

EIR Feature

Walter Lippmann And the Cult of 'Public Opinion'

Part 1, by Stuart Rosenblatt

The Twentieth Century can be properly described as the Century of Catastrophe, and one of the chief architects of that destruction was the American publicist Walter Lippmann. Ideas determine which policies are chosen by a nation for implementation, and Lippmann's body of work, spanning over 50 years, represented the most clear-cut assault on what Lyndon LaRouche has identified as the American intellectual tradition.

In his 1977 book *The Case of Walter Lippmann*,¹ LaRouche laid waste to Lippmann's foreign policy outlook and his philosophical assumptions. More recently, LaRouche has continued his attacks on Lippmann, especially Lippmann's vile manipulation of American thinking through the manufacture of "public opinion," as first promulgated in Lippmann's text of that same title.² In light of the widespread belief in public opinion as a substitute for truth, and the pervasive manipulation of the public as sheep marching to their own slaughter, it is imperative that Lippmann's writings and reputation be ruthlessly exposed. The fanatical belief in "popular opinion" and popular culture is leading our nation to its early demise.

Lippman assaulted the entire body of American thinking governed by reason. Where the American Founding Fathers originated the American System of political economy, which was guided by the universal principle of the General Welfare, Lippmann's work repudiated that idea.

The American intellectual tradition emerged out of Renaissance Platonism, and was typified by Cotton Mather's and Benjamin Franklin's writings promoting the goodness of man and his infinite capabilities. As will be shown, Lippmann subscribed to the opposite view, viz., that man is a mere beast who must be manipu-

1. Lyndon H. LaRouche, Jr., *The Case of Walter Lippmann: A Presidential Strategy* (New York: Campaigner Publications, Inc., 1977).

2. Walter Lippmann, *Public Opinion* (New York: Macmillan, 1922).



Walter Lippmann (above) wrote the propaganda for Woodrow Wilson's effort to bring the United States into World War I on the side of the British, as well as his Fourteen Points "peace plan." At left, Wilson (left) is shown with his controller, Col. Edward House.

lated around his weaknesses and prejudices and deployed as a tool of oligarchical initiatives, through the use of public opinion.

Lippmann's denunciation of the Monroe Doctrine and traditional anti-British foreign policy, his Orwellian conception of the manipulation of public opinion as a vehicle of self-destruction of the republic, his relentless assault against President Franklin Roosevelt and promulgation of British geopolitics, constituted a rejection of the fundamental tenets of our nation.

If the United States is to survive and prosper in the community of nations, we must return to the ideas of 1776 and 1789. To do this, we must root out the "popular ideas" of globalization, free trade, world government, and other deeply ingrained wrong-headed notions. These ideas, many of which were insinuated into our policymaking by Lippmann, and are now being executed by the lunatics of the Bush Administration, are leading civilization to its doom.

We must also clean out the deeper problem, the assimilation by our culture of a foreign way of thinking, the embrace of British empiricism and pragmatism as a method of analysis.

Where John J. McCloy, the brothers John Foster and Allen Dulles, Henry Kissinger, and other "fixers" have played a despicable role in shifting our policymaking away from that of the American Founders and into the arms of British imperialism, no single individual played as important a role in poisoning our thought-processes and self-conception as did Walter Lippmann during the Twentieth Century.

