



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-

terialism than spirituality, he remarked: "It is the purpose of the Alliance for Religion and Conservation to change the criteria by which the World Bank judges its projects. By joining with the world religions, it gives access both to their wealth and to their spiritual values. This changes what it means to be human and also the conception of development. It is the churches that provide most of the education and social services now."

Palmer reiterated this, when he summarized the success of the Lambeth Palace meeting. "Overall there was a sense that the models of development have been entirely too materialistic. What has been missing is the spiritual or cultural dimension," he said.

He denounced the economic view of Pope John Paul II as being of the same sort of "hubristic" outlook that, he claims, had led to the downfall of the "Asian Tigers." He denounced the "general sense of hubris" that the "Asian Tigers" had displayed through seeking rapid development. Asked whether it were true that China was displaying the same "hubris" in its rapid development program, and, like Prometheus, "playing with fire," Palmer said that such undertakings as the Three Gorges Dam were folly. Within China, he explained, there was a potential counterforce to development, through Taoism. And, the Taoists, he said, are represented in the Alliance of Religion and Conservation (ARC), which he helped Prince Philip create: "In China, the Taoists are the only original force. They have witnessed the traumatic destruction of values. . . . The Taoists wish to restore and protect the old values from an economic, social, political, and structural standpoint. . . ."

"There are 20,000 Taoist priests and nuns, and between 150-200 million Chinese engage in some form of Taoism, which may include only occasional trips to a Temple for worship."

The Taoist conception of development, working in tandem with ARC, is to preserve totally undisturbed, certain "sacred mountains" in China.

The WWF, Assisi Conference, and ARC

It was Palmer who organized the 25th anniversary of the World Wildlife Fund, in Assisi, Italy, on Sept. 22-29, 1986, specifically around the determination that the Renaissance "image of man," associated with Leonardo da Vinci, had to be eliminated. Palmer's view, then, was that "non-western, alternative ways of looking at nature" had to be fostered 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").

In Assisi, the WWF launched the Network on Religion and Conservation, managed out of Palmer's Manchester offices. Continuing the propaganda line from this network, Prince Philip made a declaration in Washington, D.C., in May 1990, praising the "ecological pragmatism of the so-called pagan religions" as being "a great deal more realistic, in terms of conservation ethics, than the more intellectual monotheis-

tic philosophies of the revealed religions." The Network on Religion and Conservation was superseded by ARC, which was launched at a World Summit on Religion and Conservation, at Windsor Castle on April 29-May 3, 1997. As at Lambeth (and Buckingham), it summoned representatives of "the nine major religions of the world."

Palmer has repeatedly argued that the emphasis of the World Wide Fund for Nature must be to attack the belief in progress, especially in those parts of the world most affected by Judeo-Christian civilization.

In his 1992 book *Dancing to Armageddon*, Palmer elaborates his method. He claims that what defines the sense of reality for people are "stories" similar to those myths propagated by the Persian *Maji*, most notoriously to create syncretic cult belief systems like the "fire worshipping" Zoroastrians. By "stories," he means cultural axioms mediated through myths.

His task, says Palmer, is to "undertake a mental archaeol-

The participants

The following are the religious leaders who took part in the Feb. 18-19 Lambeth Castle Process:

Bahais

Kiser Barnes, International Counselor, Baha'i World Centre

Lawrence Arturo, director of the Baha'i International Community, Office of the Environment

Buddhists

Nambaryn Enkhbayar, leader of the minority in the Parliament of Mongolia

Sulak Sivarskaya, social activist and founder of the small economy model of development in Thailand

Christians

Metropolitan John of Pergamon (Orthodox), representing the Ecumenical Patriarchate

Archmandrite Feofan (Orthodox), deputy chairman for External Church Relations of the Moscow Patriarchate

Wendy Tyndale (Protestant), development specialist, Christian Aid

The Right Rev. Thomas Olmorijoi Laiser (Protestant), development specialist, Christian Aid, bishop of the Evangelical Lutheran Church in Tanzania, the Arusha Diocese

His Eminence Cardinal Roger Etchegaray (Roman Catholic), president of the Pontifical Academy for Justice and Peace, the Vatican

ogy of the substructures, the hidden stories, upon which we continually build as we erect our models of what and who we are and where we are going.” He attacks “one of the fondest illusions of our age,” namely that “we are ‘realistic’ or ‘factual’ in our approach to life. We are not.” Palmer presumes to show that, in our modern American and European societies, we have come to take for granted, the view that “human beings are the pinnacle of evolution, the *raison d’être* of life, and that the American (and with it, the European) way of life—conquest, colonization, and exploitation—is nothing less than the way life and always has been.”

