

Prince Philip deploys 'anti-corruption' weapon

by Umberto Pascali

It has been five years now, since the jacobin assault was launched against the Italian state. By throwing to millions of citizens terrorized by the economic depression, the bone of an "anti-corruption" crusade, the magistrates of the so-called "Clean Hands" team succeeded in politically decapitating the country. A large part of the political and industrial elite still linked, to some extent, to the idea of economic development and national sovereignty, has been swept away by well-targeted scandals.

Suddenly, almost the entire Italian media became fanatic groupies of the "Clean Hands" Grand Inquisitors, such as Saverio Borrelli, Piercamillo Davigo, Gherardo Colombo, and international superstar Antonio Di Pietro. Di Pietro, who left the magistracy following accusations of corruption, has profiled himself as the "New Duce" who will root out corruption forever.

The victims of this vicious system are innumerable. Often the victim is selected as a warning to someone else, or to force him to submit to some political demands. No matter whether the accusations are true or false, the accused is immediately lynched by the media, which receive all the details of an investigation which is legally supposed to be secret; the victim's career is over, and sometimes he pays with his life. The most recent case of "murder by indictment" was that of Alessandro Sodano, brother of the Vatican secretary of state, who became seriously ill after having been arrested in February 1994, in Asti, and accused of corruption, together with several city officials. At the trial, everybody was acquitted, but Sodano died at the beginning of July 1997.

Now, a defenseless Italy is ready for the butcher, in the form of a final assault against its industrial patrimony, the living standards of its citizens, its republican institutions, and national integrity. But how could such a coup d'état come

about? What forces could mastermind it?

The answer appeared in one of the main Italian dailies, *Il Giornale*, on April 18, in a front-page article by Gianluigi Nuzzi. Nuzzi placed Operation Clean Hands in the broader international context, as hitherto only publications linked to Lyndon LaRouche had done. He described the modus operandi of a gigantic organization called Transparency International (TI), dedicated to "fighting corruption nationally and internationally." He described how Transparency had opened an Italian branch on Jan. 20, its connection with the "Clean Hands" magistrates, and its symbiotic relation with the World Bank. Finally, he dug into Transparency's "theological foundations" and found the man hiding behind the murky transparency; he published the forbidden name: Prince Philip, Duke of Edinburgh!

A transparent fraud: Prince Philip's ethics

Transparency International was launched in May 1993, following a meeting at the Villa Borsig in Berlin. Among the participants was the late former president of the World Bank, and a top population controller, Robert McNamara, who had been fully converted to the idea of eradicating "corruption" from the world.

But behind the rhetoric, as Nuzzi pointed out, "close to Transparency, we find some very prominent characters of the British world. The moral-theological foundations of the organization received precious contributions from a series of meetings promoted, starting in 1984, by Prince Philip, Duke of Edinburgh and husband of Queen Elizabeth of England." Nuzzi was quoting directly from TI's own documents, in particular from its *Source Book*, a sort of guide on how to fight corruption, published in many languages and distributed all over the world with generous support from the World Bank

and the Ford Foundation. The book features “An Interfaith Declaration: A Code of Ethics on International Business for Christians, Muslims and Jews, 1993.” It describes the meetings started by Prince Philip, under the auspices of the St. George House, Windsor. Sir Evelyn Rothschild became a “patron of this endeavour,” apparently purporting to represent Judaism.

“A group of distinguished members of the three religions convened periodically. . . . Theologians, academics, and prominent figures active in business and government were all involved,” stressed the document, carefully avoiding mentioning any names. As to the “Origin and Purpose of the Declaration,” the document explains that “the globalisation of business is well under way and growing . . . the volume of world trade is accelerating again. . . . Cross border investment is expanding even faster than trade. . . . Stock and shares of any of the world’s largest enterprises are quoted on a variety of stock exchanges. . . .” Thus, “its purpose is to set out an ethical basis for international business. It includes some principles and guidelines for practice to help business people, traders and investors. . . . It also gives guidance in resolving genuine dilemmas which arise in the course of day-to-day business. . . . There is evidence that morality and ethics standards are declining in their [the participants’] respective societies, as exemplified by the wide reporting of dishonest and corrupt practices. Part of the problem is an ambivalence concerning what is considered right and wrong . . . [thus] a reiteration of shared ethical precepts in the form of a Declaration would help to sustain . . . the standards of international business behaviour.”