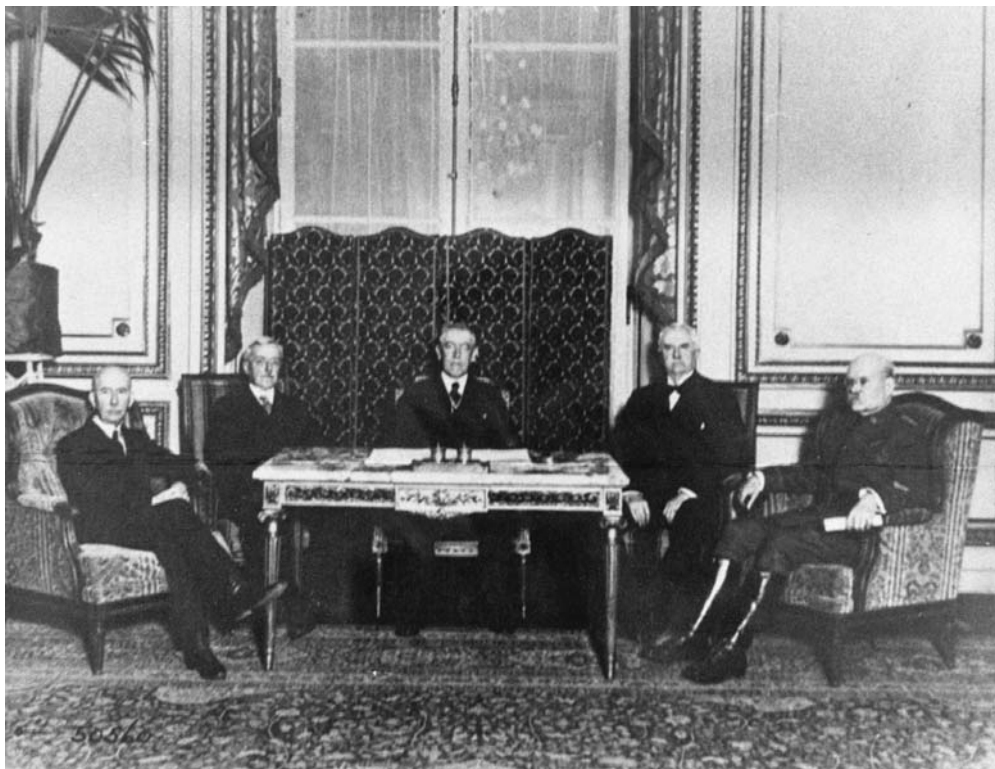
The Men of the 'New Republic'

From 1910 onward, Lippmann was actively recruited by the Fabian Society and other agents of the British Empire. While still at Harvard, he was befriended by Fabian Society founder Graham Wallas and recruited to the ideas of this liberal, but very imperial British think-tank.

After graduating from Harvard, he was quickly circulated through socialist/radical circles, including those of terrorist controller Emma Goldmann. He ultimately dropped into the arms of the left-liberal faction of the J.P. Morgan-allied banking syndicate, then grouped around Willard Straight and Thomas Lamont. These men, along with their British allies, were in final preparation for launching the First World War, and were gathering spokesmen to promote American entry on the side of the British.

These same circles were also moving to seize control of American intellectual circles and transform them into the cultural arm of British imperialism. It was out of this milieu that Lippmann would both destroy America's traditional enmity toward British military objectives, and pen his books *Public Opinion*, *The Phantom Public*, *A Preface to Morals*, and other works. He turned the nation into an arm of the emerging British-American-Canadian (BAC) establishment.

In 1914, with all the right credentials, Lippmann was recruited to work for the new magazine *New Republic*, founded by Morgan partner Willard Straight, and named in homage to H.G. Wells and the men of his New Republic. This was the Morgan move to capture left-wing opinion, and further de-



At the signing of the Versailles Treaty in 1918, left to right: Col. Edward House, Secretary of State Robert Lansing, President Wilson, Henry White, Gen. J.H. Bliss. Lippmann denounced some of the treaty's provisions, but he never distanced himself from the British geopolitical assumptions underlying it.

stroy American culture with a strong dose of British philosophical, political, and cultural venom.

Lippmann, a fast learner and fawning admirer of the British Fabians, caught on quickly. He became the leading editor and recruited the entire British Fabian crowd to write for the *New Republic*, including George Bernard Shaw, Beatrice and Sidney Webb, and H.G. Wells and his mistress, Rebecca West. In the first year, fully one-quarter of the articles came from England!

The War To Save the British Empire

The *New Republic* was used by the British to orchestrate U.S. entry into World War I on the Allied side, and Lippmann became the chief propagandist for that. The magazine became so openly Anglophile, that the British Foreign Office offered to buy 50,000 copies per week, as long as it kept the same editorial line. At the time, the magazine was selling only 40,000 per week! (Even Lippmann declined the offer.)

By 1915, Lippmann was a confirmed “internationalist,” in the mold of H.G. Wells. He was a devotee of world government, as opposed to the traditional American policy that promoted the collaboration of sovereign nation-state republics in a community of principle.

In a *New Republic* column, he spelled out his view: “We have all of us been educated to isolation, and we love the irresponsibility of it, but that isolationism must be abandoned if we are to do anything effective for internationalism. . . . [T]he supreme task of world politics is not the prevention of

war, but a satisfactory organization of mankind.”³

To ensure that Lippmann and the men of the *New Republic* promoted fast entry into the war, the British sent over Norman Angell, an “anti-imperialist” turned war hawk, to join the board of *New Republic*. Ironically, he was sponsored by the Carnegie Endowment for International Peace.

