
II. ... And from the U.S.A.

PHILOSOPHICAL PRINCIPLES OF THE COMING EURASIAN WORLD

LaRouche's 'Platform of a Planetary Culture'

The following is an edited transcript of a presentation given by EIR Editorial Board Member William F. Wertz, Jr., to the LaRouche PAC Manhattan meeting on Saturday, Oct. 28, 2017. Due to the length of the discussion, the question and answer session has been omitted. A [video of the full dialogue](#) is available.

We are at what Friedrich Schiller (1759-1805) would call a *punctum saliens* in world history. We are in the midst of an ongoing attempted coup against the President of the United States by the British Empire. Already the first indictments have been handed down by special counsel Robert Mueller, and more are expected. This is a very hot situation, and it occurs just as President Trump is leaving for Asia, where he'll be going to Japan, South Korea, Vietnam and the Philippines, and most important to China, where he'll be meeting with President Xi. This is a trip that could and must change the world. As we have been advocating for some time, it's crucial that the United States, if it is to rediscover itself as a force for good in the world, join with China, and with Russia and India, in the Eurasian Land-Bridge, a grand design which ironically was first conceptualized by Lyndon LaRouche and Helga Zepp-LaRouche long before China officially adopted it under President Xi in 2013.

In moments like this, it's

important to step back and look at the principles which must underlie such a grand design involving major nations, and in some cases, major civilizations, as with China. In 2004, Lyndon LaRouche wrote a document called "[The Coming Eurasian World](#)." Prior to this, the LaRouche movement had advocated a Eurasian Land-Bridge and eventually a World Land-Bridge. However, in this document, what LaRouche lays out is the basis for a treaty agreement between Europe and Asia, based on principles. He argues that unless it's based on philosophical principles, it will not necessarily be an agreement which is going to last or can be trusted. He refers to this agreement as a Second Treaty of Westphalia.

The Treaty of Westphalia was the treaty which



The Ratification of the Treaty of Münster (Westphalia) by Gerard Terborch, 1648.

ended the Thirty Years' religious war in Europe in the year 1648. The key conception in it was the respect for national sovereignty—that is, the principle of self-determination—and also the concept that the relations among sovereign nation-states should be based upon the principle of the “advantage of the other.” This is a very fundamental concept which is something shared by all of humanity, no matter which culture, no matter which religion. The idea is that what the Greeks call *agapē*, or love, should be the basis of all foreign policy.

Today, there are many who are critical of China. But look at what China is doing in the world; look at what it has done for its own people. China has lifted something in the range of 700 million people out of poverty over the recent decades. In the recent party congress in Beijing, a commitment was made to lift the remaining 42 million Chinese poor out of poverty. but they are not only concerned about the general welfare of their own population; they are committed to the same policy for the rest of humanity.

The policy of the Chinese government is “the advantage of the other.” It’s a commitment to the General Welfare. I think it’s safe to say that China, which is a Confucian country, is actually acting in a more Christian way than Western Europe and the United States. There are many critics of China—including this fellow who was in the Trump administration and has since left, Steve Bannon. But you have to look at what China is doing; and then look at what we—who have in large part abandoned the principles which were the basis of the founding of the United States of America in the first place—are doing, or not doing. We are not even taking care of our own population. We haven’t been for decades. And we have certainly not committed ourselves to a worldwide policy, which was the policy of Franklin Roosevelt before he died. As reported by his son Elliott Roosevelt, Franklin Roosevelt had told Winston Churchill that the United States was not fighting World War II to preserve the British Empire, but rather that after the war we intended to use American System methods to develop the rest of the world and to eliminate colonialism.

Proceeding from a ‘Higher Vantage Point’

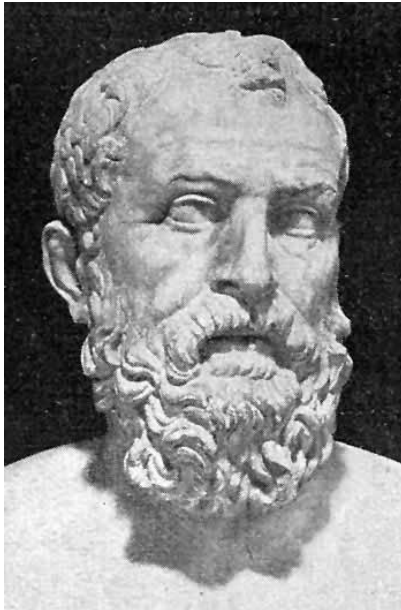
Unfortunately, with the exception of Lyndon LaRouche, who has fought for Roosevelt’s policy perspective throughout his entire life, that has not been the policy of the United States over the decades which have elapsed since Roosevelt’s death, even though there

have been those who have fought a rear-guard effort, such as John F Kennedy, to pursue that Roosevelt policy.

