

Prince Philip's assault on religion

The Royal Consort assembled religious figures at Lambeth Palace to destroy the Judeo-Christian commitment to progress. Scott Thompson reports.

British Royal Consort Prince Philip, who recently retired from his long tenure as International President of that World Wide Fund for Nature (formerly World Wildlife Fund) which launched the pagan ecologist movement more than three decades ago, has, during the course of 1998, stepped up his war against the fundamental precepts of western Judeo-Christian civilization.

It is paradoxical, that the self-avowedly pagan Prince—who for 25 years has been bent upon ushering in a “New Dark Age,” that would mean the death of most of the world’s population—has been cited by various lackeys of the House of Windsor as having something like a “divine right” to correct certain “flaws” in Judeo-Christian Renaissance ideas; these very “flaws” were what enabled the scientific and technological progress that allowed rising rates of population growth, at rising standards of living, in the aftermath of the 14th-century Black Death. Under Prince Philip’s goal to depopulate the world by as much as 4 billion people, he and his oligarchy intend to enslave the remaining 95% in neo-feudalist serfdom.

One of the fundamental ideas that Prince Philip and his religious/cultural warfare lackey, Martin Palmer (the modern version of Queen Victoria’s Lord Acton), reject, is *I Genesis 1:26-31*, which states that “man is created in the image of God”: that each human being, irrespective of “race” or “ethnic” origin, is imbued with a divine spark of reason, which differentiates him from the animals. This has permitted his discovery of validatable scientific principles as a co-participant in God’s ever-more-perfect creation, that can be measured in the first approximation (contrary to environmentalists’ conceit) by an acceleration in the rate of population density.

Prince Philip is destroying the idea of progress within the three monotheistic religions that contributed to the 15th-century Golden Renaissance—Christianity, Islam, and Judaism—as well as other religions whose moral code reflects those views of man. Emblematic of Philip’s contempt for God’s creation is his remark, ten years ago, to the German press agency DPA: “In the event that I am reincarnated, I would like to return as a deadly virus, in order to contribute something to solve overpopulation.” Two years earlier, he penned similar declarations in his foreword to *If I Were an Animal*.

As Lyndon H. LaRouche, Jr. wrote in “The Eagle Star

Syndrome” (*EIR*, Aug. 7), the likes of Prince Philip and Martin Palmer are trying to remove the moral barriers of religions to genocide.

Philip and Palmer have been trying to unleash a process, whereby the humanist currents within these great religions would be overwhelmed by being integrated with various gnostic/Satanic cults, including the Jains, Baha’is, the Buddhism of the Dalai Lama, Taoism, and so forth. (Tibetan Buddhism is particularly evil, as the Dalai Lama formed part of the inner mystical belief structure of the Allgemeine SS, whose pagan myths Prince Philip and Palmer embody today through their eco-fascist cultural warfare policies.)

The Lambeth Palace process

EIR has learned that Philip keynoted an assembly at Buckingham Palace, on Feb. 17, that brought together representatives of “nine world faiths,” including senior representatives of the Catholic and Protestant Christian churches, Judaism, and Islam, spokesmen for the Baha’is and Jains, and World Bank President Sir James Wolfensohn. On Feb. 18-19, these representatives proceeded to assemble at Lambeth Palace, the residence of the Archbishop of Canterbury, where they resolved to organize globally for a “consensus,” centered around such notions as a “new world order,” “ecological sustainability,” man’s “stewardship of the earth,” “small is beautiful,” and “austerity.”

Prince Philip’s meeting at Buckingham Palace with these putative religious representatives of 3 billion people, was a prelude to the Lambeth Palace event, on the theme of “World Religions and World Development.” According to sources at the World Bank who helped organize the Feb. 18-19 conference, speakers at Buckingham Palace included Archbishop of Canterbury George Carey, and the World Bank’s Wolfensohn.

Buckingham Palace has refused to release Prince Philip’s speech, and has maintained “no comment” on questions of whether other royals, especially Prince Charles, may have participated. As for the speech by Wolfensohn, his British speechwriter stated that she had only drafted talking points, around which he spoke extemporaneously, and that no recording of the speech was available for release.