The declaration itself makes clear that there must be a sort of alliance between the “providers of finance” and “customers” and “employees” against corruption, and corruption is identified with sovereign governments and industrialists. Money lent must, of course, be repaid “at all due dates.” “A business cannot operate without finance. There is, therefore, a partnership between the provider and the user. The company borrowing money shall give to the lender:

- “What has been agreed to be repaid and the due dates.
- “Adequate safeguards in using the resources entrusted.
- “Regular information on the operations of the business and opportunities to raise with directors matters concerning their performance. . . .” And, among the anti-corruption duties of local and national governments, there is that of “protecting the local environment from harmful emissions from manufacturing plant . . . and any practice likely to endanger humans, animals or plant life. . . .”

Prince Philip established the “ethics rules,” and suddenly in the same year, 1993, the enforcer emerges, in the form of Transparency. TI’s propaganda repeatedly emphasizes the need to establish an “Anti-Corruption Authority” that is independent of governments, and to fight the corruption of the “politicians.”

TI is basically a rib of other British-controlled agencies,

such as the World Bank. The above-quoted article in *Il Giornale* explains: “From ideology, we are already at the bill of laws. By the end of the summer, TI will conclude certain close agreements with some South American and eastern countries, to assist them ‘in the development of national strategies to put an end to corruption.’ Then the action will move to Europe; Italy is at the end of the line. The road is easy: The World Bank gives loans to developing countries and ‘TI is charged with the creation of a system of control and budget,’ says the chairman of TI in Italy, Maria Teresa Brassaiolo. Brassaiolo is a city councilman in Milan for Umberto Bossi’s Northern League, which is operating both legally and illegally to split the country. TI Italy was officially launched on Jan. 20 at the Milan Chamber of Commerce, at a meeting that included TI Chairman Peter Eigen and the two main bosses of “Clean Hands,” Piercamillo Davigo and Gherardo Colombo.

