

The British Empire's Campaign To Subvert China's Confucian Revival

by Mike Billington

Oct. 28—China today, under its dynamic leader President Xi Jinping, has renewed the ancient philosophic and moral outlook of Confucianism, based on the concepts of harmonious relations within society and between nations, through fostering creativity and discovery,—both in the Chinese citizenry and the world's population. This tradition was demonized during the dark days of the 1966-76 Cultural Revolution, when Western science and culture were denounced along with China's own Confucian culture. Today, China's incredible transformation over the past 30 years,—lifting 600 million people out of poverty and extending its economic miracle to the world through the New Silk Road Economic Belt and the New Maritime Silk Road,—has infuriated the imperial lords of the City of London and Wall Street, which are careening into financial collapse. London's puppet Barack Obama is waging perpetual warfare around the world, to disrupt the new paradigm centered on China and its BRICS partners.

In addition to military threats against China, the British have launched a campaign to subvert the philosophic and cultural foundation of China's rise to prosperity and world leadership. It is not an entirely new policy—it dates back to the very earliest days of British colonization in areas of China—but it has a great urgency in British eyes, since China's rise is seen, correctly, as a major contributor to the final demise of Empire. Thus, they believe, the Confucian revival must be destroyed, and what must be destroyed must first be subverted.

Prince Philip's Campaign against Confucianism

In the late summer of 2013, in Dengfeng, China, the Queen's con-

sort Prince Philip, together with his Daoist religious advisor Martin Palmer and the self-proclaimed "New Confucian" scholar from Harvard, Tu Wei Ming, launched a program designed to subvert China's astonishing pace of development, undermine President Xi Jinping's "One-Belt, One-Road" New Silk Road initiative, and move towards realizing Prince Philip's goal of reducing the world's population to about one billion people. The primary vehicle for this demonic project is called the International Confucian Ecological Alliance (ICEA). Its intent is to falsely portray Confucianism as a green cult opposed to the rapid pace of development that has transformed China over the past three decades into a leading force for peace and development in the world.

To understand the intention of the ICEA, first consider the following. Prince Philip has spent his entire life dedicated to population reduction. He told *People Magazine* in 1981: "Human population growth is prob-



www.iceaworld.org

The founding conference of the International Confucian Ecological Alliance, held in Dengfeng, China in 2013. Martin Palmer is seated 5th from the right.

ably the single most serious long-term threat to survival. We're in for a major disaster if it isn't curbed. . . . If it isn't controlled voluntarily, it will be controlled involuntarily by an increase in disease, starvation and war." He is most famous for expressing his wish to be reincarnated as "a deadly virus, in order to contribute something to solve overpopulation."

Philip's other major accomplishment was the promotion of the World Wildlife Fund (WWF), the leading environmentalist movement in the world, first as President of the WWF-UK (1961-1982), and then International President (1981-1996). He worked together with Nazi Party member Prince Bernhard of Holland, and British ideologue Sir Julian Huxley. Huxley, in his 1962 essay "Too Many People," argued that overpopulation was a graver danger than nuclear war, and "a problem so serious as to override all other world problems, such as soil erosion, poverty, malnutrition, raw material shortages, illiteracy, and disarmament."

Secondly, consider that China is not only the world's largest nation by population, with nearly 1.4 billion people, but is also the world's fastest growing nation economically, having lifted over 600 million people out of poverty in the short span of 30 years. To the British Empire, China's "threat" is to take this process of rapid industrial development to the rest of the world, especially to the former European colonies in Africa, South America, and Asia, which have remained underdeveloped due to the neo-colonial conditions imposed upon them by their former colonial masters and those masters' international financial institutions.

Thus, British Royal Family asset Barack Obama told South African college students in 2013 (drawing on the fraudulent "global warming" scare), that if all the African youth aspire to "raise living standards to the point where everybody's got a car, and everybody's got an air conditioner, and everybody's got a big house,—the planet will boil over."

Thus, the Empire is hastening to break China, to subvert the optimism of the Chinese people under Xi Jinping's "win-win" projects to bring the Chinese miracle to all of Asia, Africa and South America. This December's COP21 "Global Warming" conference in Paris, is intended to impose mandatory CO₂ emission limits on all of the world's nations, an insane policy based on the scientifically fraudulent claim that CO₂



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Prince Philip's man Martin Palmer at the World Wildlife Fund's 2011 Fuller Science Symposium. He embraces the Daoist adage: "We should cultivate the way of no-action and let nature be itself."

causes global warming. The global warming scare is a hoax formulated by the same British Empire which intends to use this fraud to impose its actual policy intention,—to reduce the world's population through economic deprivation and war.