However, there are some reports available on the “World Religions and World Development” event from the Baha’i

Worldwide International's newsletter *One Country* (January-March 1998). In addition, sources at the World Bank have made available to *EIR* speeches prepared for Lambeth Palace by most of the religious leaders attending (see *Documentation*).

One of the conference's goals, according to the Baha'i account, is to replace the major infrastructure programs that had been funded by the World Bank. These have increasingly been criticized by ecologists, who promote instead the ecological buzz word for genocide, "sustainable development."

Palmer helped organize the Lambeth conference, and was quoted by *One Country* as saying: "For the first time in contemporary economics, the role of religion in development was not just publicly acknowledged or even acclaimed, but brought into a partnership with one of the largest and, some would argue, most vociferously secular organizations in the world. . . . The repercussions for this are that the economic world will have to take religion seriously—and vice versa."

Wolfensohn told the meeting in his closing statement: "What is clear is that what has come out of this meeting is that there is a unity between us. A unity of the concern for the physical livelihood but also spiritual and cultural continuity, and I think that it is that which certainly I have found remarkable at this meeting. There has been a total meeting of the mind."

Apart from Wolfensohn, another World Bank official involved in preparing the forum with Palmer was John R. Mitchell, who told the audience at the event: "This event is in some ways an explicit recognition that Mr. Wolfensohn feels religions are a major part of civil society. While the Bank has dialogued with them in piecemeal fashion, this event is also trying to systematically push the dialogue to a higher level—and to validate it."

At the end of the meeting on Feb. 19, the participants issued an 11-point statement, and agreed to establish several working groups and to meet on at least an annual basis. Among the topics for the working groups were:

- Community building
- Hunger and food security
- Environmental sustainability
- Preservation of cultural heritage (including sacred sites)
- Violence and post-conflict reconstruction
- Education and social service delivery.

Except for the second point, these categories clearly miss the basic issues: They represent an accommodation to the World Wildlife Fund agenda of rejecting man's role of having dominion over nature, and having a right to advanced technology which will improve his mind and his life.

The Baha'is' *One Country* wrote: "The final statement promised that the religious communities will be invited to 'influence the thinking of the World Bank by participating in the studies and discussions embodied in the Bank's annual World Development Reports.' A special effort will be made to get this input for the year 2000 report, which will focus

on 'understanding poverty.'

A development specialist with the U.K.-based group Christian Aid, Wendy Tyndale, who had advised Archbishop Carey in planning the conference, characterized their thinking this way: "Until now, the main criterion in judging the success of development work has been economic growth. The criterion is that the faiths are suggesting focus more on the overall well-being of communities and people, of which a very important aspect is both spirituality and cultural identity. This came out of the meeting very strongly."

One Country quoted one speaker: "'Thirty years ago today, in development, nobody cared about ecology,' said Dr. Lachs. 'Today, the environmental impact of a project is a major issue. If we can do the same thing in the spiritual-cultural-values field, the impact on the non-economic lives of people will be tremendously important.'"

According to one World Bank official, there was a follow-on meeting of some religious leaders who had been at Lambeth Palace, with World Bank officials in Washington, D.C. in April 1998. This official reported that a secretariat had been established between Wolfensohn and Archbishop Carey.

Gaia worship and sustainable development

One of the chief environmentalist doctrines to which Prince Philip hopes to convert the world religions, is the so-called "Gaia hypothesis," a modern-day variant of gnostic worship of the Mother Earth Goddess.

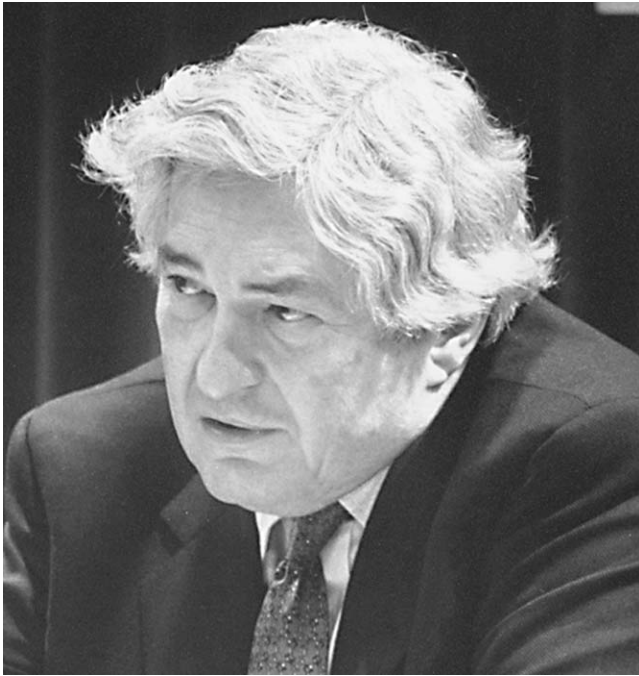
Palmer once described this doctrine as follows: "What the earth cares about is its own continued survival, and if this means shrugging off humanity, then so be it. One of the most challenging ideas emerging from the environmental crisis and from concepts such as Gaia, is the notion that humanity really isn't that important. This poses major problems to Christianity, Judaism, and Islam."