Eigen, Crown Agents, Rio Tinto Zinc

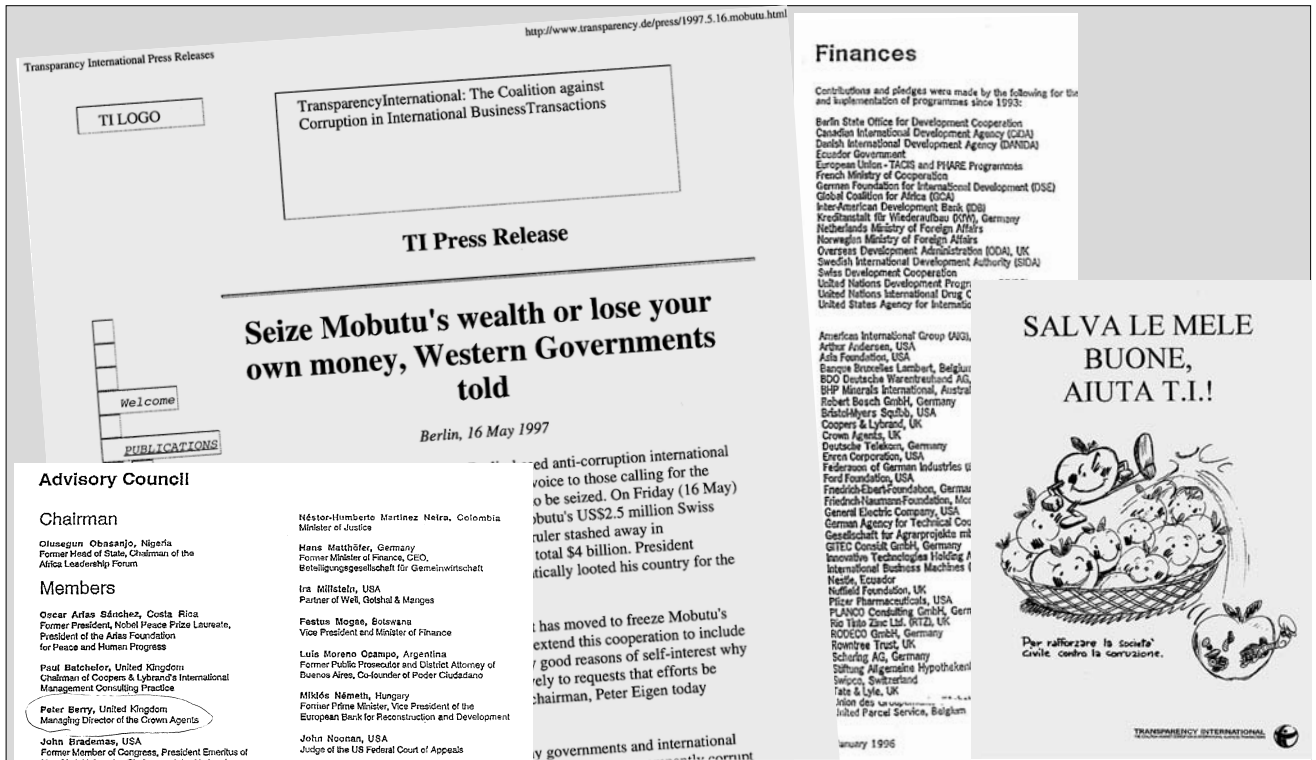
The chairman of the board of TI, former World Bank official Peter Eigen, proclaims on the Internet: “Transparency International is a not-for-profit, non-governmental organization, to counter corruption both in international business transactions and, through our National Chapters, at the national level. Our mission is:

- “Curb corruption through international and national co-

In this section

In May 1997, at World Bank headquarters in Washington, D.C., Prince Philip’s “religious adviser,” Martin Palmer, coordinated a series of pre-meetings, to plan a major conference next Feb. 18-19, on the theme of developing “alternative models of economics,” which will encompass a radical environmentalist agenda. The conference will bring together representatives of the world’s principal religious faiths, with the leadership of the World Bank. Palmer, according to a source close to the project, is doing this work at the request of World Bank President James Wolfensohn.

With this *Investigation*, we continue the report, featured in last week’s *EIR*, on the British oligarchy’s ecological-fascist assault on the nation-state. Umberto Pascali analyzes the origins of this oligarchical project, which is intended to destroy not only nations, but the great monotheistic religions as well. He shows how, under the banner of “fighting corruption,” the World Bank and the British monarchy have spawned an outfit called Transparency International, to eliminate any opposition to their pagan project.



Left: Propaganda from Transparency International's new branch in Italy: "Save the good apple! Help yourself! Strengthen civil society against corruption." Right: A TI press release in May beat the drums against Zaire's President Mobutu.

alitions encouraging government to establish and implement effective laws, policies, and anti-corruption programs.

- "Strengthen public support and understanding for anti-corruption programs.
- "Encourage all parties to international business transactions to operate at the highest levels of integrity, guided in particular by TI's Standard of Conduct.
- "Our strategy is to do this by:
 - "Establishing coalitions of like-minded organizations and individuals to work with government (wherever possible) to assist in developing and implementing national anti-corruption programs.
 - "Initiating an information centre and conducting *practically-oriented* research into aspects of containing corruption . . . [and] broaden public awareness. . . .
 - "Building National Chapters that foster anti-corruption programs."

