

Message to ‘Dona Nobis Pacem’ New York Conference

by Liliana Gorini, chairwoman of Movisol, the LaRouche Movement in Italy

Dear members and friends of the Schiller Institute,

Recent events in Italy have just proven what poet and historian Friedrich Schiller has taught us, that “man is greater than his destiny.” Last week our duly elected government, which had received 60% of the votes, was vetoed by the European Union and the European Central Bank (ECB), in Frankfurt, Germany, with an attempted coup, which failed. Their intention was to impose on Italy yet another technocratic government, led by IMF representative Carlo Cottarelli. But the Italian population reacted against this coup, and expressed their support for the government of Prof. Carlo Conte, and for the two parties which had won the elections on March 4: Lega and the Five Star Movement. The electorate demanded that decisions on our economic policy be taken in Italy, and not in Brussels or Frankfurt.

The government of Professor Conte, which had been vetoed by the ECB, was sworn in on June 1, and won a vote of confidence at the Parliament two days ago. It is the first government in the world which includes two points dear to LaRouche in its official program: Glass-Steagall and national banking; its Economics Minister Tria is in favor of the Belt and Road Initiative, speaks Chinese, and spoke in favor of public investments in infrastructure, confirming that the spirit

of the New Paradigm is alive and well in Italy.

And that may be the reason why the financial oligarchy, and the City of London, were fully mobilized to stop this government, and called it “barbaric” (in the *Financial Times*).

Conte’s request to review sanctions against Russia has a lot of support from small- and medium-sized companies which suffered the consequences of such sanctions, but opposition was immediately unleashed against it by NATO head Jens Stoltenberg and German Chancellor Angela Merkel: They threatened Italy with the Greece treatment. However, Conte found an ally in President Trump at the G-7 in Canada, where both called for Russia to be included again.

Movisol has been fighting for years for LaRouche’s Four Laws, and over the last two years, collected 198 signatures of members of Parliament, economists, and other VIPs, on a petition to President Trump, asking him to keep his promise and reinstate Glass-Steagall, which would not only “make America great, but the whole world.”

Four ministers of the new Italian government are among the signers of our petition. We can change the world, and we can be greater than our destiny.

I wish you all the best for this important conference on peace through development, *Dona nobis pacem*.

Greeting

From Ali Alghaffari, 9th Grade, 14 years old, Yemen

I, Ali, on behalf of my colleagues in the Modern Language School in Sana’a, am sorry to send these lines while some schools in the United States are facing violence and gun shots!

It is strange that we in Sana’a are under the worst Joint UK-United States-Saudi coalition attack, and despite their killing of numbers of us on a daily basis, and shooting at our schools with rockets, we have never had a situation where we kill each other in our schools or towns!

We think that you and we have both suffered a lot, not in accordance with the laws of the universe, and it’s time to leave those that would control our destiny and break our dignity, and head to a shared future that overcomes the real reasons behind school and home violence!

It is not beyond reach that Students can change the game, and here we are in Yemen. I couldn’t join you due to the Airport blockade that has been in place for a year in our capital, but I am sharing here our dream alongside the spirit that has been gifted to us by Mrs. Helga LaRouche, the Founder of the Schiller Institutes, which has paved many roads for us in Yemen to link our freedom to the New Silk Road, and which unites all of us today.

The power of Humanity didn’t always show in our community, hence you can see that our Modern Language School has adopted from across the oceans the Physical Economic principles of LaRouche via our Silk Road School program. We study that in a manual and in a class we take to understand how to end poverty, and to achieve the Sustainable Development

Goals of 2030.

Finally, I invite you to learn about our famous Yemeni Happy Miracle report that is designed to link us with the Belt and Road Initiative. This report gives sig-

nificant attention to students, and I have a photo in the report. The report was launched at my birthday celebration, attended by all the champions for the Belt and Road Initiative in Yemen.

Max Lu

Chairman, United Nations World Silk Road Forum (UNWSF)

To the international think tank Schiller Institute and to the Institute's Chairman:

I understand that the Schiller Institute will soon hold the second event in the United States aimed at promoting the "Belt and Road Initiative" for young Americans on the 8th of June, and an international conference the following day in New York City. On behalf of myself and the United Nations World Silk Road Forum, I would like to express my sincere congratulations on the hosting of this promotional campaign, and wish the conference a complete success.

