describes the appetites running rampant:

“They seize the citadel of the young man’s soul, finding it empty and unoccupied by studies and honourable pursuits and true discourses, which are the best watchmen and guardians in the minds of men who are dear to the gods.” And when they have emptied virtues such as reverence and temperance from the youth’s soul, “they proceed to lead home from exile insolence and anarchy and prodigality and shamelessness, resplendent in a great attendant choir and crowned with garlands, and in celebration of their praises they euphemistically denominate insolence ‘good breeding,’ licencce ‘liberty,’ prodigality ‘magnificence,’ and shamelessness ‘manly spirit.’”

This, then, is the “liberty” of the democracy, which was established in reaction to the oligarchy, not in order to set aside the base criterion of gaining wealth as the social ideal, but to give everyone the chance to exercise a pursuit of his own interest, including wealth, and ultimately pursue “liberty” to the point of anarchy. In the midst of this war of each against all, factions proliferate and men turn into wolves, forming packs which band together to make war on others. The beasts take over, inside the human soul, and in society as a whole. It is from this process that the strongest, the tyrant, backed by the oligarchy which was never crushed, and supported by the unmoored population itself, emerges to take over and suppress the others.

The U.S. Republic

Even in seeking to throw off the tyranny of the British monarchy, the American Revolutionary leaders were acutely aware of the dangers of anarchy, or what might be called the “democratic mob.” They were constantly fighting against the eruption of mob rule, and attempting to set a standard of the pursuit of the

Jeremy Bentham’s Public Opinion Tribunal

Jeremy Bentham (1748-1832), the hired pen commissioned to write a rebuttal to the American Declaration of Independence for the British oligarchy, spelled out the principles of the British Empire’s manipulation of public opinion as a path to tyranny in his infamous tract An Introduction to the Principles of Morals and Legislation (1780), in which he dismissed any notion of human creativity. He declared instead:

“Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do…. Every effort we make to throw off our subjection, will serve but to demonstrate and confirm it. The principle of utility—the greatest happiness or greatest felicity principle—recognizes this subjection, and assumes it for the foundation…. Systems which attempt to question it deal…. in caprice instead of reason, in darkness instead of light.”

For Bentham, as for his master, Lord Shelburne, the architect of the post-1763 British Empire, public opinion was to be created, manipulated, and used as the ultimate mechanism for social control. Bentham and Shelburne were the architects of the French Jacobin Terror, exploiting their network of traitors to the French Republic, to spread mob violence, as the means to impose the Napoleonic dictatorship and war.

To make pure mob democracy an instrument for oligarchical tyranny, Bentham drafted a model constitution, based on his pleasure-pain principle. In the over 1,000-page document, Bentham established an absolute dictatorship, led by what he called the Public Opinion Tribunal, a “liberal” junta with absolute authority, utilizing their manipulation of popular opinion to secure their power.

Bentham’s Public Opinion Tribunal is the essence of the British Empire’s system of tyrannical control by mob manipulation.

—Jeffrey Steinberg