In the Global Warming conference held in Copenhagen in 2009 (COP15), China and India successfully blocked the Empire's intended genocide by refusing to accept such limits on CO₂ emissions. As Indian President Narendra Modi told UN Secretary General Ban Ki Moon this year, India will not put CO₂ limits ahead of the alleviation of poverty. While China is willing to take dramatic measures to reduce actual pollution, they will not accept mandatory limits on CO₂ generation.

Martin Palmer—Pseudo-Science and Pseudo-Religion

The goal of the International Confucian Ecological Alliance (ICEA), according to its Mission Statement, is to address the "increasingly severe ecological crisis and the depletion of natural resources" by merging the "environmental" goals of the British Empire with the ancient Confucian philosophy of the Chinese. The problem they face is that Confucianism at its root is completely incompatible with the anti-scientific, anti-growth, anti-human intentions of Prince Philip's environmentalism.

In fact, when Prince Philip set about to pull the leading world religions into his web in the 1980s and 1990s,

he did not even bother trying to recruit the strongly anthropocentric Confucianists, but went directly to the Daoists (Taoists) of China, whose anti-development mysticism, equating man with the beasts and the flora and fauna,—and even the rocks!,—was more in keeping with his aim of depopulation. In 1986, Philip founded the “WWF World Religion and Conservation Network” with his protégé Martin Palmer, and later morphed this into the Alliance of Religions and Conservation (ARC) in a 1995 conference in Windsor Castle.

Prince Philip’s servant-man Martin Palmer is in fact a practicing Daoist (as well as a practitioner of many other folk religions). He has translated the basic Daoist texts into English, and has written numerous books on the subject, including “The Elements of Taoism,” “Yin and Yang,” and “The Book of Reincarnation and the Afterlife.” He works closely with the Chinese Daoist Association, which held a conference in London in 2013 in celebration of 20 years of action on ecology. In an essay entitled “Daoism, Confucianism and the Environment” in 2013, soon after the founding of the ICEA, Palmer praised the Daoist principles, including:

- “We should cultivate the way of no-action and let nature be itself;”
- “If the pursuit of development runs counter to the harmony and balance of nature, even if it is of great immediate interest and profit, people should restrain themselves from it. Insatiable human desire will lead to the over-exploitation of natural resources. To be successful is to be on the path of defeat. . .”

In the same essay, Palmer gloats that the founding of the ICEA “marked the first time a specific Confucian organizational response has emerged to the environmental issues confronting not just China, but the whole world.” Although “Confucianism is new to this,” wrote Palmer, the creation of his new ICEA satellite group means that Confucianism will “put its energy over the next few years into a sustainable harmonic relationship between humans and nature.”

This is Palmer’s intention, and that of Prince Philip,—but it is in fact a pathetic attempt to drag Confucianism, and in particular the Confucian revival championed by President Xi Jinping, into the gutter of Daoism and animist folk culture.

In fact, the target is not Confucianism per se, but China itself, and Xi Jinping’s “One Belt-One Road,” which is taking high speed rail, dams, nuclear power, and similar infrastructure and technology to the developing sector. Palmer openly attacks the “destructive

basis of contemporary Chinese development.” In an Oct. 23, 2014 interview with the Pulitzer Center, Palmer said: “How on earth do you stop this juggernaut, thundering forward of industrialization, of pollution, of commercialization and consumerism?”

The Chinese leadership is fully aware of the serious pollution problems facing China, and is taking measures to confront them, but they also know that without further advancement in science and technology, which drives the “juggernaut, thundering forward of industrialization,” there will be no solution to either the pollution problem or to the more serious problem of alleviating poverty and sustaining human progress.

In that same interview, Palmer openly promotes the overthrow of the Chinese government. He “predicts” that the “Chinese Communist Party may very well be one of the shorter-lived dynasties in history,” because the “relationship between religion and politics will come to a breaking point within the next 20-30 years. In Xinjiang and Tibet, you could argue it already has.”