This is not true, in his view. What must be fostered are “stories,” or myths and metaphors that demonstrate that “the impact of human beings on this planet is now so disastrous that we have already destroyed countless species and habitats and others are in grave danger.”

A professed Christian, Palmer strips Christianity of any vestige of its contribution to human history—namely, its

commitment to “anthropocentrism.” In his 1993 book *Coming of Age: An Exploration of Christianity and the New Age*, Palmer excoriates the “anthropocentric gospel.” He rails against Christianity’s “deification of humanity and its products, science and industry, culminating in the revival of that most arrogant of statements, ‘Man is the measure of all things.’”

The entire edifice of Christianity, Christ as the Son of God and as the Savior of mankind, is built upon anthropocentrism; without it, Christianity is turned into a gnostic heresy. That is precisely Palmer’s aim, especially through the Lambeth process that seeks to pervert exactly that humanism in Christianity, Islam, and Judaism, which made possible the Golden Renaissance.

Palmer’s theology replaces the Genesis injunction to “fill the earth and subdue it,” with what he calls “the stewardship model” of man’s relationship to nature.

According to Palmer’s writings, “stewardship” will bring

Monsignor Diarmuid Martin (Roman Catholic), secretary for the Pontifical Council for Justice and Peace

Father Sergio Benal, S.J. (Roman Catholic), dean of the Faculty of Social Science at the Gregorian University, Rome

Hindus

Swami Vibudhesta Teertha, head of the Sri Admar Mutt, Udipi, Karnataka, South India

Acharya Srivatsa Goswami, head of the Sri Caitanya Prema Samsthana, in Vrindavan, India

Jains

His Excellency Dr. L.M. Singhvi, patron of the Institute of Jainology, a leading scholar of Jainism and the Vedic Indic religions, and a parliamentarian

Prof. Padmanabh S. Jaini, trustee of the Institute of Jainology and Professor of Buddhist Studies at the University of California at Berkeley

Jews

Prof. Rabbi Arthur Hertzberg (Conservative), vice president *emeritus* of the World Jewish Congress

Prof. Rabbi René Sirat (Orthodox), former Grand Rabbib of France, current Grand Rabbi of the Consistoire Central.

Dr. Thomas Lachs (Reform), former board member of the Bank of Austria, chair of the Board of the Jewish Museum of Vienna

Muslims

HRH Crown Prince El-Hassan Bin Talal of Jordan

His Highness, the Aga Kahn, spiritual leader or Imam

of the Nizaris, the larger of the two main branches of the Ismaili Shia community

Sikhs

Sri Singh Sahib Manjit Singh, Jathedar of Anandpur, Punjab, India and president of the World Sikh Council

Dr. Rajwant Singh, founding member of the Guru Gobind Singh Foundation, a leading Sikh organization in the United States

Taoists

Zhang Ji Yu, vice president, vice secretary general of the China Taoist Association at Bai Yun Guan, Beijing

Zhang Xun Mu, academic researcher on Taoism at the Religious Research Center, an institute under the Religious Affairs Bureau of China.

Tjalling Halberstam, Dutch national who has been working with Taoist groups in China to preserve seven major Taoist sacred mountains

Other invitees

Dr. Wangari Maathai, environmentalist and women’s rights activist, founder of Kenya’s Green Belt Movement

Dr. Vandana Shiva, Hindu activist, development specialist, and director of the Institute of Science, Technology, and Ecology in New Delhi

Andrew Purkis, Archbishop of Canterbury’s Secretary for Public Affairs.

Ismail Serageldin, vice president for the Environmentally and Socially Sustainable Development, the World Bank

Andrew Rogerson, the World Bank’s representative for the United Kingdom and Ireland

about an “integration” with “elements of nature” of the type that “shamanism and certain forms of the ‘pagan’ religions inculcated through their practices and beliefs.” “Shamanism” is a form of “healing,” largely dependent on witchcraft and magic that is practiced, today, only in the most backward areas of the globe.

But Palmer doesn’t restrict himself to subverting Christianity from within. He also promotes those religions and belief-structures outside of a nominally Christian context, the which, he asserts, are most hostile to the future progress of humanity. He lauds Taoism (yin/yang, cyclical theories of nature), and those variants of Buddhism and Hinduism that, he claims, are coherent with the so-called “Gaia hypothesis” of British science-faker James Lovelock.