The "Belt and Road Initiative" is based on the principles of "world consultation, joint contribution and shared benefits" and "political mutual trust, economic integration, and cultural inclusion." It is based on "policy communication, facilities connectivity, unimpeded trade, capital financing, and people-mindedness." This great initiative of China aims to build a "human centered community." The resolution written by the United Nations General Assembly and the Security Council has been recognized and actively par-

ticipated in by the international community over the past five years. All countries and people participating in the "Belt and Road Initiative" have benefited greatly.

As a non-profit and non-governmental organization, the World Silk Road Forum of the United Nations has played a prominent role at the United Nations over the past two years. With its vision of globalization, it has fully implemented the "One Belt and One Road" initiative, and has been continuously active on the civilian level, actively promoting and publicizing the "Belt and Road Initiative" and building bridges and ties for international cooperation among companies and civic organizations in various countries. We are willing to cooperate with the Schiller Institute and work together to do a good job in promoting and putting into practice the "Belt and Road Initiative."

Finally, I wish the international think tank, the Schiller Institute, great accomplishments, and I wish you, Chairman, good health and successful efforts.

June 4, 2018

THE PAST SPEAKS TO THE FUTURE

RFK's Message in South Africa, and the Call for Global Revolutionary Change

This is the message sent by Ramasimong Phillip Tsokolibane, leader of LaRouche South Africa, to the Schiller Institute conference in New York City, "Dona Nobis Pacem," held June 9, 2018.

On behalf of my nation, South Africa, proud member of the BRICS alliance for peace and development and the host of the BRICS summit next month, I send greetings to you who are gathered in New York City under the auspices of the Schiller Institute to discuss and organize the fight for the New Global Paradigm.

While we can see the progress being made in that direction, I urge you to double your efforts, as we have yet to secure victory against a dirty and determined,

British Imperial elite and their assets around the globe, who will not yield their power over international finance, and with it, their ability to slaughter and subjugate much of humanity. They cannot win, but the world can lose, as they continue to light the flames of discord and war, to topple governments, including their attempt to topple the government of President Trump in the United States, and to promote confrontation with the leading standard bearers of the New Paradigm, Russia and China.

For the sake of Africa—whose populations the racist leadership of the British Empire seek to eliminate—and for the rest of the world, I say, "Do not yet declare victory, even as that victory is in sight." As the

LaRouches, Lyn and Helga, have repeatedly instructed, the change we seek is revolutionary, one that throws off the entire monetarist system of the Empire of Money, and replaces it with a system that understands that only creative human labor—physical and mental—can produce wealth, a system that insists on investing in that which increases the productivity of human labor. The creation of money-valued “wealth” is not our objective; our objective is to increase the number of creative human beings living on this planet, to drive progress everywhere.

The brutish, British-run system—the old paradigm—cannot be reformed; its problems are not structural, but are derived from its anti-human monetarist principles that use calculations of the cost of maintaining human lives as a justification for genocide. Such calculations—“bankers’ arithmetic”—have turned nations, and continents such as Africa, in the recent past into death-dealing cauldrons. Only now, through policies promoted by the BRICS, and China’s Belt and Road Initiative (BRI) do we see this changing.

Only the foolish, or those professional liars who work for the dying Empire and its media sewers, could imagine that these two divergent views of Humankind could coexist. The Empire’s system *must* die, because it has reached the limits of its self-cannibalization. But unless we throw it off, its death agony can kill us all.

So the burning question of the day is how to build a movement for revolutionary change that can bring the world to embrace, and that quickly, the policies and principles of the New Paradigm.

I believe a speech given by Robert Francis Kennedy in South Africa, on June 6, 1966—two years to the day before his assassination at British instigation in as yet unclear circumstances—provides us with some insight into how this can be done. As did Lyndon LaRouche, in the founding of the movement for which I am the spokesman in South Africa, RFK insisted that revolutions are organized not by amorphous masses of angry people, but by initiatives of individual personalities, alone and in concert with each other.

In discussing this in the context of resistance to the evil, British Empire-inspired Apartheid system in South Africa, as well as the civil rights struggle in the United States, Robert Kennedy said that change is not brought about through violence of unthinking mobs or individuals, but through the spread of ideas that cause a creative challenge to the old order. He stressed that it is the responsibility of the younger generation to lead the

way to change, against the resistance of older generations who might cling, unnecessarily, to the failed ways of the old paradigm.

But let Kennedy himself speak directly to us today, from the past.

First let us set the stage for his remarks.

He had been invited to South Africa by Ian Robertson, the president of the National Union of South African Students, to speak at their annual Day of Reaffirmation of Academic and Human Freedom. The apartheid-burdened South African government was hesitant to let Kennedy speak, but eventually granted him a visa for fear of snubbing a future President of the United States.