Palmer comes from a long tradition of British intelligence agents working to subvert China. He studied with the late Joseph Needham, who profiled China on behalf of the same circles around Prince Philip. Julian Huxley, who founded the WWF, also worked with Needham in the creation of UNESCO (United Nations Educational, Scientific and Cultural Organization), which was from the beginning an occult-infested British intelligence nest within the UN. Needham also promoted Daoism and denigrated Confucianism, even offering full support to the “Anti-Confucius Campaign” during the nightmare days of the Cultural Revolution in the 1960s and 1970s. (see this author’s “[The Taoist Hell of Joseph Needham, 1900-1995](#),” *EIR*, vol 22 number 17, April 21, 1995).

Tu Wei Ming—The Conflict in Chinese Antiquity

Prince Philip and Martin Palmer could never achieve the subversion of Confucianism without collaborators within China. Their primary Chinese collaborator, Tu Wei Ming, was born in Kunming, China in 1940, received a PhD from Harvard, and went on to head the Harvard Yenching Institute from 1996-2008. He has become the leading spokesman for a movement known as “New Confucianism,” setting up Confucian studies programs in the U.S., Singapore and elsewhere.

But Tu Wei Ming is a dedicated promoter of a very special school within Confucianism, that of Wang Yang



www.daousa.org

The opening ceremony of the U.S. Daoist organization's Universal Consciousness Festival in 2015.

Ming (1472-1529), a school which this author has documented extensively. (See "The European 'Enlightenment' & The Middle Kingdom" at http://schillerinstitute.org/fid_91-96/952_middle_kingdom.html). I have shown that it is directly contrary to the thought and mission of Confucius, Mencius, and especially the great Song Dynasty philosopher Zhu Xi (1130-1200).

A brief discussion of the polar opposites represented by these two so-called "neo-Confucian" philosophers, is both necessary and a very valuable exercise in understanding China today, and understanding Tu Wei Ming's role in Prince Philip's subversion of China.

Zhu Xi and his "School of Principle" (Li) in the Song Dynasty restored and advanced the teachings of Confucius (551-479 BC) and Mencius (372-289 BC), the key philosophers of the Confucian school, whose work parallels in time and in concept the Greek philosophers Socrates (470 -399 BC) and Plato (424-348 BC). Confucianism rejected the "all is one" mysticism of Daoism and the Daoist glorification of brute physical labor, by locating the nature of man in the creative power of the mind. The fundamental principle of Confucianism is the concept of "ren," similar to that of "agape" in Christianity: a quality of love for God and Mankind which is located in the unique human capacity for creativity, as being *capax dei*, capable of God.

The Daoist reaction to Confucianism is best cap-

tured in the famous passage from the Daoist Zhuang Zi (399-295 B.C.), who imagines a meeting between a disciple of Confucius and a Daoist peasant who is scooping water with a cup to irrigate his field.

The Confucian says: "If you had a machine here, in a day you could irrigate one hundred times your present area. The labor required is trifling as compared with the work done. Would you not like one?" He describes a well-sweep, whose foot-driven pulley with wooden scoops lifts water from an irrigation ditch into the field. The Daoist peasant denounces the Confucian, in-

sisting that anyone who is cunning with instruments must also have a scheming heart, cannot be pure and incorrupt, and is thus not a fit vehicle for the Dao (the "Way"). "It is not that I do not know of such things," he says, "but I should be ashamed to use them." Thus, Daoism corresponds to the Satanic current in the West which degrades man to an animal, fit only for manual labor and bare subsistence.

Confucianism was weakened during the first millennium AD, both from Daoist influences and the arrival of Buddhism from India. During the Eleventh and Twelfth Century Song Dynasty, there was a Renaissance of Confucianism known as the "School of Principle," of which Zhu Xi was the leading figure. Zhu Xi explicitly identified the Confucian concept of "ren" as "creativity." "The mind of Heaven to produce things is ren. In man's endowment he receives this mind from Heaven, and thus he can produce." Zhu Xi argued that the nature of man and of all things in the world, was not located in their physical characteristics, visible to the senses, but rather to an unseen "principle" (Li) of each person or thing, which connected it to the fundamental principle of the universe, with man uniquely capable of acting upon that principle through the human quality of ren, creativity, by "investigating this unseen principle to the utmost" through the creative mind.

This closely parallels the Christian notion of man

created in the living Image of God, *Imago Viva Dei* participating through the creative mind in the unfolding creation of the universe. The great German philosopher, scientist and statesman Gottfried Leibniz (1646-1714), upon receiving translations of Zhu Xi's works from Jesuit missionaries in China, recognized this coherence, and organized support in Europe for cooperation with China based on this principle.

