

## Prince Philip makes genocide into a religion

by Mark Burdman

In the coming weeks, British Royal Consort Prince Philip will step down as president of the World Wide Fund for Nature-International (WWF). He is certainly not doing so out of contrition for the crimes against humanity committed by that organization during his long tenure, but reportedly for "personal" reasons. To prove his unswerving adherence to the same mindset that earlier led him to express his wish to be reincarnated as a deadly virus that would wipe out large segments of the human population, he is leaving as his legacy, the formation of a new organization that will seek to deploy the world religions as instruments for genocide.

From April 29 to May 3, the royal family's Windsor Castle was the scene of a "World Summit on Religion and Conservation." It brought together some 60 ecologists and religious figures, under the sponsorship of the WWF-U.K., the Japanese Mokichi Okada Association (MOA), Britain's Pilkington Trust, and the Manchester, England-based International Consultancy on Religious Education and Culture (Icorec). Leading speakers included Prince Philip himself, as well as the Ecumenical Patriarch in Constantinople of the Orthodox Church Bartholomew, and Crown Prince Hassan of Jordan. The sessions also had the official blessing of the Church of England, whose supreme governor is Queen Elizabeth II; from May 2-3, Archbishop of Canterbury Dr. George Carey, primate of the Church of England, held private strategy sessions with participants. Individuals were in attendance nominally representing nine faiths: Christianity, Islam, Judaism, Hinduism, Buddhism, Jainism, Sikhism, the Baha'i faith, and Taoism.

The Windsor "summit" had been preceded by a preparatory meeting in Tokyo, Japan, at the end of March, co-sponsored by the WWF and the MOA.

WWF insiders affirm that these meetings occurred under

a "shadow" of increasingly negative attention recently drawn to the WWF, highlighted by the Oct. 28, 1994 *EIR Special Report*, "The Coming Fall of the House of Windsor." The attempt to refocus WWF activity under a new organizational umbrella is, these sources affirm, in part an attempt to "out-flank" the negative publicity, and to coordinate WWF conservationist-ecologist activities under new, apparently "religious" auspices.

### ARC, U.N.O., and World Bank together

The Windsor gathering resolved to create a new organization, the Alliance of Religion and Conservation (ARC), with the mandate being, according to an official WWF press release, to "promote for the public benefit the protection of the natural environment throughout the world, in accordance with the teachings and beliefs of the world's religions, which encourage respect for nature." ARC will take over management of a number of projects that the WWF has been carrying out over the past decade, as well as launch a series of new projects. One example of a project in the first category, is the "Mount Athos Environmental Program," initiated with the blessing of Prince Philip personally in the early 1990s, to make that cultist center of monastic activity a model center for "environmental management" and "organic farming," as well to turn a significant section of the Athonite Peninsula into a "nature reserve." One new ARC project will be to promote "the conservation of the Taoist Sacred Mountains in China . . . creating conservation areas that cannot be developed."

The summit also discussed ways of integrating the WWF and associated groups more organically into the one-world-federalist structures of the United Nations. According to a WWF press release, participants discussed an invitation from

the World Bank “to faith leaders, to establish a dialogue with World Bank directors on the ethics of contemporary economics.” Furthermore, the United Nations Environment Program “has asked religions to act as environmental monitoring agencies to assess environmental changes at the local level. In return, faiths are asking to be involved in U.N. agency policy and decision-making processes.”

### **A ‘religious’ gestapo?**

If that sounds like an attempt to use religious leaders as, in effect, operatives in a new environmentalist gestapo, that is fully in conformity with the royal consort’s prescriptions to the Windsor gathering. He set the tone for the five days of discussions, with a speech over the April 29-30 weekend, calling for “vital action” to protect the global environment from “the dramatic increase in the world’s human population.” This “dramatic increase,” he blurted, is “the only significant factor that coincides with the deterioration of the planet’s health over the last century. . . . The key issue for the conservation of our natural environment is to find ways of protecting it from the consequences of the human population explosion.”

He had the following stretched metaphor to make his point: “If you are in the process of blowing up a balloon, there is nothing to warn you that it is about to burst. We are stretching the Earth’s systems like a small child blowing up a balloon. If it goes on blowing, the crucial point is, when is it going to burst?”

He insisted that humans must “interfere” to regulate the “imbalance” caused by all this, with a particular role being reserved for world religions in this effort.