Two weeks before the scheduled event, Robertson himself was banned by the government from participating in social and political life for five years, and so was unable to attend. An empty chair marked his absence. Visas were denied to 40 news correspondents that were to cover the event. A crowd of 18,000 white students and faculty packed the hall in Cape Town. Banners hung in protest of the Vietnam War. Following a ceremonial procession, led by a student carrying an extinguished “torch of academic freedom,” Kennedy made his entrance.

When he finally had the audience’s close and silent attention, he opened by employing ironic misdirection. He said:

I come here this evening because of my deep interest and affection for a land settled by the Dutch in the mid-seventeenth century, then taken over by the British, and at last independent; a land in which the native inhabitants were at first subdued, but relations with whom remain a problem to this day; a land which defined itself on a hostile frontier; a land which has tamed rich natural resources through the energetic application of modern technology; a land which was once the importer of slaves, and now must struggle to wipe out the last traces of that former bondage. I refer, of course, to the United States of America.

This drew laughter and applause, and released the tension. After thanking the student union for the invitation, Kennedy discussed individual liberty, apartheid, communism, and the need for civil rights. He emphasized inclusiveness, individual action, and the impor-

tance of youth involvement in society. At the climax, he listed four “dangers” that would obstruct the goals of civil rights, equality, and justice. The first is futility, “the belief there is nothing one man or one woman can do against the enormous array of the world’s ills.” Kennedy countered:

Yet many of the world’s great movements, of thought and action, have flowed from the work of a single man. A young monk began the Protestant Reformation, a young general extended an empire from Macedonia to the borders of the earth, and a young woman reclaimed the territory of France. It was a young Italian explorer who discovered the New World, and 32-year-old Thomas Jefferson who proclaimed that all men are created equal. “Give me a place to stand,” said Archimedes, “and I will move the world.” These men moved the world, and so can we all. . . .

It is from numberless diverse acts of courage and belief that human history is shaped each time a man stands up for an ideal or acts to improve the lot of others or strikes out against injustice. He sends forth a tiny ripple of hope, and crossing each other from a million different centers of energy and daring, those ripples build a current that can sweep down the mightiest wall of oppression and resistance.

The second danger is expediency, the idea “that hopes and beliefs must bend before immediate necessities. . . . [T]here is no basic inconsistency between ideals and realistic possibilities—no separation between the deepest desires of heart and of mind and the rational application of human effort to human problems.”

The third danger is timidity. “Moral courage is a rarer commodity than bravery in battle or great intelligence. Yet it is the one essential, vital quality for those who seek to change the world which yields most painfully to change.”

The fourth and final danger, comfort: “The temptation to follow the easy and familiar path of personal ambition and financial success so grandly spread before those who have the privilege of an education.” But comfort is not really an option:

[Comfort] is not the road history has marked out

for us. There is a Chinese curse which says, “May he live in interesting times.” Like it or not, we live in interesting times. They are times of danger and uncertainty; but they are also the most creative of any time in the history of mankind. And everyone here will ultimately be judged—will ultimately judge himself—on the effort he has contributed to building a new world society and the extent to which his ideals and goals have shaped that effort.

I suggest to you that Robert Kennedy’s voice speaks great truths across history to us—we who must organize a global movement of individuals for revolutionary change. He tells us that we must reject expediency, pragmatism and easy answers. I would add that these are often offered by British agents and provocateurs, often on the payrolls of organizations affiliated with the pro-Nazi financier, George Soros.

We must also stay focused on the “big picture.” It is a *global* change that must be organized. We must never let ourselves hide in some local or even national fight that takes us away from our objective.

And, we also must accept that it will be those who are young in both spirit and mind, and embrace change, who must carry the greatest burden and responsibility for realizing the change we seek. The change we seek is not “change for the sake of change” of the London-run, rock-drug-sex counterculture which, after the assassinations of the Kennedys and Dr. Martin Luther King, Jr, led so many down so many counterproductive back alleys and dead endings. Ours is a fight for a principled change, which the LaRouches have led for the last 50 years.

Robert Kennedy believed that with proper leadership, such change can take place. So do I.

He concluded his Reaffirmation address in Cape Town by quoting his slain brother, President John Kennedy, in his inaugural address. So will I:

The energy, the faith, the devotion which we bring to this endeavor will light our country and all who serve it—and the glow from that fire can truly light the world. . . . With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth and lead the land we love, asking His blessing and His help, but knowing that here on earth God’s work must truly be our own.