Morgan banker Dwight Morrow praised Lippmann’s continuous editorials calling for intervention on the British side. Many of Lippmann’s former radical friends were horrified at his having gone over to Wall Street’s pro-war side: John Reed, for example, wrote him a scathing letter and severed relations. But Lippmann was now firmly in the Morgan wallet.

In 1915, Lippmann authored *Drift and Mastery*, his first serious geopolitical work, which drew heavily from Alfred Thayer Mahan, the American predecessor and co-thinker of the British imperial propagandist of geopolitics, Halford Mackinder. Here, Lippmann demonstrated his conversion to the insane doctrine of sea power, the Americanized version of British geopolitics, which promoted the need for the British and American navies to patrol the sea lanes, to guarantee the supremacy of the British Empire. Lippmann wholly subscribed to the idea of Anglo-American control of the “rim nations,” and their domination of the so-called European and Asian “heartland” nations.

During 1915, he wrote a series of editorials in the *New*

3. Ronald Steel, *Walter Lippmann and the American Century* (Boston: Little Brown and Company, 1980), p. 92.



President Wilson (left) with King George V in London. Said Lippmann about his reason for backing Wilson's election: "We never believed Wilson when he said he would keep us out of war. We were convinced we were going to get into the war."

Republic that orchestrated the demise of Theodore Roosevelt, his onetime idol, and promoted the re-election of the malleable Anglophile Woodrow Wilson as President. All the while, Lippmann was meeting secretly in New York City with Wilson's controller, Col. Edward House, the Texas kingmaker and Anglophile agent, to plot the strategy.⁴

Wilson needed the Progressive vote, and Lippmann, through the *New Republic*, could deliver it. The deal that was cut ran as follows: In exchange for *New Republic's* backing, Wilson embraced the Progressive legislative call for farm credits, child labor laws, and an eight-hour day for railroad

4. Col. Edward M. House was the son of Thomas House, a British emigré to the United States, who was set up in various businesses by British sponsors. He amassed a fortune and augmented it as a Confederate blockade-runner throughout the Civil War. He purchased plantations in Texas, entered politics, and became Mayor of Houston. The family was among the richest in Texas, and Edward House became the chief beneficiary of the money and power bequeathed by his father. The House family was linked to the Baker family (including former Bush Secretary of State James Baker III), and other oligarchical networks that dominated Texas policymaking. House all but ran Texas politics for the remainder of the century, and entered the national scene as a bitter enemy of the populist/traditionalist wing of the Democratic Party around William Jennings Bryan.

House became an intimate of Wilson's in 1911, and was his chief adviser until 1916. He exerted enormous influence over Wilson on all issues and was the chief conduit of Anglophile policymaking on the President. He steered Wilson into World War I, and entered into ongoing back-channel dealings with British leader Lord Edward Grey on all matters, including the League of Nations and other British pet projects.

workers. Further, he nominated *New Republic* ally George Rublee to the Federal Trade Commission, and Louis Brandeis to the Supreme Court.

Lippmann singlehandedly led the charge for Wilson, and swung large numbers of Progressive leaders to the Wilson camp: John Dewey, Jane Addams, Amos Pinchot, Lincoln Steffens, Max Eastman, and even John Reed.

During the general election campaign, Lippmann was only concerned with ensuring U.S. entry into the war. Republican candidate Charles Evans Hughes had to be defeated, as Hughes was decidedly anti-war and even leaned toward the German cause. In a letter to Judge Learned Hand, Lippmann wrote: "Hughes is incredible, and I don't see how any good, unneutral pro-Ally can vote for him without hating himself. Wilson's brand of neutrality is about 90% better than we had reason to expect."

To H.G. Wells, he was more candid: "Wilson is frankly unneutral in his purposes, he will resist any pressure to break your illegal blockade of Germany, while Hughes goes up and down the country declaring for an impartial neutrality in the orthodox pro-German sense. He promises to uphold our rights against you, and he is just pigheaded enough to try it."

As Lippmann admitted several years later, he knew what Wilson was all about from the beginning: "We never believed Wilson when he said he would keep us out of war, We were convinced we were going to get into the war."

Lippmann and the *New Republic* agitated non-stop for U.S. entry into the war, and even editorialized against accept-

ing a reasonable German peace offer as “peace without victory.”

