

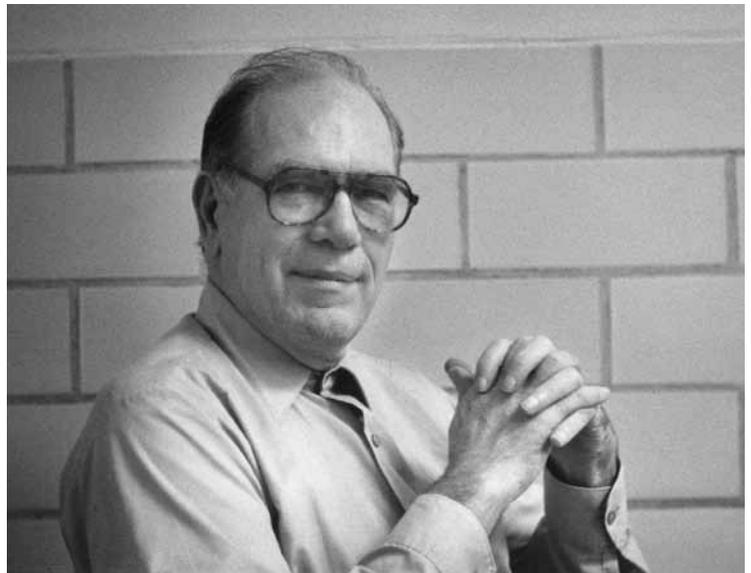
# America's Contribution to President Xi's Vision of a 'Beautiful and Harmonious Shared Future'

by Diane Sare

Nov. 6—When he was in Federal Prison from 1989 to 1994, Lyndon LaRouche produced some of his most important and valuable philosophical writings, including a challenging introduction he wrote for the autobiography of the late Civil Rights Movement heroine and former Schiller Institute Board Member Amelia Boynton Robinson, entitled, “[In the Garden of Gethsemane](#).”

Those of us who find ourselves in Gethsemane—a Gethsemane where we are told that we must take a role of leadership with our eye on Christ on the Cross—often experience something which, unfortunately, most people do not. We tend to look at things from a different standpoint.

What I suggest often, in trying to explain this to a person who has not experienced it, is to say: “Imagine a time 50 years after you’re dead. Imagine in that moment, 50 years ahead, that you can become conscious and look back at the entirety of your mortal life, from its beginning to its ending. And, rather than seeing that mortal life as a succession of experiences, you see it as a unity. Imagine facing the question respecting that mortal life, asking, Was that life necessary in the total scheme of the universe and the existence of mankind, was it necessary that I be born in order to lead that life, the sum total of that number of years between birth and death? Did I do something, or did my living represent something, which was positively beneficial to present generations, and implicitly to future generations after me? If so, then I should have



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*Lyndon LaRouche in prison, March 18, 1991.*

walked through that life with joy, knowing that every moment was precious to all mankind, because what I was doing by living was something that was needed by all mankind, something beneficial to all mankind.”

That is the beginning, I think, of true wisdom; that is the beginning of the Passion, which sometimes enables each of us when called, to walk through our own peculiar kind of Gethsemane. It is from this standpoint, that the mind of an individual such as our own, can efficiently comprehend history in the large.

The question of Gethsemane was understood in a profound way by America's founders, and expressed perhaps the most poetically by Abraham Lincoln in his



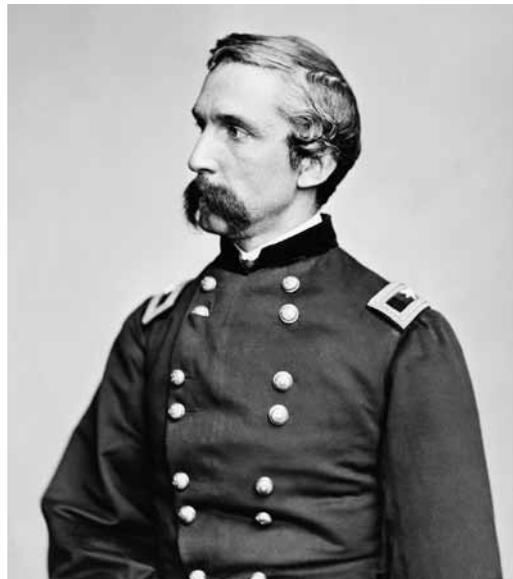
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*President Abraham Lincoln's second inaugural address in 1865, at the almost completed Capitol building.*

Second Inaugural Address, which takes up the question of Gethsemane very precisely and specifically.

