

Boulding described his network as “invisible colleges,” borrowing directly from early twentieth-century British intelligence chief H.G. Wells. In a Dec. 12, 1964 *Esquire* magazine article, also touting Boulding, Toffler described the phenomenon: “For many years I have been aware of a special kind of unorganized intellectual underground in America. Its members are to be found here and there on the campus, on the advanced planning staffs of giant corporations, among science fiction writers, and only occasionally in government. As a subterranean society these people have no formal contact, no rituals of membership, no insider’s handclasp. Yet they recognize one another after only a few minutes of conversation. The key is their shared sense of living at the brink of the vastly different future.” Sixteen years later, another young member of the “invisible colleges,” Marilyn Ferguson, described this as the “Aquarian Conspiracy.”

In his *Horizon* article, Toffler quoted from the extremely important, but generally unknown head of the Tavistock Institute, Dr. John Rawlings Rees. Toffler was, even then, no outsider to the upper echelons of British secret intelligence and psychological warfare.

But Toffler and Boulding’s hype of the “future shock”

syndrome was purely a psy-war hoax. At the same time that Toffler was being touted as a public spokesman for the notion of post-industrial society, and the “changing image of man,” more serious and less widely publicized Tavistock studies were telling a different story.

The real “shocks” of the 1960s, particularly in America, were the Cuban missile crisis, which brought the world to the brink of thermonuclear destruction; the sequence of brutal political assassinations (John F. Kennedy, Malcolm X, Martin Luther King, Jr., Robert F. Kennedy); McGeorge Bundy’s escalation of the Vietnam War following the JFK murder and its coverup; and the urban riots and student riots that were orchestrated following these earlier cataclysmic events.

Back in 1957, Dr. William Sargant of the Tavistock Institute, who was at the time working in the United States on the MK-Ultra mind control and psychotropic drug program, let the cat out of the bag in a little-known book, *Battle for the Mind—A Physiology of Conversion and Brain-Washing*. Sargant had a different explanation for the “shock” that Americans were being put through, one that perfectly described the string of horrifying events of 1961-69:

“Various types of beliefs can be implanted in many peo-

Gingrich patron promotes Genghis Khan

According to Gingrich patron Elise Boulding, Genghis Khan and his genocidal hordes are the precedent and model for what must be accomplished in the 1990s.

Speaking at a Tavistock Institute conference in Cleveland, Ohio in 1989, Boulding called for ushering in what she termed an “Axial age,” “when peoples, ideas, and cultural traditions from widely different regions come together in a great flowering of human creativity.” Conference organizers stressed that their objective in calling the conference was to devise strategies to bring the era of the nation-state to a close by the end of the century. Bringing in a new Axial age, Boulding reported, was essential to accomplish that.

Boulding has a strange idea of the flowering of human creativity. She reported that the last such “Axial age,” was in the 13th century, when “the great nomadic empires of Genghis Khan and Kublai Khan were reorganizing the social face of Asia.” To get rid of the nation-state today, she emphasized, required no less such a social reorganization.

Boulding claimed that the great flowering ushered in by Genghis Khan, was later aborted by European colonists and Christian evangelists, who saw their culture as su-

perior to the rest of the world. This led to “asymmetry.” Fortunately, she reported, new forms of universalism were developed in England among the “peace churches,” which began building “international networks” based on world brotherhood. In 1780, British philosopher (and intelligence chieftain) Jeremy Bentham coined the words “international” and “international law,” wherein, she said, one finds the origin of the concept of “world citizen,” the concept that must replace that of national identity today.

As a result of such efforts, creating an “international civil society” is now within reach. But to do that requires an “instrument of change,” such as was earlier embodied by Genghis Khan. The instrument of change today, she emphasized, is the non-governmental organization. “Future oriented, their members highly mobile and highly interactive, NGOs fulfill the triad of conditions for contributing to an Axial age.”

Boulding’s latest initiative in this Genghis Khan project, is a so-called international Interfaith Peace Council, founded at Windsor Castle in November 1995, and dedicated to implementing the Global 2000 genocide program. As *EIR* detailed in its Jan. 5, 1996 issue, Boulding’s Peace Council, formed by, among others, Prince Philip’s agent, the Dalai Lama of Tibet; Costa Rica’s Oscar Arias; and the leader of the Mexican Zapatista narco-terrorist insurgency, Bishop Samuel Ruiz, took up the defense of the Zapatistas as its first major cause.—*Joseph Brewda*