Documentation

Speeches at Lambeth Palace

The following are excerpts from “off the record” reports by representatives of a variety of pagan cults in the stable of Prince Philip and Martin Palmer’s Alliance of Religion and Conservation (ARC), given during the Feb. 18-19 Lambeth Castle conference.

Rejection of economic development

“Taoist Criteria for Economic Development: A Preliminary Paper Prepared by the Chinese Taoist Association in Collaboration with the China Sacred Mountain Project (ARC),” is the title of a paper delivered by one of the Taoist religious leaders. It reports on an effort by the Taoists in China, with the ARC, to protect the Taoist “Sacred Mountains” from economic development.

“Sikh Faith and the Development Criteria.” This Sikh document, written by Dr. Brij Pal Singh, rejects development altogether. It states, in part:

“A highly developed area or society as above has not assured universal health and happiness. Children of the highly rich and prosperous families, on the other hand, have found life boring and meaningless. They tend to go toward drug addiction, crime, violence, lethargy, and passive leisure to seek satisfactions. The reason for this is a lack of religion, faith values, and spiritualism in the criteria of development. Prosperity and higher consumption, therefore, are not the correct criteria of the progress of nations.”

One of the non-Catholic Christian denominations present at the Lambeth Castle conference spoke on “Criteria for Development Policies, Strategies and Ways of Working: From a Christian Point of View,” from which the following excerpt is taken:

“The Christian faith has tended to place human beings on a higher level than the rest of nature. But it has never granted anyone the right to destroy what God has given us. We believe that the whole world belongs to God, who has entrusted it to our care during our sojourn here on earth. We are here as stewards. Our responsibility is to make creative use of what we have been given, not merely to exploit our natural environment and certainly not to exhaust it, but to develop it in a sustainable way, respecting it as part of God’s living creation, so that we can pass on to future generations a fruitful, life-giving earth. . . .

“An . . . example of environmentally friendly farming is to be found in Honduras, where integrated planning is carried out to ensure the best possible use of all the natural resources in the locality. Energy is produced from animal manure. . . .”

An ideology of austerity

A Hindu representative presented a report titled “Hindu Criteria for Development”:

“The aim of Hindus Society is summed up by the Sanskrit axiom *dharma artha kama moksha*, which means ‘religion-prosperity-enjoyment-release’: from the practice of religion follows prosperity, which brings worldly pleasure, the taste of which leads one to give up this world and seek release from the cycle of rebirth. This final release, called *moksha*, is the real aim of the human project, and hence of ‘development’. . . . The process of enabling such a sustainable livelihood in harmony with natural resources, as a foundation for spiritual progress, is what Hinduism would call ‘development.’

“The Hindu understanding of economic prosperity is a society in which all aspects of the individual—body, mind, and spirit—are satisfied by placing God at the centre of all activities. This principle is expressed in the *Bhagavad Gita* in the words, ‘Whatever you do, whatever you eat, whatever you offer and give away, and whatever *austerities you perform*—do those as an offering unto Me [Krishna]” (emphasis added).

“The Hindu economic ideal is agrarian and based on simplicity. The introduction of large-scale industry has had a disastrous effect on the Hindu way of life because it has broken up this agrarian life-style and sucked huge numbers of people into cities where they have lost touch with their traditions.”

Buddhist economics

From “The Practice of Generosity: First Steps Towards a Buddhist Economics:”

“Guatama, the historical Buddha, emphasized the importance of both self-reliance and pragmatism in defining one’s own practice. . . . The task of Buddhists is to create, sustain, and exemplify a way of living that embodies Buddhist values. . . .

“A contemporary example of the Buddha principle would be Tenzin Gyatso, the present Dalai Lama of Tibet, who, through his skills in interpreting the Buddhist teachings to meet present needs, embodies wisdom, and through effec-

tively serving as a political leader for his exiled people embodies the compassion many Buddhists seek to emulate. . . .

“Buddhism seeks a middle way between sensual indulgence and extremes of life-denying asceticism. To lead fulfilled lives, human beings require the provision of basic necessities: nutritious food, warm and dry housing, adequate clothing, medical care, etc. It is only when one is driven by the insatiable demands of greed to believe that additional wants to these are in face *needs*, that problems begin. . . . Such a lifestyle is damaging to the natural environment, leads to exploitation of the underprivileged, and in the long term is unsustainable. . . . The Buddhist approach places great stress on enhancing the quality of life without damaging either the present environment or the prospects of others. . . .