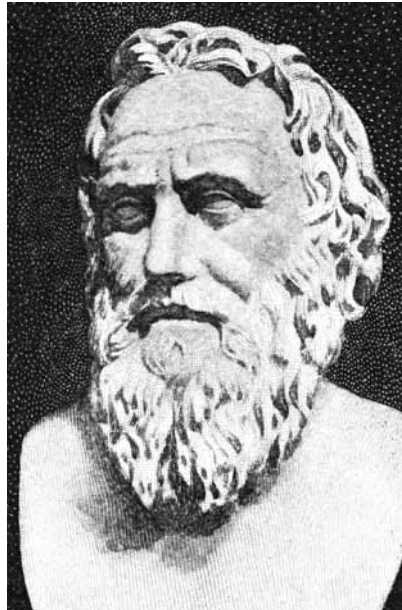
In his work, “The Coming Eurasian World,” LaRouche says, “If the U.S.A. is to resume a long-neglected useful function for the world at large, a mission orientation which the U.S. would have adopted at the close of the last great war, but for the untimely death of President Franklin Roosevelt, we must now take into account the pressing needs of the population of regions such as Asia for a chiefly postponed, rapid influence of technological improvements in both the circumstances of life and means of production to lift the masses of Asia, within not less than two generations up to a truly self-sustaining level.”

He continues: “My approach is to proceed from a higher vantage point than either European or Asian culture. To stand on the platform of what I foresee as the emergence of a specifically Eurasian culture, a planetary culture.” Then he goes on to say, “We must present Asian leaders with a view on the interrelated subjects of monotheism and Promethean man. The entirety of European civilization is a struggle to bring about the establishment of a sovereign nation-state republic which replaces the anti-human heritage of evil oligarchy typified by the Olympian Zeus.” The point that he further makes is that Asian nations like China and India, in particular, have been subjected precisely to the policies of the Olympian Zeus in the form of the British Empire. Look at what happened to India under the British Empire; look at what happened to China during the mid 19th-century British Opium Wars. And look at what has happened to Russia as a result of the geopolitical policies of the British Empire.

Now, what LaRouche continues to say is that what the Asian intellectual must do is look at the struggle which has occurred in Western civilization. And he goes back to the period of Solon in Athens and Lycurgus in Sparta. I would refer people to Friedrich Schiller’s essay on the “Legislation of Lycurgus and Solon,” because the contrast between these two societies represents the struggle which has occurred within Western civilization, and has not yet been fully won to this day. Let me read from Schiller’s writing on this. He says, “The state itself is never the purpose, it is important only as the condition under which the purpose of mankind may be fulfilled, and this purpose of mankind is none other than the development of all the powers of people, i.e., progress. If the constitution of a state hin-



Solon



Lycurgus

ders the progress of the mind, it is contemptible and harmful. . . . Laws are contemptible and harmful if they constrain a power of the human mind, if they impose upon the mind any sort of stagnation.”

In the case of Lycurgus of Sparta, he said, “He worked against the highest purpose of humanity, in that, through his well thought-out system of state, he held the minds of the Spartans fast at the level where he had found them, and hemmed in all progress for eternity.

“All industry was banned, all science neglected, all trade with foreign peoples forbidden . . . The Spartan state was intended to revolve solely around itself, in perpetual uniformity, in a sad egoism.”

“Progress of mind should be the purpose of the state. Lycurgus’s state could persist under but one condition, that the mind of the people stagnates, and he was thus only able to sustain his state by trespassing against the highest and only purpose of the state.”