### **Non-western, alternative ways of looking at nature**

The creation of ARC is the newest, and most ambitious phase in the royal consort’s campaign to subvert religious belief, to eliminate from this planet the idea of “man being made in the living image of God” (*imago viva Dei*). This idea, expressed in the Biblical Book of Genesis, is certainly at the traditional core of the “religions of the Book,” Christianity, Judaism, and Islam. It is also expressed, in other ways, in strands of faiths like Hinduism. Prince Philip and his coterie of ecological advisers, such as Icorec’s Martin Palmer, have long held the view that, if one wants to bring about conservationist-ecologist policies, one must *change the beliefs, or defining paradigms* of populations. Religions are seen as a crucial vehicle for doing this, because people associate powerful emotions and ideas with religious conceptions. If religions strongly uphold the idea of *imago viva Dei* or an equivalent thereof, then adherents to that religion are significantly “inoculated” from the green-ecologist disease. Conversely, if a religion puts forward a Mother Earth-worshipping conception that places man in a subordinate position to “nature” and co-equal with the animal kingdom,

then believers in that religion can be induced into all sorts of states of mind, if not actual crimes against the human race.

Prince Philip began this project in earnest with the 25th anniversary meeting of the WWF (then known as the World Wildlife Fund) in Assisi, Italy on Sept. 22-29, 1986. That gathering had been specifically conceived, by the royal consort’s advisers, as a means of undermining the “anthropocentric” notions, associated with the 15th-century Golden Renaissance, that see humanity as “the paradigm of the universe” and as the “end purpose of creation.” One aide to Philip affirmed at the time, that the aim of the event was to reinforce “non-western, alternative ways of looking at nature,” to create “a new way of looking at the world” (see *EIR*, Sept. 5, 1986, “Prince Philip To Set New ‘Satanist Covenant’ in Assisi,” and “Why the WWF Hates Leonardo da Vinci”).

At that meeting, a “WWF Religion and Conservation Network” was created. At first, it was composed of nominal representatives of the five largest world faiths, Christianity, Judaism, Islam, Buddhism, and Hinduism. As indicated, to varying degrees, these five—especially the three “religions of the Book,” Christianity, Judaism and Islam—have historically upheld notions congruent with the Book of Genesis view of “man being made in the image of God.” So, the first strategy of Prince Philip et al. was to assault these religions from within.

The royal consort’s holy war against the three monotheistic faiths was made even more explicit in May 1990, when he spoke before the May 16-19, 1990 “Caring for Creation” conference of the North American Conference on Religion and Ecology, and praised the “ecological pragmatism of the so-called pagan religions” as “a great deal more realistic in terms of conservation ethics than the more intellectual monotheistic philosophies of the revealed religions” (see *EIR*, June 8, 1990, p. 30).

Since the original formation of the network, four new faiths have been brought in: Sikhism, the Baha’i faith, Jainism, and, most recently, Taoism. Since all of them are known for beliefs strongly discordant with the Book of Genesis, the act of lumping them together with Christianity, Islam, and Judaism into one “inter-faith,” “multi-cultural” pot, is itself a perverse means of diluting and subverting the notion of *imago viva Dei*.

### **‘Animal lovers perpetrated the worst crimes’**

The anti-human ideas promoted by the WWF-ARC complex are congruent with those gnostic-cultish ideas which were instrumental in the rise of Nazism in Germany. It is ironic, in this light, that the Windsor Castle event would have taken place right on the eve of the commemorations throughout Europe, of the 50th anniversary of the end of the World War II in Europe and the defeat of Nazism. In Britain, it was the queen herself who led off the celebrations, with a

speech that must be seen as completely hypocritical, in view of the promotion of genocide by her husband and the Church of England.

Such ironic parallels were not lost on all individuals involved in the summit. For the event, each of the nine faiths was requested to submit a statement on its respective views on "the environment." Eight of the nine statements (see *Documentation*) were fundamentally in accordance with the gnostic views of the WWF. The one notable exception was the statement submitted on behalf of Judaism.