Given the extraordinary quality of Lincoln's leadership, it is not surprising that this understanding of the immortality of man would be echoed in the top ranks of his military, in this case in particular, that of the Bowdoin College Professor of Theology and Linguistics, General Joshua Lawrence Chamberlain. Chamberlain's writings about his experience in the Civil War allow us to see how it was possible that after such a bloody and impassioned conflict, which took the lives of 600,000 men, the United States could be more united and prosperous than ever before.

One of the first battles that Chamberlain fought in after enlisting was at Fredericksburg, Virginia. This battle was fought in December 1862, and might be thought of as a precursor of the ill-fated Gettysburg "Pickett's Charge," except that this time it was the Union Army charging uphill, totally exposed, toward the Rebel soldiers who were behind a stone wall in a bitterly



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*General Joshua L. Chamberlain*

cold rainstorm. Needless to say, row upon row of men were mowed down, and after five lines were decimated, Chamberlain was part of the "reserve" as he put it, "to go in when all is havoc and confusion, through storm and slaughter, to cover the broken and depleted ranks of comrades and take the battle from their hands." ("Night on the Field of Fredericksburg," Gen. J.L. Chamberlain). This battle raged in the wet and cold for 36 hours, until the dead bodies were piled up for breastworks from behind which the living could shelter themselves. Finally at midnight on the second night, the orders came to withdraw, but the soldiers would not leave until they had buried the dead, as best they could, quietly in the dark by faint and distant starlight. Of this moment Chamberlain writes, "but heaven ordained a more sublime illumination. As

we bore them in dark and sad procession, their own loved North took up the escort and, lifting all her glorious lights, led the triumphal march over the bridge that spans the worlds—an aurora borealis of marvelous majesty! Fiery lances and banners of blood and flame, columns of pearly light, garlands and wreaths of gold, all pointing upward and beckoning on. Who would not pass on as they did, dead for their country's life, and lighted to burial by the meteor splendors of their native sky?"

What could Chamberlain have been thinking of? Was he just a hopeless romantic? No, although in this mini-Dark Age we have been experiencing in the United States of late, many people would consider him so. Chamberlain, like Alexander Hamilton, generations earlier, and President Abraham Lincoln, and Lyndon and Helga LaRouche today, clearly had in mind a future world, which had not yet existed, not based on any past experience; it was a future vision, based on the necessity of the nature of man, as created in the image of God.

At any rate, the battle at Fredericksburg was not a major one in the long war, which was to rage on for three more bloody years, but it gives a sense of the intensity of the combat, and the difficulties faced by all who were engaged in the battle, on both sides.

After General Meade's failure to pursue Lee at Gettysburg, where the war might have been ended with simultaneous victories at both Vicksburg and Gettysburg, Lincoln's forecast that the war would cost many more lives, was born out during the bloody "Wilderness" campaign. It should be mentioned here that there were important international factors and implications, such as the British support for the Confederacy, and the Russian support for President Lincoln's Union, which must be considered when studying the war as a whole—but the point here is to get at an important principle, which Americans must be reminded of in order to play the required crucial and positive role in the unfolding New Paradigm now before us.

### Appomattox

Finally, both armies met at Appomattox, and General Lee gave the unconditional surrender that General Grant had been demanding. At that point, President Lincoln's commitment, that the nation must be pulled together "with malice toward none, with charity for all," had to be put into effect. The first thing that became clear was that in both camps, supplies were scarce, but the Rebels were actually starving, and the thin remnants of their rations had been captured by Union soldiers the day before. When General Longstreet came to General Chamberlain to tell him that his soldiers had no food, the decision was made to split the rations equally for both armies (J.L. Chamberlain, *The Passing of the Armies*, p.186). General Grant conveyed through General Griffin that Chamberlain's division, with Gen. Chamberlain at the head, was to receive the surrender, and that the ceremony should be as simple as possible, that "nothing should be done to humiliate the manhood of the Southern soldiers" (p.187). Grant had already