In contrast to Lycurgus, Schiller points out that the first edict of Solon upon assuming office was to cancel the debt that was oppressing the citizens of Athens. “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 he further writes about Solon, “he had respect for human nature, and never sacrificed people to the state, never the end to the means; rather let the state serve the people.” This is the fight that has existed within Western European civilization dating back

to that time, at least, and continuing forward. The fundamental issue is whether the society is organized to promote or to stifle that which distinguishes man from a beast—his creative reason.

This same issue was also central to the fight between the Olympian Zeus and Prometheus in Greek mythology. Zeus wanted to suppress human creativity, keep man in the dark as a means of politically controlling him. What Prometheus did out of his love for humanity, was to give man fire. That is, he gave man science and technology, so that he had a hope for the future.

The Basis for Human Development

As Plato writes in his *Philebus* dialogue, Prometheus also gave man a method of creative scientific thinking. The basic idea, developed explicitly in the *Philebus* dialogue and then much later in human history by Nicholas of Cusa (1401-64), by Georg Cantor (1845-1918), by Bernhard Riemann (1826-66), and by Lyndon LaRouche, is that the created universe is characterized by becoming, by a process of change, which must be ordered by a transfinite process of higher-order hypotheses, which results in a higher order of human productivity, so as to increase the level of potential relative population density, a concept uniquely developed by Lyndon LaRouche.

A simple example: If a society stays in one mode of production, such as burning wood as a source of energy, eventually it will run out of wood, and will deforest the entire area. You then have to go ever further distances to bring the wood back, which increases its social cost. So, does that mean that we have limits to growth, and that resources are finite? That’s what the book *Limits to Growth* has argued; that’s what you’re taught in the schools these days: that there are finite resources, therefore we shouldn’t have industry; we shouldn’t have a growing population. But the reality is that mankind has progressed by developing a succession of higher order hypotheses, what Cantor called a “transfinite,” which defines qualitatively new, more energy-dense modes of production. For example, we discovered the use of coal, which has a greater energy-flux density than wood. We also then moved to the development of fission power, based on uranium. We have the capacity to develop

fusion power, which uses helium-3 that you can find on the Moon, as a source of energy. But the basic idea is that through his creative reason and his love of humanity, man can and must make scientific revolutions, upon which basis new technologies can be introduced, which redefine the resource base, so that man can increase his potential relative population density and thus his mastery over the universe.

This is the implication of the conception developed by Plato in the *Philebus* dialogue, where he argues that Prometheus passed on to man the saying that, “All things consist of a one and a many, and have in their nature a conjunction of limit and unlimitedness.” If you merely impose “the one,” or a limit on “the many” or the unlimited, then you get stagnation. But there’s a different conjunction, in which there is an unlimited family of higher-order limits. That’s the conception which Plato developed in the *Philebus*, and it’s the conception which is the center of progress in humanity.

Lyndon LaRouche argues that there has been an on-going fight within Western civilization against the imperial, bestial conception of man, which the Roman Empire represented, going back to the period of the foundation of Christianity. True Christianity, for example, under Charlemagne (742-814), fought against this bestial conception. But when human creativity was suppressed in the 1300s by the Venetian Empire, mankind suffered from what became known as the New Dark Age, a period characterized by depopulation due to the Black Death and the Hundred Years’ War.

The Council of Florence

The key turning point in this battle was the Council of Florence, which met in Florence, Italy from 1439 to 1444. This Council brought Orthodox Christians from Russia and from Greece, to Florence, to meet with the



Painting by Benozzo Gozzoli

“*The Journey of the Magi*” (1459), depicts the procession of the patriarchs of the Eastern Orthodox Church to the Council of Florence (1439).

Roman Catholic representatives. Nicholas of Cusa was very instrumental in pulling this meeting together. As a result of this meeting and what it focused on, mankind’s power over nature was vastly increased to the benefit of humanity.

The fundamental issue of the Council of Florence is something called—in Latin—the *Filioque*; which means “and the Son.” “Filio” means “son,” “que” means “and.” In the Credo, it is stated that the Holy Spirit proceeds from the Father “and the Son”; that is, the Son of God, Jesus Christ. But by implication, this procession of the Holy Spirit also from the Son applies to all human beings insofar as they imitate the mind of Christ. The basic issue was that the Russian Orthodox and the Greek Orthodox churches did not adhere to the *Filioque* conception; they thought it was an aberration. But at the Council of Florence, what they agreed upon was that this was not an aberration, but a conception coherent with Christianity. They released a proclamation of jubilation because they had reached an agreement which allowed the Church at that time to unify for the first time since the schism of 1054.