Before creating TI, Eigen had worked for 25 years as World Bank manager of programs in Africa and Ibero-America. Under Ford Foundation sponsorship, he "assisted" the governments of Botswana and Namibia. From 1988 to 1991, he was director of the regional Mission for Eastern Africa of the World Bank.

Currently TI has chapters in more than 60 countries, and around 70,000 members. Among the members of the Advisory Council we find a few jewels:

Peter Berry, the managing director of the British Crown Agents. While TI is among the elected members of the Crown Agents Foundation, the latter is rapidly becoming the key instrument for direct operations of the British Special Air Services and other commando forces into the countries of the British Empire (see *EIR*, July 18, 1997, p. 51). Nothing new. Since 1833, CA has provided logistical and technical services to the British Crown colonies, especially procurement of weapons; its primary client is the British Overseas Development Administration, i.e., the administration of the "former" colonies.

John Brademas, chairman of the National Endowment for Democracy.

Luis Moreno Ocampo, a former Argentinian prosecutor, who helped try the military junta in 1985; co-founder of the Poder Ciudadano ("Citizen's Power") NGO, and known as the "Argentinian Di Pietro." He is key for the destabilization of Ibero-America that Transparency is planning, and is especially dedicated to destroying any resistance to the subversion of national sovereignty. His preferred target is the military.

Nestor-Humberto Martínez Neira, Colombia's justice minister.

Among the funders of these anti-corruption crusaders, we find, again, Crown Agents; and the directly British corporations such as Coopers & Lybrand, Rio Tinto Zinc Ltd, Tate & Lyle, Nuffield Foundation, and Rowntree Trust. Top financial

contributors are the British Overseas Development Administration; the Inter-American Development Bank; BHP Minerals of Australia; Banque Bruxelles Lambert, Belgium; Bristol-Myers Squib; IBM, Germany; Arthur Andersen, U.S.A.; and the Ford Foundation. The UN is prominent in the list, especially through the UN Development Program.

Prince Philip's Pandora's Box

TI is just the most recent tentacle of the British oligarchy, of the royal family, in its war against the republican nation-state. It is used, in particular, against the developing countries, in a process of irregular re-colonization, but Europe and the United States are also targeted. TI is deployed in parallel with the environmentalist movement, and is coordinated by the World Bank and the International Monetary Fund (IMF).

The creation of TI coincided with the "greening" of the World Bank, and the appointment of James Wolfensohn as the bank president on June 1, 1995. TI's self-proclaimed holy war against "corruption" signalled a phase change in the British underground war. The World Bank-IMF apparatus no longer limits itself to imposing deadly conditionalities and destroying its victim country through usury; now, this apparatus wants to take over governments and states directly.

The "reforms" launched by Wolfensohn emphasize direct control of the credits granted by the World Bank *even after* they have been delivered to a particular government, on the pretext of preventing corruption. These "reforms," as we shall see, are perfectly coherent with the deployment of the TI anti-corruption stormtroopers.

This British imperial smash-and-takeover strategy is part of an even more appalling advocacy of outright paganism, sponsored in particular by Prince Philip and Prince Bernhard of the Netherlands, the co-founders of the Bilderberg Group and the World Wildlife Fund. The destruction of development potentialities in both North and South; the drive to decrease human population, normally known as genocide; the assault against the nation-state as the institutional form that guarantees material and moral progress—all these are different aspects of the same plan.

The 'ecological' tentacle

Prince Philip, who views man as a dangerous accident who upsets the balance of nature, and thus must be limited or suppressed, made a key move in 1986, when, as international president of the World Wildlife Fund, he organized a conference on "Religion and Conservation," in Assisi, Italy. There he brought together representatives of Christianity, Judaism, Islam, Hinduism, and Buddhism to push a *pagan* agenda, a pseudo-ecumenism based on the return to Mother Nature, away from the idea of man in the image of God. "I believe that . . . a new and powerful alliance has been forged between the forces of religion and the forces of conservation," he said.