Authored by Israel's Rabbi Rackover, the "Judaism and the Environment" statement began with the claim that "the principles of environmental protection" are deeply rooted in Judaism and the Talmud. But then this strongly qualifying paragraph was inserted: "When approaching the subject of environmental protection, we must be careful to maintain the proper balance between protection of the environment and protection of man. The proper balance in this context is certainly not one of equality between man and nature. The relationship between man and nature is one of ownership—albeit limited. In our enthusiasm for protecting the environment, we must not forget man's interests or his role in the scheme of creation. Love of nature may not take precedence over love of man. We must avoid at all costs the error of those who were known as lovers of animals yet perpetrated the worst crimes imaginable against their fellow man."

Much of the rest of the statement was cautious in its formulations, insisting that the notion of "protection of the environment" must be dealt with in the context of numerous other "economic, social and moral considerations." It ended by saying that "the classic Jewish attitude to nature is a direct consequence of the belief that the entire universe is the work of the Creator. Love of God was taken in the broadest sense to include love of all His creations. . . . Nature in all its beauty is understood as having been created for man, and it is therefore wrong for man to spoil it."

The link of "animal lovers" to Hitler's crimes was an unmistakable warning to the "wildlife lobby" that has congregated under Prince Philip's leadership. The message was not lost on participants, despite efforts by U.S. Rabbi Arthur Hertzberg, a senior official at Edgar Bronfman's World Jewish Congress, to soften the statement and to bring Judaism more into conformity with "conservationist" beliefs. The principled position taken by Rackover contrasted sharply with the views submitted on behalf of Christianity, as can be seen in the excerpts below. Sources close to Prince Philip report that they are counting on an ongoing, and escalating, theological-philosophical offensive, by the Orthodox Church, represented by the Ecumenical Patriarch in Constantinople Bartholomew, to weaken the "anthropocentric" content of Christianity. Were that to be successful, of course, Christianity itself would be destroyed, given the overwhelmingly "anthropocentric" message of Jesus Christ and of the New Testament in its entirety.

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## Documentation

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*For the April 29-May 3 "World Summit on Religion and Conservation" at Windsor Castle, each of the nine faiths in attendance submitted a statement on its views on "the environment." The following are excerpts from the eight statements that seek to draw a coherence between that faith's beliefs and the gnostic views of the World Wide Fund for Nature (WWF). The views presented do not necessarily reflect the views that the faiths actually hold, but only how these beliefs were characterized. The exception, Judaism, is discussed above.*

**Bahai:** . . . In this age of transition toward a world society, protection of the environment and conservation of the earth's resources represent an enormously complex challenge. The rapid progress in science and technology that has united the world physically has also greatly accelerated destruction of the biological diversity and rich natural heritage with which the planet has been endowed. . . . For Baha'is, Baha'u'llah's promise that civilization will exist on this planet for a minimum of 5,000 centuries makes it unconscionable to ignore the long-term impact of decisions made today. The world community must, therefore, learn to make use of the earth's natural resources, both renewable and non-renewable, in a manner that ensures sustainability into the distant reaches of time. . . .

**Buddhism:** . . . The concept of conservation and harmony with nature is intricately linked to Buddhist teachings and traditions and has been practiced for generations. . . . By living simply one can be in harmony with other creatures and learn to appreciate the inter-connectedness of all that lives. This simplicity of life involves developing openness to the environment and relating to the world with awareness and responsive perception. . . . Once we treat nature as our friend, to cherish it, then we can see the need to change from the attitude of dominating nature to an attitude of working with nature—we are an intrinsic part of all existence rather than seeing ourselves as in control of it. . . .

**Christianity:** The World Council of Churches said in the document from the Granvollén, Norway meeting of 1988: "The drive to have 'mastery' over creation has resulted in the senseless exploitation of natural resources, the alienation of the land from the people and the destruction of indigenous cultures." . . . In differing ways, the main churches have sought to either revise or reexamine their theology and, as a result, their practice in the light of the environmental crisis. . . . The Orthodox Church teaches that humanity, both individually and collectively, ought to perceive the natural order as a sign and sacrament of God. This is obviously not what happens today. Rather, humanity perceives the natural order as an object of exploitation. . . .