Zhu Xi's ideas became the guiding principles of Chinese education, scholarship, and government service, even in a limited form after the Mongol hordes destroyed the Song Dynasty, but especially under the succeeding Ming Dynasty (1368-1644) and Qing Dynasty (1644-1911). However, a counter-school to Zhu Xi emerged in the late Fifteenth Century under the soldier-scholar Wang Yang Ming (1472-1529), known as the School of Mind. It is this school that our Harvard "New Confucian" Tu Wei Ming follows in arguing that Confucianism is compatible with the British Empire's (and the current Pope's) bestial notion of man as an expendable being polluting "Mother Earth."

I have shown in the cited articles that Wang Yang Ming was essentially a Daoist,—that he rejected man's connection to Heaven through the power of creativity, the capacity to investigate and master the laws of the universe. Wang argued that such investigation was unnecessary since the mind supposedly already contained all that it needed to discern good and evil, and everything that existed in the universe was limited to what could be accessed through sense-perception.

Man is thus reduced to nothing more than a sentient being, as in Daoism and Chan (Zen) Buddhism, unable to change the universe through the discovery of the unseen laws underlying phenomena, which, according to Wang Yang Ming, do not exist.

The character of Wang's Aristotelian rejection of anything other than sense perception, was captured in his own account of a failed experiment he conducted to test Zhu Xi's concept of "principle." He decided to "investigate the principle of something to the utmost," as Zhu Xi had suggested, to discover if its principle actually existed or not. He choose some bamboo in a garden, and sat before the bamboo, gazing at it intensely, attempting to discern its principle, and ignoring the fact that Zhu Xi had demonstrated that the physical appear-



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Prof. Tu Wei Ming of Harvard University heads a school of Confucianism that actually promotes Daoist thinking. Here he gives a talk at the Shaolin Temple Cultural Festival in Los Angeles in October 2013.

ance of something is merely the shadow of its principle, of its true nature. Wang Yang Ming eventually gave up, concluding that since he couldn't see it, the principle of the bamboo didn't exist.

International Confucian Ecological Alliance

So what is the International Confucian Ecological Alliance (ICEA) referenced at the beginning of this article, put together by Prince Philip, Martin Palmer, and Tu Wei Ming, the promoter of Wang Yang Ming's perversion of Confucianism?

The organization describes its mission as counter-ing the "increasingly severe ecological crisis and the depletion of natural resources." Of course, there is no such thing as the "depletion of natural resources," as long as mankind is continuing to discover new principles of the universe and apply them to human development. New technologies redefine the resource base for mankind, as the internal combustion engine transformed oil into a valuable resource, and as fusion power will make the deuterium in seawater a valuable resource.

And, it must be said, the crisis of real pollution (as opposed to the fraud of defining CO₂ as a pollutant, as Obama's Environmental Protection Agency has done) is resolved through new more efficient technologies, not by curtailing industrialization.

Tu Wei Ming issued a "Confucian statement on the



Xinhua/Wang Ping

Hundreds of thousands of deaths from floods like this one in July 2013, have been prevented by China's infrastructure projects, which Prince Philip's Daoists oppose.

Environment” in July 2013, which was read, appropriately, at Prince Philip and Martin Palmer’s Alliance of Religions and Conservation (ARC) conference in Norway. There, Tu Wei Ming explicitly denounces anthropocentrism, quoting from his favorite philosopher Wang Yang Ming. Man’s true nature, Wang Yang Ming said, “forms one body” not only with the rest of mankind, but also with the animals, with plants, and even with stones. Our true humanity, Wang says, feels pity when a plant is broken and regret when a stone is crushed. “Our humanity forms one body with the tiles and the stones.” This is Daoism or worse, but certainly not Confucianism.

Tu Wei Ming concludes: “Humankind has repeatedly abused this beautiful gift [nature] by exploiting it recklessly, ignoring the Confucian notion of balance and harmony.”

Not surprisingly, Tu praises Nazi philosopher Martin Heidegger, saying we must “go back to the pre-Socratic period. . . . It is the obsession with the problem of technology which must be overcome.”