Lippmann’s justification for U.S. entry into the war was classical geopolitics. While paying lip-service to the fairy tale of “making the world safe for democracy,” more than anyone else, Lippmann clearly articulated the Anglophile geopolitical argument. In a Feb. 10, 1917 editorial for *New Republic*, Lippmann wrote, “Our own existence and the world’s order depend on the defeat of that anarchy which the Germans misname the ‘freedom of the seas’. . . . We shall uphold the dominion of the ocean highway as men upheld the Union in 1861, not because the power exercised by Great Britain is perfect, but because the alternative is intolerable.”

One week later, in an editorial entitled, “The Defense of the Atlantic World,” he spelled out the geopolitical doctrine that would govern his thinking for the rest of his life: “America was an integral part of the community of nations bordering the Atlantic. An attack on that community was a threat to America’s own security. Germany’s war against Britain and France was a war “against the civilization of which we are a part.” By cutting the “vital highways of our world” through submarine warfare, Germany threatened the existence of what he called, “‘the Atlantic community.’ ”

The United States could remain neutral, by embargoing arms to the Allies and forbidding Americans to travel on British ships. But the real issue surpassed mere neutrality; it meant “ensuring that the world’s highway shall not be closed to the western allies if America has the power to prevent it.” If the German fleet threatened to gain command of the seas, America should come to Britain’s aid. “The safety of the Atlantic highway is something for which America should fight.”⁵

The fall of the Russian Tsar in 1917 removed the final obstacle preventing U.S. entry in the war: the defense of a Russian empire while attacking a German one. Of course, this argument carefully avoided the obvious problem of entering the war in defense of the British and French colonial empires. Nevertheless, amidst a flood of *New Republic* editorials praising Wilson, the United States entered the war on the British side, sacrificing its honor in the process.

During the war, Lippmann quickly rose through the ranks of policymakers. As a leader of the Anglophile faction that had delivered the vote for Wilson, led him by the nose into the war, and swung a critical faction of cautious Progressives behind the effort, Lippmann was rewarded for his effort. He became a confidant to Wilson controller Colonel House for the next two years, and in the process, was initiated into the upper echelons of British policymaking circles.

He left the *New Republic* for the War Department, where he served directly under Secretary of War Newton Baker. Baker revealed to Lippmann the so-called “secret treaties”

5. Walter Lippmann, *Force and Ideas: The Early Writings* (New Brunswick, N.J.: Transaction Publishers, 2000).

that were the actual basis of the war. These treaties, comprised of British-instigated land-grabs, payoffs, and reprisals, later were made famous by Vladimir Lenin, who released them to the world.

When it became apparent that the Allies would emerge victorious, Lippmann was named political director of the top-secret “Inquiry” project that would design the geopolitical dimensions of the peace plan. This group ultimately produced Wilson’s Fourteen Points.

Toward the close of the war, Lippmann was sent to Europe as part of a U.S. intelligence team deployed into the Inter-Allied Intelligence Board, run by British newspaper mogul Lord Northcliffe. Northcliffe, along with the *Times* of London’s Wickham Steed, Hugh Seton-Watson, and others, constituted the real intelligence operation of the Allies. Lippmann’s tutelage as a functionary of the British Empire was now complete.

When Wilson made his trip to Europe to argue for his Fourteen Points Plan as the basis for peace, it was Lippmann who drafted most of the speech. It included the basic points developed by the Inquiry project.

The Treaty of Versailles incorporated the fundamental premises of the Fourteen Points: self-determination, redrawing the map of Europe based largely on the secret treaties agreed upon before the war, and maintaining the British and French colonial empires.

After the preliminary negotiations were concluded at Versailles, Lippmann and the liberals were quickly shunted out of the peace negotiations, and the bankers took over. The final treaty to be ratified was at odds with Lippmann’s pseudo-democratic outlook, and he and his faction, which at the time included John Maynard Keynes, attacked the treaty. He opposed what he termed “the Balkanization of Europe,” the division of the Austro-Hungarian Empire into various micro-states that would lay the basis for future conflicts. He opposed Article Ten, which allowed the French and British victors to impose upon the League of Nations the principle that the “territorial integrity” (i.e., empires) of the victors be preserved. And, he opposed the reparations plan that would bleed Germany, destroy the new republic, and pave the way for another war.

At no point did Lippmann lay out an alternative, but he and his faction—House, Keynes, and the Fabians—did mobilize strenuously against the disastrous treaty. He allied with Sen. William Borah (R-Idaho) to sandbag the proceedings in the U.S. government, and *New Republic* was among the first publications to syndicate Keynes’ devastating exposé of the treaty, “The Economic Consequences of the Peace.”