From April 29 to May 3, 1995, Prince Philip launched a second eco-fascist assault against religion. He gathered 60 prominent environmentalists and religious leaders at Windsor

Castle for the "World Summit for Religion and Conservation."

The main threat facing the planet, he said, is population growth; thus "vital actions" are needed by both religious and non-religious bodies, to "interfere" in human activities and protect the environment from the "dramatic increase in the world's human population." "The key issue for the conservation of our natural environment is to find ways of protecting it from the consequences of human population explosion. . . . If you are in a 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. . . ."

The final press release of the event pointed to the prominent role played by two of the main British tentacles: 1) the United Nations bureaucracy, in particular the UN Environment Program. The UNEP would ask religions to be "environmental monitoring agencies at the local level," while "the faiths" would be offered an increasing role in UN decision-making; and 2) the World Bank. "The World Bank has extended an invitation to faith leaders to establish a dialogue

World Bank embraces mass murderer Kabila

A World Bank delegation ended what it called a "very successful" mission in Zaire/Congo on June 25. The delegation, led by Callisto Madavo, World Bank vice president for the Africa region, met Laurent Kabila, Finance Minister Mwapanga Mwana Nanga, and "private investors." At the end of the talks, Madavo expressed total and enthusiastic support for Kabila's government and announced the convocation of a Donors' Conference to help "the new Congo."

The World Bank also announced the re-opening of its office in Kinshasa, which had been closed in 1993—after which the International Monetary Fund followed suit—when Zaire's payment arrears had reached \$150 million. The World Bank seems quite confident that it can solve the "problem" of the foreign debt of Zaire/Congo, presently estimated at \$14 billion. "We have discussed with the government the fact that we should try to convene an informal meeting of donors that might be in a position to support this government," Callisto Madavo said on June 25. "There is a palpable determination, a very strong commitment to moving forward in this country, in a different way than in the past." Callisto said that the bank's mission had been accomplished. "We have been able to come and re-establish contact with this new government, and to tell them that we are willing to work with them."

with the World Bank Directors on the Ethics of Contemporary economics.”

Religion as ‘instrumentum regni’

It is painfully obvious, that Prince Philip’s aim is to coopt religions and religious leaders within a cultist Pantheon controlled by the British oligarchy. As Mark Burdman pointed out in *EIR* on May 19, 1995, “If that sounds like an attempt to use religious leaders as, in effect, operatives in a new environmental gestapo, that is in full conformity with the royal consort’s prescriptions to the Windsor gathering.”

In fact, the historical parallel that comes to mind is the beginning of the Christian era, when the Roman oligarchy, having reached the depths of depravity, corruption, and auto-cannibalistic usury, launched a utopian project to stop the influence of emerging Christianity. They tried to gather every cult in the empire, in a sort of unholy ecumenism. This was the meaning of the Pantheon, a place in which each “religion” had a precise pigeon-hole, and they acted, all together, to promote the purposes and the ideology of the empire.

Finally the Romans created a super-cult, using the forms of the secret cult of Mithra, under which they tried to collect all existing religions. It was supposed to be the perfect *instrumentum regni*; it would have stopped the spread of Christianity and assured the creation of a global, eternal empire. Indeed, the Roman oligarchy was able to take over and use many of the cults; but then, the whole structure collapsed. The super-cult was the “loser.”

Today, Prince Philip and his legions are fully involved in making religions their instruments. The Catholic Church has been one of their main targets. One of their most recent meetings took place on June 9-10 in Rome, titled “Economic Modernization, Democratization, Social Justice.” Among the participants were the chairman of the Latin American Bishops Conference (CELAM), Archbishop Oscar Andrés Rodríguez Maradiaga; Msgr. Giampaolo Crepaldi, undersecretary of the Pontifical Council Justice and Peace (which hosted the meeting); World Bank President James Wolfensohn; IMF Managing Director Michel Camdessus; and Inter-American Development Bank President Enrique Iglesias. According to

TI’s Eigen: ‘Seize Mobutu’s wealth!’