What is the significance of the *Filioque*? One of the

things that Lyndon LaRouche argues is that the *Filioque* is the basis for economic science. In *The Science of Christian Economy*, written in 1991, he says, “Economic science was developed, in fact, by Christianity. Furthermore, the evidence is that perhaps economic science could not have been developed except by Christianity. The essence of this connection is expressed by the *Filioque* of the Latin creed.” What’s involved here is the conception in Christian theology that the Son is the Logos. For instance, if you look at the Gospel of St. John, it begins with “In the beginning was the *logos*.” And from there it goes on to stress, “And the *logos* was with God, and the *logos* was God. He was in the beginning with God. All things came through him, and without him nothing came to be.” And then later, it says “and the *logos*,” or the Word, “became flesh.”

So this is the fundamental idea. And the Holy Spirit is *agapē*, the Greek word for love. So, you have a congruence in this idea of the *Filioque* of creative reason—the *logos*—of the universe as embodied in man; and *agapē*, or love. It’s this combination that drives economic science on behalf of mankind. That combination of agapic creative reason is uniquely the capability of human beings. This was realized by those like Nicholas of Cusa and his associates in this period of the Council of Florence.

Man’s Power in the Universe

In an article titled, “[A Philosophy for Victory: Can We Change the Universe?](#)” written Feb. 11, 2001, Lyndon LaRouche makes the following point: “Classical philosophy, properly defined, is the only branch of science in which possible solutions to a crisis can be rationally discussed. Man is a creature distinguished from the beasts by his free will, which is otherwise called Reason or natural law. Man’s free will coheres with a universal principle of physical economy—anti-entropy; the human noetic will.” “Noesis” is the Greek word for creative reason, and “the will” is the love, the passion required to take action on the basis of creative reason. Since the human mind is capable of infinite concept formation, this capability is anti-entropic and defines man’s capacity to overcome all limits to growth.

Human progress occurs when you have societies which foster this quality. When in the spirit of Zeus this quality is denied, as has been the case in Western European civilization over the post-World War II period, and



cc/Nick in exsillo

Cardinal Nicholas of Cusa

even going back further, going back to Bertrand Russell—to the beginning of the 1900s—stagnation or worse occurs. Instead of creative reason, what is emphasized is empiricism and logical deduction. There is nothing which distinguishes man from a beast from the standpoint of empiricism, in which you just know what you perceive with your senses, or from the standpoint of logical deduction, where you can only come to conclusions based on fixed categories of thought, which categories of thought are the very reason for your self-destruction.

This is the reason we have not had the fundamental breakthroughs in science and art that we had in the 1800s. Where is the Bernhard Riemann? Where is the Gauss? Where is the Kepler? Where is the Beethoven? Why is it we cannot produce Classical music today on a level which goes one step higher than the highest peak achieved previously? Such progress occurred in rapid succession in an earlier period, when we had Bach, we had Mozart, we had Beethoven, and others following Beethoven. We’ve lost that capability. That quality of agapic creative reason, however, is the crucial determining factor in man’s power over nature as expressed in the true current of Christianity, coming out of the Council of Florence. At that point, we also had further developments. We had the development of the sovereign nation-state which didn’t exist anywhere in the world before then. This was expressed in a book called *Concordantia Catholica* or *Universal Concordance* by Nicholas of Cusa. There he developed the concept of

national sovereignty. He also developed the idea that peace could only be achieved if all people elevate their minds to the level at which they are in rational or intellectual harmony with the *logos* of the universe.

The basic idea, which is also expressed in the work of Vladimir Vernadsky (1863-1945), the Russian scientist, whom Lyndon LaRouche refers to particularly in his essay on “Earth’s Next Fifty Years,” is that man, if he is creative, is a *geological* force. Look at the power of nature; it’s nothing compared to what man is capable of doing to the extent to which he is acting in a creative and *agapic* manner.

