed earlier. When the Soviet Union fell, Lyndon and Helga LaRouche declared: “Now we must end not just the Cold War, but even the chance of world war in the future, and we can do that through development. We are going to build the New Silk Road.”

Helga and Lyn coined that phrase, New Silk Road—it was their idea. We took it to the Europeans, but unfortunately the Europeans said forget

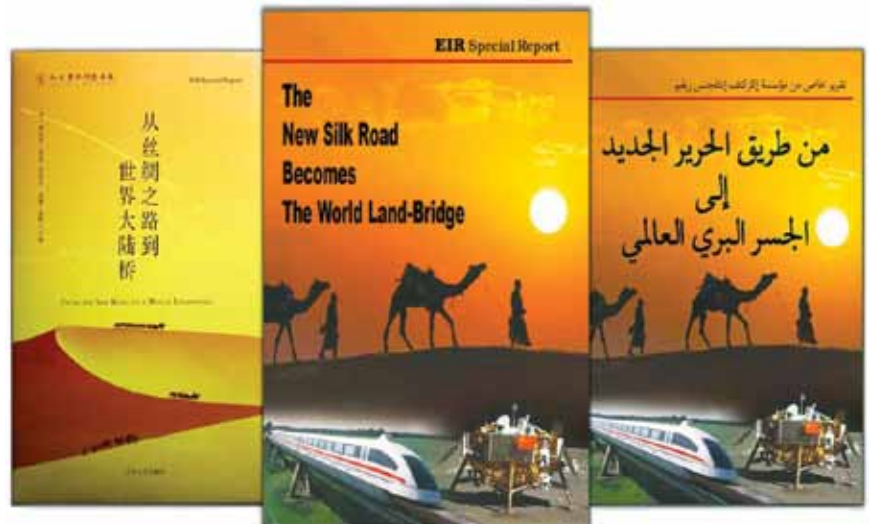
FIGURE 16



and other countries. We published this Special Report in 1997 (Figure 16), laying out the entire plan, focused on Eurasia, but as you see in the title, *The 'New Silk Road'—Locomotive for Worldwide Economic Development*, we already had the idea that this had to be the core for building the entire world.

When Xi Jinping made his announcement in 2013 of the Belt and Road Initiative, we put together a 370-page [Special Report](#) to extend the New Silk Road to the World Land-Bridge (Figure 17). It has now been translated into Chinese and Arabic, and is soon to be released in

FIGURE 17



it, we don't want to make friends with Russia, we want to keep an enemy out there so we can expand NATO, and move it to the Russian border, as they have done now, bringing us to the brink of nuclear war. We went to Russia, but Russia was a wreck. They were being looted, destroyed—anything the new carpetbaggers could pick up and take out, they did, with Yeltsin as their useful puppet.

But when we went to China, China said: “Absolutely, this is what we have to do.” So we co-organized, with the Chinese government, a huge conference in Beijing in 1996. Helga was a keynote speaker there, along with top government officials from China



Korean. The idea is that this is the basis, the foundation upon which we can have a world which is not geopolitical, which is not a Darwinian dog-eat-dog world in which nations can gain only at the expense of other nations. Instead, we can have a world based on the achievement of the common aims of Mankind, transforming humanity into the adulthood of the human race, getting out of the childhood we are in now, behaving like kids throwing mud at each other, instead having a truly human population.

FIGURE 18



participates in this universal creative process directly. Man alone is capable of changing his future, not being dependent on biological evolution, not Darwinian, but rather creative. We can change how we produce things; how we live; how we eat; how we travel; how we work together; how we go beyond the Earth into the Solar system.