**Hinduism:** Hinduism is a religion which is very near to

nature. . . . Earth is worshipped as the spouse of God. . . . These days it looks as if human beings have forgotten that a particular natural condition on Earth enabled life to come into existence and evolve to the human level. Humanity is disturbing this natural condition on which his existence, along with the existence of all other forms of life, depends. . . . Hindu religion wants its followers to live a simple life. It does not allow people to go on increasing their material wants. For example, not to use anything belonging to nature, such as oil, coal or forest, at a greater rate than you can replenish it; not to destroy birds, fish, earthworms and even bacteria which play vital ecological roles—once they are annihilated you cannot re-create them. . . . “Conserve ecology or perish” is the message of the *Bhagavad Gita*. . . .

**Islam:** . . . People have been seduced from their roots primarily through the built-in biases of the modern education system, which is ultimately development-, consumer-, and career-orientated [sic]. . . . People who are still rooted in nature and untainted by “progress” follow the ways of their forefathers, and live through their responsibilities to the Creator as natural, unconscious environmentalists. These are the people we can learn from, but they are a rapidly dwindling minority. . . .

**Jainism:** . . . Jainism is fundamentally a religion of ecology and has turned ecology into a religion. . . . Jains are always ready and willing to look positively and with enthusiasm upon environmental causes. . . .

**Sikhism:** . . . In the matter of conservation and ecological concerns, Sikh teaching is very clear. . . . The Sikh scripture declares that the purpose of human beings is to achieve a blissful state and be in harmony with the earth and all creation. There is serious concern that the earth may no longer be a sustainable bio-system. . . . In Sikh beliefs, a concern for the environment is part of an integrated approach to life and nature. . . . Environmental concerns have not yet come to occupy a prominent place in governmental policy [in the northwestern Indian state of Punjab] or in the thinking of most people; industrial development remains of primary concern. However, a number of steps are being taken, both due to external pressure and due to initiatives from a few indigenous groups. . . .

**Taoism:** Tao simply means “the way.”. . . The Tao took form in the being of the Grandmother Goddess. She came to Earth to enlighten humanity. She taught the people to let everything grow according to its own course without any interference. . . . With the deepening world environmental crisis, more and more people have come to realize that the problem of the environment is not only brought about by modern industry and technology, but it also has a deep connection with people’s world outlook, with their sense of value and with the way they structure knowledge. Some people’s ways of thinking has, in certain ways, unbalanced the harmonious relationship between human beings and nature, and over-stressed the power and influence of the human will. People think that nature can be rapaciously exploited. . . .

## Iranian President’s visit to India opens up new possibilities

by Ramtanu Maitra and Susan Maitra

The April 17-19 high-visibility visit to New Delhi, India by a large Iranian delegation led by President Ali Akbar Hashemi Rafsanjani, was long on political implications. The visit, originally scheduled for September 1994, was highlighted by a number of landmark statements and economic agreements. From the outset, the visit was intensely political, notwithstanding the reservations expressed by Washington. Prime Minister P. V. Narasimha Rao broke protocol and personally went to the airport to receive Rafsanjani, and saw him off when the Iranian President left for Georgia three days later. However, it remains to be seen what this revived bilateral relationship will achieve for the region.

From the Indian viewpoint, a number of statements by the Iranian President are of great tactical value. Rafsanjani’s speech in Lucknow, organized by the Shia community there, was studded with messages well liked by New Delhi. “Your freedom struggle against British rulers had set an example and Iran learned a lot from your experience,” he said. Welcoming India’s tolerance of its large Muslim population, Rafsanjani said that “being a Muslim and also an Iranian, I wish for peace and harmony in India.” To the great relief of Indians, Rafsanjani said that he hoped that India’s detractors would not succeed in spreading disinformation and hatred on contentious issues like the Babri Mosque and Kashmir.

On another occasion, he offered to help end the strife in Jammu and Kashmir. “There has been no change in our policy on this issue. We have already said we are not happy and satisfied with the position in Kashmir. We have told the prime minister [Rao] of the need for a consensus among India, Pakistan, and the people of Kashmir and have offered mediation for this position,” he said. In a bit of grandstanding, he also criticized the United States for offering to broker talks on Kashmir, if agreed to by New Delhi and Islamabad.

Rafsanjani drew an ovation in a speech at Asafi Imambara in Lucknow, when he proposed a gas pipeline from Iran to India which would pass through Pakistan. He said that such a pipeline would help improve relations between India and Pakistan. He supported the proposal made by his host, Chief Minister of the state of Uttar Pradesh Mulayam Singh Yadav, for the formation of a confederation of India, Pakistan, and