In “A Philosophy for Victory; Can We Change the Universe?” Lyndon LaRouche writes: “It is the willful action of the individual human mind in making a valid discovery of a pre-existing universal principle in the universe which, by willfully applying that same principle, changes the universe from which that discovery had been adduced. It is as if to say that ‘In the beginning, was the *logos*.’” So, there’s a pre-existing principle of the universe. Man, because he’s made in the living image of the Creator, is capable of adducing a scientific breakthrough based on a pre-existing scientific universal principle of creation, and then applying that to the universe, which gives man greater power over nature for mankind’s benefit. That’s the central conception.

Following the Council of Florence, we had the development of the first nation-states. We had the development of the nation-state in France under Louis XI (1423-83); somewhat later, the development of a nation-state in England under Henry VII (1457-1509). One of the other critical individuals in human history in this whole period, was Joan of Arc (1412-31), who fought the British at that time—the Normans—and was burned at the stake for her efforts. What she was fighting for, was the idea of the nation-state. Friedrich Schil-



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*Statue of Joan of Arc by Félix Charpentier (1888)
before the Sainte-Jeanne-d’Arc Basilica, Paris.*

ler wrote a play dedicated to her effort, which ends with the words: “The pain is brief, but the joy shall be eterne.” That really captures Schiller’s conception of the sublime. The same conception is also manifested in the sacred music of Western Classical music, whether that be “Christ on the Mount of Olives” (of Beethoven) or the Passions of St. Matthew and St. John (Bach). If an individual rises to the level of his creative reason and acts on the basis of *agapē*, as Nicholas of Cusa writes in his book *On Learned Ignorance*, “then with the power of Jesus with whom he is united, he commands even the evil spirits and has power over nature and motion.” That’s the fundamental scientific conception that the combination of Greek Classical philosophy, particularly Plato, and this current of Christianity has contributed to humanity.

Now, what Lyndon LaRouche makes clear, is the following. He says, “Christianity contains something superior to any other form of culture, objectively speaking, which is not a property of Europe in a strict sense, or of the Americas. What has been contributed by Christian civilization is the rightful property of every person on the surface of the planet.” He further writes that this notion of the coextensive congruence of *agapē* and universal acts of creative reason, is “something which is a gift of the Creator, which belongs not to us, but is entrusted to us, to our care as the common property of all mankind.”

The obvious irony here is that this principle, this knowledge of what is good about man, and which is critical to the development of a new Treaty of Westphalia on a global scale through Eurasian cooperation, has largely been abandoned by Western Europe. It’s not even understood. There are very few people who understand the significance of the *Filioque*, including most of

the people who may sit in a mass or attend another religious service and say these words. They don't understand the significance of this conception from an intelligible standpoint. In the face of this ignorance, Lyndon LaRouche makes an ecumenical appeal to people of other religious professions to defend this principle as the common property of all humanity. He writes: "the Jew, the Buddhist, the Muslim must join with us in defense of Christian civilization against the bestialist attempt to destroy Christian civilization with which the British royal household has associated itself."

For this same reason he writes that "Asian patriots must study the history of European civilization more carefully, to see what universal principles are demonstrated, for both European and Asian cultures today, by tracing the internal struggles between right and wrong, in European history, down to the epistemological roots of that conflict."

A New Treaty of Westphalia

One of the key figures who helped to bring about the conceptual basis for the American Revolution was a German by the name of Gottfried Wilhelm Leibniz (1646-1716). Let me read something to you which I think gets at the heart of this conception of the human noetic will, or the congruence of creative reason and *agapē*. He writes in the *Discourse on Metaphysics*: "I hold that to act conformably to the love of God, it is not sufficient to force oneself to be patient; we must be really satisfied with all that comes to us according to his will. I mean this acquiescence in regard to the past; for as regards the future one should not be a quietist with the arms folded, open to ridicule, awaiting that which God will do. . . . It is necessary to act conformably to the presumptive will of God as far as we are able to judge of it, trying with all our might to contribute to the general welfare." In my mind that goes to the heart of the



Gottfried Wilhelm Leibniz
(1646-1716)

matter: Man as a creative species, created in the living image of the Creator, has responsibility to determine as best he can, the presumptive will of God, and to act on that basis, out of love for truth, out of love for humanity.