So, this was Leibniz's view. Leibniz was a student of Nicholas of Cusa (**Figure 18**), who was the great mind who gave rise to the European Renaissance. Helga Zepp-LaRouche was greatly influenced by Cusa's ideas and became, early in her life,

### Cusa, Zhu Xi, and a New Renaissance

I'm going to do one more thing now, and that is to discuss the philosophical side of this. As I mentioned, Leibniz studied Zhu Xi, who lived in the 12th-Century, Song dynasty. Just as the European Renaissance used the ideas of Plato to develop the understanding of man as a creative being in the image of God—so Zhu Xi restored the Confucian tradition in China. He advanced it by adding a concept he called the universal principle. He said that the universe is governed by a single universal principle, called *Li* in Chinese. But he said that in addition to this universal principle, every created thing, including every person, had its own principle, which was different from the universal principle, but was the same concept—it was something you couldn't see or touch; it was not material, but it was the principle that made the connection between the particular or singularity and the universal principle, the principle of the development of the universe as a whole, of coherent change taking place in the universe as a whole.

Now, Leibniz saw this and said: "that is the same as my idea of the *monad*." Leibniz wrote a book called the *Monadology*, which develops the core of his philosophy. He said the same thing: What drives change and development in the world is the creative process that exists within the universe. Even before the emergence of life, before man, before the human mind, there is the process of creative change, the anti-entropic process which brought the universe forward. While all things are connected to the universal, reflecting this process of development, it is the human mind which

influenced by Cusa's ideas and became, early in her life, an expert in Cusa's work—how it brought about the Renaissance. She introduced his ideas to our organization. Cusa wrote a book called *De Pace Fidei* (On the Peace of Faith), which was a dialogue between a Christian, a Jew, a Buddhist, a Tartar, and others—basically all the major religions known to him. The point which he demonstrated through the dialogue was that all of these religions, which had more or less successfully sustained a functioning culture, must have made discoveries regarding the fundamental laws of the universe, just as Leibniz later recognized regarding the advanced nature of Chinese culture. Since there is only one Creation, Cusa argued, these discoveries must be reflected in common principles in and among these religions.

In Christianity, Cusa said, we have the Trinity. We have God the Father, God the Son, and God the Holy Spirit, which is the Trinity—it's a One. But Cusa said there is another way to explain the Trinity. Rather than using Christian terms—Father, Son and Holy Spirit—one could say the Creator, the Created and the Act of Creation. He also posed other ways of expressing this notion of the Trinity. But, he said, this is not only the concept behind the Christian view of the Creation, but is also an expression of the fundamental laws of the universe. As in Leibniz's *Monadology*, and as in the Universal Principle (*Li*) of Zhu Xi, everything that exists is part of the Creation and has a capacity to function within that Creation, with the human mind being the greatest of created things, due to its capacity to affect the universe as a whole directly—what Cusa

FIGURE 19



called the fundamental relationship between the microcosm and the macrocosm. It is through this principle of creativity—or love, *agapē* in Christianity, the higher kind of love, which is the love of mankind as a whole—that mankind aspires to attain to a level of the *junzi*, or the ideal person—the equivalent of what Schiller described as a Golden Soul.