Aristotle, Brainwashing, and the Gallup Poll

The fight over the treaty notwithstanding, by 1922, Lippmann had become a confirmed cynic, a thoroughly assimilated representative of British geopolitics, and, most impor-

tantly, a disbeliever in the thinking abilities of the American public.

He had also become thoroughly immersed in the writings of irrationalists Graham Wallas, Sigmund Freud, and H.G. Wells, who substituted radical empiricism, irrationalism, and elitist scenarios for creative reasoning.

At the age of 32, he set about to write several of his most influential works: *Liberty and the News*, *Public Opinion*, and *The Phantom Public*. These three groundbreaking works were complemented by a raft of newspaper articles and editorials that sought to undermine the ability of the population to reason and reach conclusions about what constituted sound policies and political judgments, in the tradition of the founders of the nation. As a thoroughly assimilated member of the BAC establishment, he was determined to destroy the nation's sovereign ability to make policy. He set out to convince people that they had to turn their thinking over to the policy elites, who would, in turn, use this artificially generated "public opinion" as a weapon to destroy the nation.

To understand the pernicious influence of Lippmann's

work, we must debunk one of his most evil and long-lived books, the H.G. Wells-styled manifesto *Public Opinion*.

Lippmann began *Public Opinion* with a lie: He baldly asserted that it was impossible to know the world in which we live, and impossible to postulate the idea that we could determine what was true. Lippmann was not seeking after truth. He was creating a false view of what was knowable and how we think, and based on that, he concluded that all that remained for man was to regurgitate opinions created for him by a self-appointed elite.

From the start, *Public Opinion* was an attack on the very notion that truth itself was knowable. That the book defined *opinion* as its subject, already indicated that Lippmann was concerned with the manipulation of thinking—mind control—not a rigorous search for what was true and durable. Hence it constituted an assault on the American intellectual tradition of Benjamin Franklin and Alexander Hamilton, those who were concerned with creative reasoning and the relentless search for truth, whether it be in economics, law, or philosophy.

H.G. Wells' Conspiracy For World Government

H.G. Wells (1863-1946) was, along with his sometime cohort Bertrand Russell, the most articulate mouthpiece for the British oligarchy's imperialist-fascist scheme for world government.

In 1914, Wells penned the influential book, *The World Set Free*, which presented a scenario for an atomic war set in 1956, that would destroy all of Europe's major cities and lay the basis for a world government to be run by former monarchs and a U.S. President.

In 1928, Wells laid out his master plan for the globalist regime in *The Open Conspiracy*. The book is a call to overthrow the sovereign nation-state and the fundamental premises of Western Judeo-Christian civilization. It calls for the destruction of organized religions, especially Christianity; the assertion of a World Directorate; and a radical Malthusian policy of population control and resource



allocation. Wells went so far as to praise the Italian Fascisti as one model of his proposed new order.

As Wells put it, the key parameters of the new world order are:

1. The complete assertion, practical as well as theoretical, of the provisional nature of existing governments and of our acquiescence in them;
2. The resolve to minimise by all available means the conflicts of these governments, their militant use of individuals and property and their interferences with the establishment of a world economic system;
3. The determination to replace private local or national ownership of at least credit, transport and staple production by a responsible world directorate serving the common ends of the race;
4. The practical recognition of the necessity for world biological controls, for example of population and disease;
5. The supreme duty of subordinating the personal life to the creation of a world directorate capable of these tasks and to the general advancement of human knowledge, capacity and power.¹

In 1932, Wells dramatically fleshed out his scenario with the release of the film, "Things to Come," a dark drama of prolonged world war and annihilation, followed by the imposition of a global dictatorship run by the utopian Airmen.

1. H.G. Wells, *The Open Conspiracy* (Garden City, N.J.: Doubleday Doran and Co., 1928).

Lippmann began: "The world that we have to deal with politically is out of reach, out of sight, out of mind. It has to be explored, reported, and imagined. Man is no Aristotelian god, contemplating all existence at one glance. He is the creature of an evolution who can just about span a sufficient portion of reality to manage his survival, and snatch what on the scale of time are but a few moments of insight and happiness. Yet this same creature has invented ways of seeing what no naked eye could see, of hearing what no ear could hear. . . . He is learning to see with his mind vast portions of the world that he could never see, touch, smell, or remember. Gradually he makes for himself a trustworthy picture inside his head of the world beyond his reach.

"Is there any way to know if the so-called insiders are really doing their job? . . . The general public outside can arrive at judgments about whether these conditions are sound only on the result after the event, and on the procedure before the event."