Tu Wei Ming’s effort to define Confucianism based on the degenerate Wang Yang Ming drives him to quote other ancient thinkers, but here he often contradicts himself, nowhere more blatantly than with Zhang Zai (Chang Tsai, 1020-1077), a leading predecessor of Zhu Xi in the School of Principle. Zhang Zai’s “Western In-

scription” was a primary contribution to the Song Renaissance of Confucian thought. Tu Wei Ming quotes from the Western Inscription: “That which fills the universe I regard as my body, and that which directs the universe I consider as my nature.”

This clearly anthropocentric statement, uniting man’s nature with the director of the universe, as in the Christian notion of *Imago Viva Dei*, man in the living Image of God, also parallels the biblical mandate for man to “have dominion over nature.”

Yet Tu Wei Ming reports that this statement conveys the opposite,—the Daoist notion of the unity of Heaven,

Earth, and Humanity,—ignoring Zhang Zai’s distinction between mere matter, which makes up the physical universe, including the human body, as opposed to the soul, or the creative power of the mind, which comes from the Creator (“the director”).

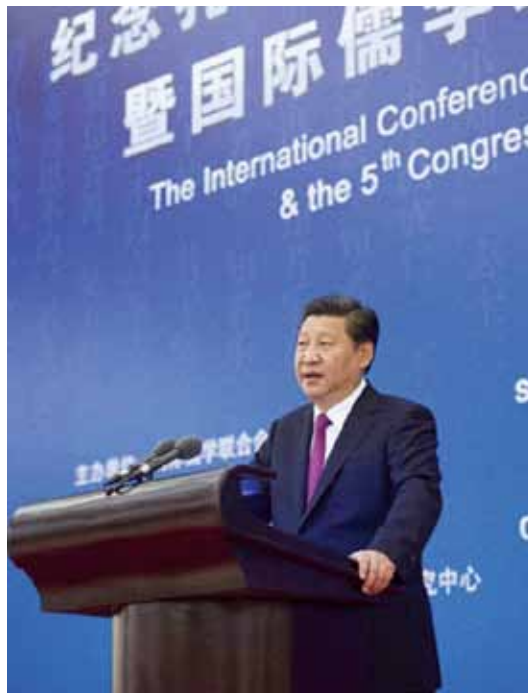
Tu Wei Ming, like Martin Palmer, has openly expressed his intention to undermine China’s phenomenal progress (although he has toned it down a bit since he helped found the Institute for Advanced Humanistic Studies at Peking University and became its Director in 2010). In a 1999 interview in *Philosophy Now*, Tu called on the world to condemn China’s human rights violations, and its “aggression” towards Tibet. Then in 2001, in an essay called “Ecological Turn in the New Confucian Humanism: Implications for China and the World,” in the journal *Daedalus*, Tu denounced China’s “single-minded commitment to progress,” and complained that China “has completely turned her back on her indigenous resources for self-realization,” and instead embarked on a course of action “detrimental to her soul and her long-term interests,” through the “obsession with power and mastery over the environment.”

Xi Jinping’s Confucian Revival

While Prince Philip’s intentions toward China are very clear (after all, China alone has more people than Prince Philip believes should be allowed to exist on the

planet as a whole), Xi Jinping and the Chinese leadership are certainly not succumbing to it. The International Confucian Ecological Alliance has nothing to do with the Confucian revival spearheaded by President Xi (other than the intention to subvert it).

The Confucian revival movement under Xi Jinping, both domestically, and internationally though the Confucian Institutes established in cities around the world, is intrinsically integrated with Xi's "Great Project" approach to global development, the New Silk Road concept of building rail, power, water, and other infrastructure projects around the world, collaborating on space exploration and mass scientific education programs. This is a "win-win"



Xinhua/Huang Jingwen

President Xi Jinping addresses an international seminar marking the 2565th anniversary of the birth of Confucius in the Great Hall of the People in September of 2014.

approach based on Confucian "harmony" between man and nature, through mankind's creative improvement of both.

A book recently published in China entitled "Xi Jinping: How to Read Confucius and Other Chinese Classical Thinkers," documents Xi's extensive use of quotes from Confucius, Mencius, and other Chinese philosophers from antiquity and from more modern times. One that stands out is from Sun Yat Sen, the leader of China's republican revolution in 1911 which overthrew the last imperial dynasty and established a Chinese Republic. Xi quoted Sun: "The world moves forward with great vigor and strength. Either you submit to it and prosper, or you resist it at your own peril."

"You know, the Earth can only carry 1 billion people."



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