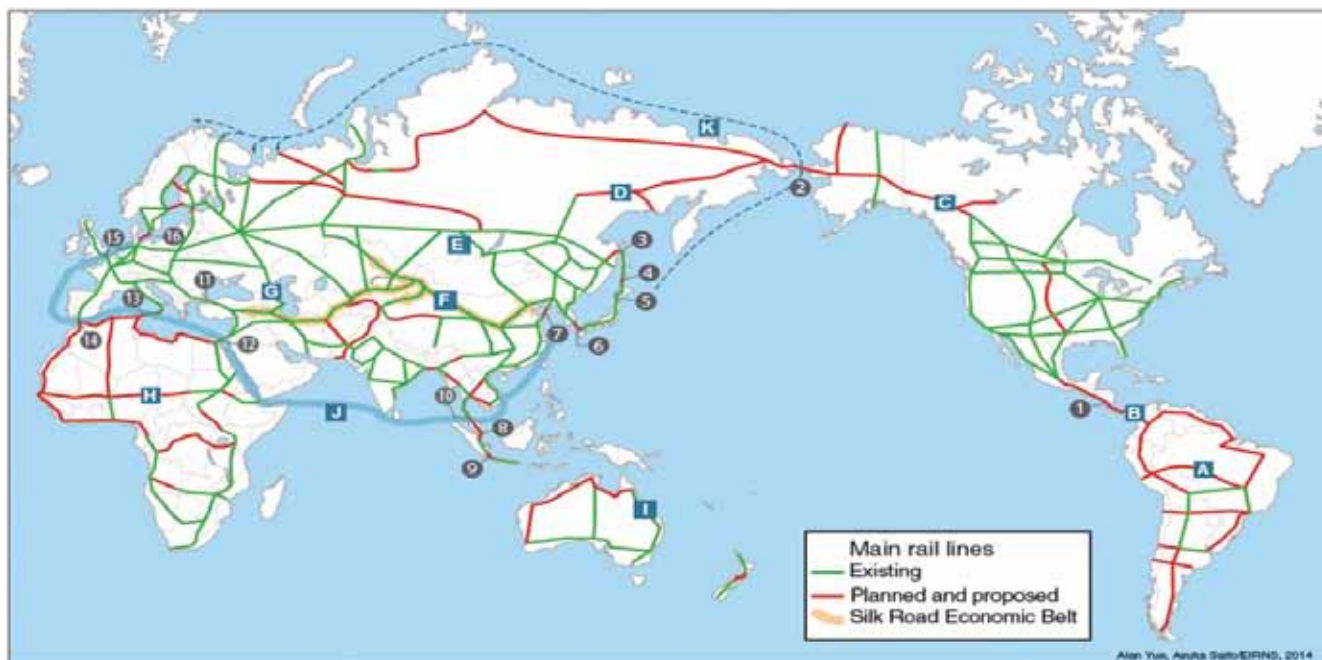
It is the last stage which captures the essence of the

*junzi*, and, as we shall see, also of the Golden Soul. Confucius does not allow the bifurcation of the creative intellect and the emotions. Rather, they are one expressed in the ability of the human spirit to inspire the emotions, to find the true, higher sense of joy, in the experience of creativity itself—be it in making scientific discoveries, or in composing classical poetry or music, or in discovering for oneself such great truths of man and nature originally discovered by others. This elevation of one’s emotions, Confucius argues, makes it possible to follow the emotions, the heart’s desire, without fear of being drawn into selfish or debasing actions. Compare this to Friedrich

Schiller (Figure 19), in his essay “Grace and Dignity”:

We call it a beautiful soul when the moral sentiment has assured itself of all the emotions of a person, ultimately to the degree that it may abandon the guidance of the will to the emotions, and never run the danger of being in contradiction with its own decisions. It is in such a beautiful

FIGURE 20



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| <p><b>LINKS</b></p> <ul style="list-style-type: none"> <li>① *Great Inter-Oceanic Canal, Nicaragua</li> <li>② Bering Strait Tunnel</li> <li>③ Sakhalin Island-Mainland (Russia) Connection</li> <li>④ Sakhalin-Hokkaido Tunnel</li> <li>⑤ *Seikan Tunnel</li> <li>⑥ Japan-Korea Undersea Tunnel</li> <li>⑦ *Bohai Tunnel</li> <li>⑧ Strait of Malacca Bridge</li> <li>⑨ Sunda Strait Bridge</li> <li>⑩ Isthmus of Kra Canal</li> <li>⑪ *Bosporus Strait Rail Tunnel</li> <li>⑫ *Suez Canal Expansion</li> <li>⑬ Italy-Tunisia Link</li> <li>⑭ Strait of Gibraltar Tunnel</li> <li>⑮ *English Channel Tunnel</li> <li>⑯ *Scandinavian-Continental Links</li> </ul> | <p><b>CORRIDORS</b></p> <ul style="list-style-type: none"> <li>A *Peru-Brazil Transcontinental Railway</li> <li>B Darien Gap Inter-American Railway</li> <li>C Alaska-Canada-Lower 48 Rail Line</li> <li>D The Bering Strait Connector</li> <li>E Trans-Siberian Corridors</li> <li>F *Silk Road Economic Belt</li> <li>G *International North-South Transport Corridor</li> <li>H *Cross Africa Rail Lines</li> <li>I Australia Ring Railway</li> <li>J *Maritime Silk Road</li> <li>K *Northern Sea Route</li> </ul> |
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- Alan Yau, Anika Satho/ERN&S, 2014
- Note: Geographical locations and corridors are shown schematically, with more than one railway combined as a single line in cases where major routes are parallel and in proximity. Maps within chapters of this report show greater detail.