Transparency International’s Chairman of the Board Peter Eigen issued a release on May 16. It read: “Seize Mobutu’s wealth or lose your money, Western governments told.”

The release gives an idea of the modus operandi of this international criminal machine. At that point in May, the British aim was to immediately destroy any possible international support for the Zaire government, which was under attack by Kabila. Zaire’s government had to be isolated, and any country or force that showed signs of “weakness” toward it had to be terrorized into submission. In this case, the target was the Swiss government, which was “guilty” of not having frozen all the assets of the Zaire leadership. Excerpts from the release follow:

“On May 16 the Swiss Government ordered a freeze of Mobutu’s \$2.5 million villa, but not on other assets the embattled ruler stashed away in Switzerland, estimated by the Swiss media to total \$4 billion. . . . TI chairman Peter Eigen said today: ‘We are delighted that the Swiss government has moved to freeze the villa and hope that will extend this cooperation to include a search for bank accounts, for there are very good reasons of self-interest why Western Governments should respond positively to the request for a freeze.’”

Eigen stressed that many government and “international actors” had been complicit “in propping up the ram-

pantly corrupt regime” of Mobutu. Given that “they had been aware of the extent of the plundering,” he said, they should be selectively targeted and not repaid. “With Mobutu gone, these governments and investors must now face up to the possibility that an incoming government [i.e., Kabila’s] will challenge the legality of the debts of their predecessor. . . . These debts are clearly poisoned by the illegalities that these governments [that worked with Zaire] and other foreign partners were tacitly facilitating, and by any standard they were party to the thefts, as they could not have taken place without complicities.”

The release continues: “Dr. Eigen said that his organization would be taking the matter up with the incoming Zairean administration to provide assistance for a possible legal challenge to the debts. It will also be available to help the new administration build a national integrity system so that any repetition of the tragic events can be minimized.”

Finally, the World Bank/TI official spelled out the program for the future: TI and its sponsors will decide politically, which countries will be butchered in the future. In other words, the World Bank becomes the moral authority that decides who owns what asset, and how to punish the “corrupt” by depriving them of their wealth.

Said Eigen: “This tragedy must not be allowed to recur. It should also be made an object lesson to other dictators and plunderers in the developing world that no longer can they rely on western institutions to protect their ill-gotten gains. In the meantime it will be in the [Western] countries’ best interest if they were to cooperate in seizing Mobutu’s illegal wealth, as it may very well be their own money that they would be saving.”

Crepaldi, the real object of the discussion was the Ibero-American debt to the international financial institutions.

Camdessus maintained that the issue of the Ibero-American debt has been greatly exaggerated. The problem is not real! Apparently, the participants in the meeting agreed. In the dialogue with the usurers, Archbishop Rodríguez Maradiaga not only endorsed the approach of Wolfensohn and Camdessus, but used the “anti-corruption” rhetoric that closely echoes Transparency International: The problem is not the debt, the problem is the corruption of the political leaders of Ibero-America.

In an interview with the Catholic daily *Avvenire*, Rodríguez Maradiaga stated: “It is not a mystery that economic aid did not reach the intended recipients. A large part of the aid ended up in the hands of corrupt people.” Then, the interview took the tone of a “deal”: “Thus, a determined fight against corruption is the compensation that our countries must offer to the international financial organizations, in order to obtain a reduction of the debt; actually this is a *precondition* for the implementation of such an approach.” Monsignor Crepaldi commented that the meeting established a “fertile dialogue” between the Church and the world of finance, and added that this was just “an opening phase for further dialogue. . . . What pleased both sides was that there were more points of agreement than disagreement. . . .”