"Those features of the world outside which have to do with the behavior of other human beings, insofar as that behavior crosses ours, is dependent upon us, or is interesting to us, we call roughly public affairs. The pictures inside the heads of these human beings, the pictures of themselves, of others of their needs, purposes, and relationships, are their public opinions. Those pictures which are acted upon by groups of people, or by individuals acting in the name of groups, are Public Opinions, with capital letters.

"And so in the chapters that follow we shall inquire first into some of the reasons why the picture inside so often misleads men in their dealings with the world outside. Under this heading we shall consider first the chief factors which limit their access to the facts. . . . The analysis then turns from these more or less external limitations to the question of how this trickle of messages from the outside is affected by the stored up images, the preconceptions, and prejudices which interpret, fill them out, and in their turn powerfully direct the play of our attention, and our vision itself. From this it proceeds to examine how in the individual person the limited messages from outside, formed into a pattern of stereotypes, are identified with his own interests as he feels and conceives them. In the succeeding sections it examines how opinions are crystallized into what is called Public Opinion. . . .

"There follows an analysis of the traditional democratic theory of public opinion. The substance of the argument is

that democracy in its original form never seriously faced the problem which arises because the pictures inside people's heads do not automatically correspond to the world outside. . . ."

After setting up his false analysis of the world, Lippmann then added another false notion, namely, that men do not even think clearly, but all people are governed by neurotic distortions in their minds. While most people do in fact operate much of the time under false assumptions, especially these days, it is not the case that all people are so deceived, nor that false ideas cannot be overcome by ideas that are true.

Lippmann argued that men do not respond directly to events or actions, but rather mediate their actions through artificially created "pseudo-environments." "It is the insertion between man and his environment of a pseudo-environment. To that pseudo-environment his behavior is a response. But because it is a behavior, the consequences, if they are acts, operate not in the pseudo-environment where the behavior is stimulated, but in the real environment where action eventuates. . . . When the stimulus of the pseudo-fact results in action on things or other people, contradiction soon develops. . . . [A]t the level of social life, what is called the adjustment of man to his environment takes place through the medium of fictions."

Thus man does not really know reality and is not acting on it, and is therefore compromised. Lippmann carried this further and said that not only does man act through artificially created media, but he views the world through stereotypes of people and groups.

Lippmann developed the fallacy of stereotyping in a later chapter: "For the most part we do not first see, and then define, we define first and then see. In the great blooming, buzzing confusion of the outer world we pick out what our culture has already defined for us and we tend to perceive that which we have picked out in the form stereotyped for us by our culture."

He elaborated: "The subtlest and most pervasive of all influences are those which create and maintain the repertory of stereotypes. We are told about the world before we see it. We imagine most things before we experience them. And those preconceptions, unless education has made us acutely aware, govern deeply the whole process of perception. They mark out certain objects as familiar or strange. . . . They are aroused by small signs . . . and project into the world what has been resurrected in memory. What matters is the character of the stereotypes, and the gullibility with which we employ them. And these in the end depend upon those inclusive patterns which constitute our philosophy of life."

Having asserted the dominance of stereotypes, Lippmann then examined the corrosive impact that stereotyping and related psychological blocks have on the process of thinking. An early and ardent proponent of Freudian analysis, Lippmann maintained that the unconscious mind shapes man's thought-processes, much more than does rationality: "We have seen that our access to information is obstructed and

uncertain, and that our apprehension is deeply controlled by our stereotypes; that the evidence available to our reason is subject to illusions of defense, prestige, morality, space, and sampling. We must note now that with this initial taint, public opinions are still further beset, because in a series of events seen mostly through stereotypes, we readily accept sequence or parallelism as equivalent to cause and effect. . . .

“Real space, real time, real numbers, real connections, real weights are lost. The perspective and the background and the dimensions of action are clipped and frozen in the stereotype.”

There are numerous mental blocks that arise to prevent the average citizen or even policymaker from understanding the totality of the environment and acting on it. Not only do people employ stereotypes, but they operate from the standpoint of their own self-interest. Not only are individuals self-centered, but communities think of themselves first and reflect this in their false policy inputs. Then there is the role of patronage and corruption. All of these add up to limited “information” and bad policies.

However, Lippmann’s entire argument was the logical result of false assumptions leading to false conclusions—a typical trick of Aristotelian reasoning. Having created the false assumption that society and individuals cannot know truth, he then concluded that what you have arrived at is limited and false. What insight!