“Traditionally, this view has led to a reluctance by Buddhists to involve themselves too closely with social and political change. But now it is simply a question of trying to save the world from the disastrous consequences of delusion and greed run amok. Today, Buddhism is presented with the challenge to make its wisdom accessible for the world as a whole.

“In his book *Small is Beautiful*, the economist E.F. Schumacher included a chapter on Buddhist economics which he concluded with the words: ‘It is a question of finding the right path of development, the Middle Way between materialist heedlessness and traditionalist immobility, in short, of finding Right Livelihood.’ ”

Rejection of God the Creator

From “A Jain Response to the World Bank,” by Padmanabh S. Jaini:

“While Jains are undoubtedly adherents of one of the most ancient religious traditions in the modern world, they are also one of the smallest, being only slightly larger than the Zoroastrians. . . . One of the distinguishing features of Jainism is that there is no belief in a creator God (Ishvara). Hence, Jains do not believe that everything in the world, including plants and animals, was created by an intelligent first-cause for mankind’s benefit and consumption. . . .

“In order to progress along the path to salvation, Jains believe that it is necessary to reduce to a minimum actions that result in harming other living beings and attachment to and accumulation of excessive personal possessions. . . . A true Jain, therefore, consciously refrains from harming any being, however small. The exemplars of these values are members of the Jain mendicant community . . . [who] live a lifestyle of economic poverty, consuming the minimum amount of food and material goods necessary to sustain life. . . .

“Because of the emphasis placed on non-harming (*ahimsa*) of all living beings, ecology is increasingly becoming a focus of the Jain community. Recognizing the importance of this endeavour, representatives of the Jain community presented a Declaration on Nature, on the 23rd October 1990 at Buckingham Palace, thus joining the World Wide Fund for Nature (WWF) Network on Conservation and Reli-

gion. This declaration has been put into practice by establishing the Ahimsa Environmental Award. . . . The Jain community has also presented a Statement on Ecology and Faith at the Alliance of Religions and Conservation (ARC). Jains were represented at the 1992 UN Conference on Environment and Development (‘Earth Summit’) at Rio de Janeiro.

“In an effort to meet the environmental challenges that face the world as it continues on the path of economic development and industrialization, Jains want to strengthen links with other faiths and with organizations to form a strong lobby on matters of ecology. . . . In this regard, the Jain Vishva Bharati Institute, which was founded in 1970 at Ladnun (Rajasthan) by the late Acarya Tulsi, offers a program in Ecology and Environmental Science. The Third International Conference on Peace and Nonviolent Action, which was held there in 1995, was attended by delegates from 21 countries. The objective of this conference was to develop a global plan for the protection of the earth and its inhabitants and to emphasize the necessity for a simple lifestyle based on *ahimsa* and spirituality.”

‘Sustainable development’

According to Baha’i spokesmen, the following excerpt from a conference presentation on “Valuing Spirituality in Development: Initial Considerations Regarding the Creation of Spiritually Based Indicators of Development,” was probably given by Lawrence Arturo, director of Baha’i International Community, Office for Environment, who is based at the Baha’i international headquarters in Haifa, Israel:

“Spiritually based indicators help to establish, clarify and prioritize goals, policies and programs. At the heart of their conceptualization is the understanding that human nature is fundamentally spiritual and that spiritual principles, which resonate with the human soul, provide an enormous motivational power for *sacrifice and change*” (emphasis added). . . .

“We cannot segregate the human heart from the environment outside us and say that once one of these is reformed, everything will be improved. Man is organic with the world. . . . In light of the interdependence of all parts of nature, and the importance of evolution and diversity to the beauty, efficiency, and perfection of the whole, every effort must be made to preserve as much as possible of the earth’s bio-diversity and natural order.

“As trustees, or stewards, of the planet’s vast resources and biological diversity, humanity must learn to make use of the earth’s natural resources, both renewable and non-renewable in a manner that ensures sustainability and equity into the distant reaches of time. This attitude of stewardship will require full consideration of the potential environmental consequences of all development activities. . . . Therefore, sustainable environmental management must come to be seen not as a discretionary commitment mankind can weigh against other competing interests, but rather as a fundamental responsibility to be shouldered—a pre-requisite for spiritual development as well as the individual’s physical survival.”