soul that sensuousness and reason, duty and inclination, harmonize; and grace is its epiphany.

This is indeed the essence of the Confucian concept of Harmony.

### Universal Renaissance

What is a renaissance? In history, renaissances have been the ability to go back into one's own culture, especially in a period of crisis, to find what in history and culture has worked to inspire great art and science, which actually ennobled mankind, and captured the dignity of mankind, the power of mankind to advance society, rather than collapse into warfare and chaos, as we see today in the West. We had the great 14th-century to 17th-century European Renaissance. China had the Confucian Renaissance during the Song Dynasty, which is occurring again today.

But today, just as the Land-Bridge must be a world Land-Bridge (**Figure 20**), a world Silk Road, so we are now beyond the point where we can have a Confucian Renaissance or a European Renaissance, or an Arab Renaissance. We have to have a global Renaissance. We have to bring the world together, not to

unify their cultures—its precisely the beauty of the many unique cultures which gives each something to contribute—but each has to be contributing to a global Renaissance, a Renaissance which, for instance, inspires people in the West not only to rediscover the foundations of their own cultures, but to discover their own roots in Confucianism, or the Baghdad Caliphate, or the Indian Gupta culture. We have to inspire people to recognize that they are incomplete; they are not adults, unless they begin to use their mind to master not only their own culture, but also to master and collaborate with every great culture on Earth.

This is the opportunity. We are at a rare moment in history. It is very dangerous, we are still sitting on the brink of nuclear war. We're still watching the coup attempt against our government which is happening precisely because this President wants to work with Russia and China rather than go to war. Yet it is the mission of our organization, this small organization working internationally, to pursue and to convey to every citizen that it can, that each of us must play a part in this tremendous moment, this window of opportunity for transforming mankind as a whole.

## The New Silk Road Becomes the World Land-Bridge

**The BRICS countries have a strategy to prevent war and economic catastrophe. It's time for the rest of the world to join!**

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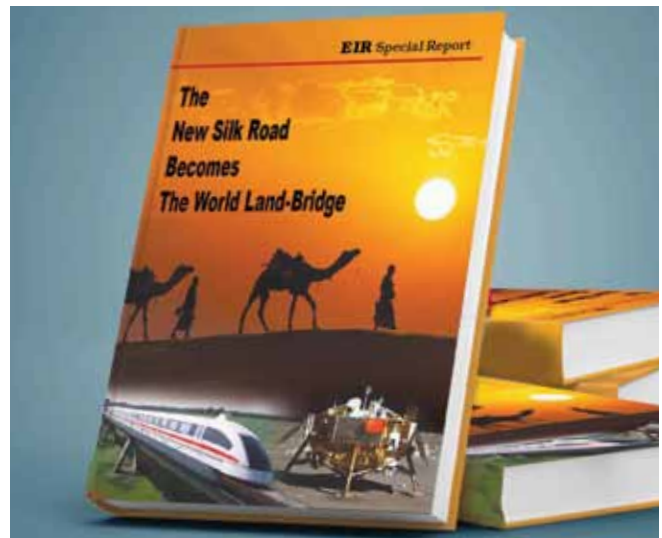
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