The next assault was more diabolical. Lippmann, the ultimate media insider, attacked the media themselves. Having generated both lying war propaganda in Germany and (equally lying) so-called news coverage in his capacity as an editor, Lippmann posed an interesting distinction between “news” and “truth.” He developed the image of the press as a searchlight uncovering bits of news from the darkness, but admitted that the vast uncovered truth still existed, and the best the news media could do was to reveal partial truth:

“The hypothesis, which seems to me the most fertile, is that news and truth are not the same thing, and must be clearly distinguished. The function of news is to signalize an event, the function of truth is to bring to light the hidden facts, to set them into relation with each other, and make a picture of reality on which men can act. Only at those points, where social conditions take recognizable and measurable shape, do the body of truth and the body of news coincide. That is a comparatively small part of the whole field of human interest.”

One crucial assumption of Lippmann’s thesis was that the fathers of democracy lived in a smaller world, in which the average citizen could know what was going on, with a fair amount of accuracy, and act accordingly. In modern times that became impossible. The hidden world was too great, the amount of information needed to run civilization too large for the average citizen to have all the facts and make sound judgments.

In conclusion, Lippmann said that the problem lay deeper than the press, than mere reporting, “for the troubles of the

press, like the troubles of representative government, be it territorial or functional, like the troubles of industry, be it capitalist or cooperative, go back to a common source: to the failure of self-governing people to transcend their casual experience and their prejudice, by inventing, creating, and organizing a machinery of knowledge. It is because they are compelled to act without a reliable picture of the world, that governments, schools, newspapers, and churches make such small headway against the more obvious failings of democracy, against violent prejudice, apathy, preference for the curious trivial as against the dull important, and the hunger for sideshows. . . . This is the primary defect of popular government, a defect inherent in its traditions, and all its other defects can, I believe, be traced to this one.”

Lippmann’s Brave New World

Having dispensed with all the preliminary objections to his real goal of imposing mind control, Lippmann launched into his major argument in support of the Brave New World. Declaring that it was impossible to understand what was going on in his “invisible universe,” and even more impossible to make decisions in that world, he developed his argument for the imposition of an information-based fascist dictatorship:

“There is no prospect, in any time which we can conceive, that the whole invisible environment will be so clear to all men that they will spontaneously arrive at sound public opinions on the whole business of government. And even if there were a prospect, it is extremely doubtful whether many of us would wish to be bothered, or would take the time to form an opinion on any and every form of social action which affects us. The only prospect which is not visionary is that each of us in his own sphere will act more and more on a realistic picture of the invisible world, and that we shall develop more and more men who are expert in keeping these pictures realistic. Outside the rather narrow range of our own possible attention, *social control* depends upon devising standards of living and methods of audit by which the acts of public officials and industrial directors are measured. We cannot ourselves inspire or guide all these acts, as the mystical democrat has always imagined. But we can steadily increase our real control over these acts by insisting that all of them shall be plainly recorded, and their results objectively measured. . . .”

Having raised the role of the information-gatherer to the level of a magician, in the image of the Oracle at Delphi, Lippmann demanded the immediate creation of a class of information specialists, “to interpose some form of expertness between the private citizen and the vast environment in which he is entangled.”

Upon what institution did Lippmann propose to model his vast intelligence gathering? Why, the British Empire, of course—and the specific model was the British Foreign Office:

“It is no accident that the best diplomatic service in the world is the one in which the divorce between the assembling

of knowledge and the control of policy is the most perfect. During the war in many British Embassies and in the British Foreign Office there were nearly always men, permanent officials or else special appointees, who quite successfully discounted the prevailing war mind. They discarded the rigmarole of being pro and con, of having favorite nationalities, and pet aversions, and undelivered perorations in their bosoms. They left that to the political chiefs. . . . The power of the expert depends upon separating himself from those who make the decisions, upon not caring in his expert self, what decision is made. . . . [W]hen he begins to care too much, he begins to see what he wishes to see, and by that fact, ceases to see what he is there to see. He is there to represent the unseen. He represents people who are not voters, functions of voters that are not evident, events that are out of sight. He has a constituency of intangibles. . . . And intangibles cannot be used to form a political majority. . . . But he can exercise force by disturbing the line-up of the forces. By making the invisible visible, he confronts the people who exercise material force with a new environment, sets ideas and feelings at work in them, throws them out of position and so in the profoundest way, affects this decision.”