Now, this is also a concept which Plato developed. In *The Republic*, Plato has a character called Thrasymachus, who argues that "the advantage of the stronger is just." Contrast that to the Treaty of Westphalia, which says one should act on the basis of the advantage of the other. Thrasymachus expresses precisely the opposite, imperial conception. And of course, what Plato also says in *The Republic*, in

contrast to that, is that our "guardian to be," that is a leader, "will also need the quality of having the love of wisdom in his nature," which is the question of philosophy, that Lyndon LaRouche developed as crucial earlier.

Turning to China, China is a Confucian society, and Helga Zepp-LaRouche has emphasized repeatedly that President Xi Jinping is a Confucian man. Now, Leibniz, whom I just mentioned, was very involved in attempting to bring about an ecumenical alliance between China and Europe in his time, also as mediated through Russia. This is what he said, in respect to Confucian ideas: "It is pure Christianity insofar as it renews the natural law inscribed in our hearts. I find this quite excellent and quite in accord with natural theology." And if you look at Confucian ideas, you have a reflection of the Trinity and of the *Filioque* in Christianity. The idea of *Li* is what Leibniz calls "reason, the sovereign substance we revere under the name of God. It is eternal, uncreated, everywhere, and everything is in Him." And then *Li* is also, as he says, "the light of reason in man."

And then finally, you have the conception *Ren*, otherwise pronounced "jen" which is the Chinese conception of benevolence or love, or will, what we call "spirit," the Holy Spirit.

So there is embedded, from the standpoint of natural theology in Confucianism, ideas which are consonant with the conceptions in Christianity, which Lyndon LaRouche has developed and which I've tried to indicate to you today.

So the actual basis, in terms of principle, of a Europe-Asia New Treaty of Westphalia—which is what we're talking about, as Trump is about to go to Asia—is this concept which exists in both cultures, although expressed differently. You have in Confucianism, as Leibniz said, ideas which are pure Christianity, renewing the natural law inscribed in our hearts. And then you have in Christianity this conception of the *Filioque* and its implication in terms of human noetic will and the capacity to develop new creative breakthroughs, which allow man to increase his power over nature on behalf of mankind, and that in an anti-entropic manner. To increase one's power over nature is to create a situation where nature is not depleted but actually developed. And this also goes back to a conception of Nicholas of Cusa, which is that the further perfection of creation is latent, or is enfolded, in the mind of the Creator, and then unfolds over time through man as an instrument; because man is in the living image of the Creator, and has that responsibility.

So the idea here is you've got to bring these two cultures together around this common conception. In the *Science of Christian Economy*, Lyndon LaRouche wrote:

“The essence of good . . . statecraft is the fostering of . . . sovereign nation-state republics, . . . [which] ensure the increase of the potential population densities, [promoting] . . . the sovereign individual's power of creative reason. . . .

“Such anti-oligarchical sovereign nation-state republics are *almost* perfectly sovereign. This sovereignty is to be subordinated to nothing but . . . natural law. . . .

“A truly sovereign nation-state republic finds a sense of national identity for each of its citizens, in a general spirit of commitment to the special mission which that republic fulfills on behalf of civilization as a whole.

“What we must establish soon upon this planet, . . . is a *Concordantia Catholica* [which, translated from Latin is, “a universal concordance”], a family of sovereign nation-state republics, each and all tolerating only one supranational authority, *natural law*. . . . Yet, it is not sufficient that each, as a sovereign republic, be sub-

ject passively to natural law. A right reading of that natural law reveals our obligation to cosponsor certain regional and global cooperative ventures, in addition to our national affairs.”

That is the actual expression of *agapē*: A sovereign nation-state exists not just to benefit one's own people, but to benefit all of humanity. I think that gets at this issue that Lyndon LaRouche wrote about in terms of creating a *planetary culture*. That is what we have to do, as a human species, which is not in contradiction with national sovereignty, which was the fundamental principle of the Treaty of Westphalia; but it's a national sovereignty which is not egoistic. It's a national sovereignty which is committed to all humanity—as was Roosevelt. Think about Roosevelt's Good Neighbor policy. Think about Kennedy's Alliance for Progress. What do we have that's been similar to that in the recent period—other than what Lyndon LaRouche and Helga Zepp-LaRouche have advocated?