According to a spokesman for the British-based Gaia Foundation, Prince Philip and Prince Charles are supporters of its activities. One of the leading funders of the Gaia Foundation until his recent death was Sir James Goldsmith, whose brother, Teddy, made frequent reference to the "Gaia hypothesis" in his magazine, *The Ecologist*.

One passage from a 1993 article, "Gaia: An Ancient View of our Planet," further shows its evil content: "[The Earth's justice] is not the justice of human morality; it is written in the nature of things. Earth forgives, but only to a point, only until the balance tips and then it is too late: famine, disease, disaster, and death come to those who upset her balance arm and to their children. This is Gaia's view of environmental problems. Ancient history and mythology are full of stories in which Earth has her revenge on those who harm her or the creatures she protects. Ecological sins meet with ecological punishments."

The Goldsmith brothers have long been fully involved with the royal family's genocidal policies.

In an interview with *EIR* in 1996, Teddy Goldsmith discussed this poisonous mixture of paganism with "sustainable



World Bank President Sir James Wolfensohn (left) and British Royal Consort Prince Philip, masterminds of the plan to bring about a pagan world order. They are trying to recruit the world's religious leaders in support of feudalism, Malthusianism, ecologism, and "sustainable growth."

development." He said that he had just finished a three-volume study of International Monetary Fund/World Bank-funded infrastructure projects, and he concluded that projects such as dams should be eliminated because they destroy "ecosystems" and have problems with silting — despite the simple solution of using dredging to remove silting.

Asked whether or not a project, long advocated by *EIR*, to build dams and channels to save the millions who die in Bangladesh's periodic flooding ought not be implemented, Teddy Goldsmith said that he had studied this situation, and had concluded that the solution for Bangladesh was to forest the Himalayas. He was not in the least disturbed at the interim loss of life, or that dredging could resolve the problems of silting.

This sort of genocide is the development model that the IMF's sister institution, the World Bank, has increasingly adopted, especially since private investment banker Wolfensohn became president in 1995 and started to share his ideas with the would-be "deadly virus," Prince Philip.

Wolfensohn declared at the time that the Lambeth conference would have a direct bearing on World Bank policy: "There is no doubt that it will, and in doing this we are establishing policy, we are establishing a strategy. And what needs to be done by us is to ensure that it is absorbed in the institution [the World Bank], in the 10,000 people."

In short, Wolfensohn (who was knighted by the Queen shortly before becoming head of the World Bank in 1995), has adopted a religious cover for denying advanced technology to the world's population.

High priest of evil: Martin Palmer

by Scott Thompson and Mark Burdman

To understand how Prince Philip could infiltrate his evil syncretism into the world's religions and financial institutions, it is useful to focus on his guru on religious and ecological matters, Martin Palmer, head of the International Consultancy on Religion, Education, and Culture (ICOREC), based in Manchester, U.K.

In response to a question from *EIR* on June 26, Palmer said that since the Lambeth meeting, "We have just opened an office in Washington, D.C. to collaborate more closely with the World Bank." Asked about Wolfensohn's recent trip to Russia, where he made an empty pledge of aid, since the IMF/World Bank are to all intents and purposes bankrupt, Palmer said that this problem would be addressed at a forthcoming meeting of the World Bank with all the Eastern Orthodox churches.

Palmer further indicated that he and Prince Philip were thinking of steering the IMF/World Bank toward eschewing "materialistic" for "spiritual values." With perhaps more ma-