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General Robert E. Lee, surrendering to General Ulysses S. Grant at Appomattox, April 9, 1865.

given orders that horses which were the property of individual Southern soldiers could be kept by them to work their ravaged farms, and that transportation should be made available to get people back to their homes as easily as possible. General Grant refused the Confederate request that they should not have to present and surrender their arms before the Union Army, however (they wanted to lay them down in a pile to be picked up later), as this was the United States to which they must now bear allegiance. Other than those few instructions, it fell upon Chamberlain to organize the surrender and design the ceremony.

Of this Chamberlain writes (p.195):

The momentous meaning of this occasion impressed me deeply. I resolved to mark it by some token of recognition, which could be no other than a salute of arms. Well aware of the responsibility assumed, and of the criticisms that would follow, as the sequel proved, nothing of that kind could move me in the least. The act could be defended, if needful, by the suggestion that such a salute was not to the cause for which the flag of the Confederacy stood, but to its going down before the flag of the Union. My main reason, however, was one for which I sought no authority nor asked forgiveness. Before us in proud hu-

miliation stood the embodiment of manhood: men whom neither toils and sufferings, nor the fact of death, nor disaster, nor hopelessness could bend from their resolve; standing before us now, thin, worn and famished, but erect, and with eyes looking level into ours, waking memories that bound us together as no other bond;— was not such a manhood to be welcomed back into a Union so tested and assured?

Chamberlain did generate much controversy by his decision, but he reports the following observation upon conversing with several Confederate generals after the official surrender. “Their bearing was of course, serious, their spirits sad. Levying war against the United States was serious business. But one certain impression was received from them all; the were ready to accept for themselves and the Confederacy any fate our Government should dictate. Lincoln’s magnanimity, as Grant’s thoughtfulness, had already impressed them much.”

Given the importance of President Lincoln’s vision for the future of the nation, and his ever-present anguish over the suffering of the American people, imagine how the news was received by soldiers, as they embarked on the long and arduous weeks-long march home, that this beloved President had been shot at the theater on Good Friday, and died the next day—less than a week after the surrender.

After this, the role of the American military, particularly that of General and later President Grant became absolutely critical. The fact that President Lincoln had already launched the construction of the first transcontinental railroad in the middle of the war, was an important factor in uniting the nation. There were also a series of musical “Jubilees” organized by former Union Army musician P.S. Gilmore, including the first “Peace Jubilee” held in Boston, Massachusetts which featured a chorus of 10,000 voices from all over the country, and was addressed by newly inaugurated President Grant. Several of the leading opera singers involved in training and preparing the chorus were also involved in the grand opening of the Khedive Opera House in Cairo, Egypt, timed for the completion of the Suez Canal, another major project which involved officers of both the Union and former Confederate Army.

Later, in 1876, a chorus of a thousand voices would



Boston Public Library

*Peace Jubilee in Boston, 1869.*

sing Handel’s famous “Hallelujah Chorus” at the Philadelphia Centennial Exhibition, where the United States demonstrated the revolutionary results of Alexander Hamilton’s economic genius, as perpetuated by the assassinated President Lincoln’s collaborators.

This exhibition had a profound effect on world affairs, and nations in Europe and elsewhere sought to emulate the American success. However, more assassinations were to follow, both in the United States and in Europe, as well as the sacking of Bismarck in 1890, which set the stage for what has been a century and a quarter of war.

The American genius Lyndon LaRouche, born in 1922, has dedicated his life to bringing the vision of Nicholas of Cusa, Alexander Hamilton, and Abraham Lincoln, into reality. President Xi Jinping has echoed the same intent with his speech before the 19th Congress of the Communist Party of China, with his commitment to the “happiness” of the people and a shared future which is both “harmonious and beautiful.” The current visit of President Trump to China opens the potential that a U.S.-China relationship could shift the world in that direction. Its success will depend upon the willingness of the American people to remember our universal identity as LaRouche and Lincoln have understood it.