What Unites All Mankind

In 1453, with the help of the Venetians, the Ottoman Turks took over Constantinople, which was a setback for uniting the Eastern and Western divisions of Christianity; it was also a setback in terms of ecumenical relations with Islam at that time. Nicholas of Cusa wrote a book, a dialogue called *On the Peace of Faith*, and this dialogue had as its purpose the creation of a global ecumenical alliance similar to what Leibniz later attempted in respect to China, Europe and Russia, and what we are on the verge of finally creating today, by bringing together Chinese, Indian, Western European civilization, and other cultures around a planetary commitment to mankind—and beyond the planet.

In this work, Cusa has characters from all cultures, all nations of the world, in dialogue, with Peter and Paul representing Christianity. At a crucial point in the dialogue the Tatar says: “It is proper to keep the commandments of God. But the Jews say they have received their commandments from Moses; the Arabs say they have them from Mohammed; and the Christians from Jesus. And there are perhaps other nations who honor their prophets, through whose hands they assert they have received the divine precepts. Therefore, how shall we arrive at concord?” The Apostle Paul says: “The divine commandments are very brief and are all well-known and common in every nation, for the light that reveals them to us, is created along with the rational soul.” So again, you have *agapē* and creative reason united in the



Christ driving the money changers from the Temple, 1635, by Rembrandt Harmenszoon van Rijn, 1606-1669.

soul. “For within us, God says to love Him from Whom we received being, and to do nothing to another except that which we wish done to us. Love is therefore the fulfillment of the law of God, and all laws are reduced to this. It should therefore suffice to establish peace in faith and in the law of love, while the rites are tolerated from this time forth.”

That is, you can have differences in religious or other customs or rites, but there’s one thing which unites all humanity, which is that we’re all created by the Creator, and being in His living image, we have the capacity for *agapē*, and we have the capacity for creative reason. Those are the principles upon which a new Eurasian civilization can and must be built.

The “One Belt, One Road” policy is not a matter of making money. The Chinese are probably going to lose money, because they’re going into areas of great need, of great political devastation, and they are going there with the idea of creating peace by uplifting populations and getting different ethnic groups, different religions working together in terms of the common destiny of mankind. So it’s not about making money, or making economic deals per se. It is not about geopolitics, because they’re not trying to turn people all over the world into either Confucians or Communists; they are just basically acting on behalf of humanity; which is what we should be doing, but which we haven’t been

doing, because of this history of geopolitics and the fact that the British Empire is still running most of Europe and also much of the United States, as we’ve seen with the attempted coup against President Trump.

Think more deeply in terms of the principles, philosophical principles, and you’ll realize that agreements that are going to last have to be based upon scientific principles, which reflect the nature of man. This is especially crucial for us to understand, because we need the help of Asians in freeing Western European civilization, including the United States, from the British Empire. Empire is not just something physical, in terms of armies; it’s the mode of thinking that’s been imposed upon people, the financial oligarchical control which is crucial. That’s why Solon’s first act was to cancel the debt. In that sense he is the original Christ driving the money-changers out of the Temple, or the original Franklin Roosevelt saying that we have to drive the

money changers out of the temple of Wall Street.

These are the ideas which we have to study and dedicate ourselves to. We have to regain our lost selves, and we need the Asians to help us in this fight. But to do so, they in turn have to recognize that the West is not the British Empire, which had oppressed them, and continues to plot against them. As Lyndon LaRouche wrote in *The Coming Eurasian World*, one of the problems in India, and he’d spent a lot of time there,—during World War II and then also afterward in visits there, where he and Helga met with Indira Gandhi a number of times—is “a corrupting softness towards the imperial design, which is embedded in all of the sundry elements of the Fabian schemes associated with the names of H.G. Wells and Bertrand Russell.” A similar type of problem exists in China and other areas of Asia. So what they need to know are the principles which are the true basis of power, the positive power, the power for good, of Western civilization, which is very difficult to see especially today.

We need a revival of this way of thinking, this current in the West, and at the same time, we need an appreciation on the part of Asia of this anti-oligarchical Christian current, if we are to succeed. The coherence between Confucianism, in particular, and Christianity, of the type that we’ve been discussing, that’s our critical weapon in this fight.