‘Partners in dialogue’

At the beginning of the process, the World Bank and the IMF were the “counterparts” of the religious institutions, not the “dialogue partners,” on the issue of debt cancellation or moratorium. In 1994, in his apostolic letter *As the Third Millennium Draws Near*, Pope John Paul II had stressed: “In the spirit of the Book of Leviticus, Christians will have to raise their voice on behalf of all the poor of the world, proposing the Jubilee [the year 2000] as an appropriate time to give thought, among other things, to reducing substantially, *if not cancelling outright*, the international debt which seriously threatens the future of many nations.”

When Wolfensohn was initially asked about this, his answer was, “The idea isn’t practicable.” He said that something can be done for countries that could offer guarantees, i.e., that had more to be looted. For the others, nothing was possible. “A sort of death sentence decreed by a financial institution,” commented the Rome press agency ASCA.

In September 1995, the Pope took up the issue again. “I make a pressing appeal to the International Monetary Fund and the World Bank and all foreign creditors to alleviate the crushing debts of the African nations. I earnestly ask the episcopal conferences of the industrialized countries to present this issue consistently to their governments and to the organizations concerned.”

The pressure on the financial tentacles of the British empire was growing. The front against the Nazi economics of Wolfensohn and Co. was broadening. There was now also the appalling case of Bosnia, a country destroyed by a genocidal

war, which the World Bank deprived of any aid until it had agreed to pay the foreign debts of former Yugoslavia. And there were many other cases of “genocide through financial means.”

So, the World Bank and IMF started a “dialogue” on the problem of the debt, and agreed to do something. They were no longer the enemy, but a “partner.” On Feb. 12, 1996, Cardinal Basil Hume, Roman Catholic primate of England, held a seminar in London on the “debt crisis.” Archbishop Rodríguez Maradiaga participated in the meeting, as did as Secretary of Justice and Peace Msgr. Diarmuid Martin. Among the participants were Camdessus, IMF Executive Director Huw Evans, World Bank Executive Director Ruth Jacoby, Bank of England Executive Director Brian Quinn, and many other officials of the two institutions. With them sat one of the individuals most responsible for the genocide and the destabilization in Africa, Baroness Lynda Chalker of Wallasey, the British minister of state for foreign and Commonwealth affairs and minister for overseas development—one of the pillars of the empire.

In October 1996, the World Bank and the IMF “acknowledged the debt problem” and pledged to do something about it. On April 7, the Catholic bishops of England and Wales, who apparently are dealing with the issue, met in London and issued a “Statement on International Debt.” They wrote: “We are heartened by the new Initiative announced last October by the World Bank and the IMF to tackle the unpayable debts of the world’s poorest countries. But its scope and effectiveness are still unclear, as is the extent of support among major Governments. . . . We urge the British Government, *which has played a leading role hitherto*, to continue to press for long-term solutions which would allow these countries to achieve debt sustainability” (emphasis added).

The World Bank kept offering its deadly dialogue with religions. In its spring 1997 issue, *News from ARC: Bulletin of the Alliance of Religions and Conservation* asked, “Is the World bank getting serious about religion?” The head of ARC is Martin Palmer, the “religious affairs” adviser of Prince Philip. The article reads: “For the first time in its history, the World Bank is to ask world religious leaders for advice. They have asked ARC to organize a series of meetings, bringing together World Bank directors with senior religious leaders of nine world faiths. . . . The purpose will be to examine and question the ethics of the World Bank, and to help it understand the values and concerns of local communities. . . .”

That meeting did indeed take place at the World Bank headquarters in Washington at the end of May. It was sponsored by the office of James Wolfensohn and organized by Martin Palmer.

Next October in Rome, Wolfensohn, Camdessus, Archbishop Rodríguez Maradiaga, Crepaldi, and the others who participated in the “historical dialogue” in June in Rome, on the alleged non-importance of the debt problem, will meet again, immediately before the synod of the bishops of North and South America.