Thus, by 1922, Lippmann had assumed the identity of a full-fledged British agent. Depressed by the tragic outcome at Versailles, embittered at the pathetic collapse of Wilsonian so-called democracy, and utterly disdainful of the public’s ability to know, Lippmann issued his call for dictatorship. This would be a modern version of dictatorship, through the control of information by the elite, which would determine what constituted the putative facts.

In his call for the creation of permanent intelligence bureaucracies to run the nation, Lippmann argued for the formation of a staff that “researches and a staff that executes.” He wanted the operation of intelligence bureaus in all areas of industry, government, foreign policy, and elsewhere. He wanted all government departments continually scrutinized, and he wanted the bureaus independent of elected government!

“There are ten departments at Washington represented in the cabinet. Suppose then there was a permanent intelligence section for each. What would be some of the conditions of effectiveness? Beyond all others that the intelligence officials should be independent both of the Congressional Committees dealing with that department, and of the Secretary at the head of it; that they should be not entangled either in decision or action. Independence would turn on three things: on funds, tenure, and access to the facts. For clearly if a particular Congress or departmental official can deprive them of money, dismiss them, or close the files, the staff becomes its creature.”

He demanded full funding for all Intelligence Bureaus, so they would be independent of any influence-peddling. This included tenure for life, good pensions, access to all materials, papers, etc. This constituted the overthrow of constitutional

government in the name of creating the “true” public opinion. Lippmann wanted more than a simple Intelligence Bureau. In *Public Opinion*, he demanded that university political science departments, then in their infancy, be greatly expanded to produce a continuous stream of “experts” who would guide all future opinion shaping. Hence the birth of Big Brother: legions of political scientists, armed with opinion polls—such as those appearing in *Public Opinion* itself—“advising” government officials, gathering data for Intelligence Bureaus, a veritable thought-police.

Lippmann justified the creation of this British-style “permanent bureaucracy government” by referring to the failings of current analysis of public opinion. “If the analysis of public opinion and of the democratic theories in relation to the modern environment is sound in principle, then I do not see how one can escape the conclusion that such intelligence work is the clue to betterment. . . . If that is true, then in working out the intelligence principle men will find the way to overcome the central difficulty of self-government, the difficulty of dealing with an unseen reality. Because of that difficulty, it has been impossible for any self-governing community to reconcile its need for isolation with the necessity for wide contact . . . to secure effective leaders without sacrificing responsibility, to have useful public opinions without attempting universal public opinions on all subjects. As long as there was no way of establishing common versions of unseen events, common measures for separate actions, the only image of democracy that would work was one based on an isolated community of people whose political faculties were limited, according to Aristotle’s famous maxim, by the range of their vision.”

In Lippmann’s *Brave New World*, the average citizen was excluded from all policy formulation whatsoever. The citizen was cast aside as a mere “outsider” in the decision-making or even fact-gathering process. He quickly dispensed with formalities: “The outsider, and every one of us is an outsider to all but a few aspects of modern life, has neither time, nor attention, nor interest, nor the equipment for specific judgment. It is on the men inside, working under conditions that are sound, that the daily administrations of society must rest.”

You may ask, “Is there any way to know if the so-called insiders are really doing their job?” Lippmann maintained that the only measure of success in both intelligence gathering and subsequent action, was procedure! There was no measure of truth, merely procedure:

“The general public outside can arrive at judgments about whether these conditions are sound only on the result after the event, and on the procedure before the event. The broad principles on which the action of public opinion can be continuous are essentially principles of procedure. The outsider can ask the experts to tell him whether the relevant facts were duly considered; he cannot in most cases decide for himself what is relevant or what is due consideration! . . . He can raise a question whether the procedure itself is right, if its normal results conflict with his ideal of a good life. But if he

tries to substitute himself for the procedure, to bring in public opinion like a providential uncle in the crisis of a play, he will confound his own confusion.”

Thus *Public Opinion* painted a frightening specter of the modern police state: permanent bureaucracies, intelligence bureaus, and pollsters who determine public opinion, and the average citizen unable to even challenge the results, as long as the policy atrocity followed the “procedure” so admired by Lippmann.

To ensure a brainwashing of the nation, Lippmann finished the book with praise for the “objective method” of his analysis. After extolling the new political science, he launched a diatribe against the possibility that a student might be taught actual ideas. The teacher, “by the proper use of history, can make him aware of the stereotype, and can educate a habit of introspection about the imagery evoked by printed words. He can, by courses in comparative history and anthropology, produce a life-long realization of the way codes impose a special pattern upon the imagination. He can teach men to catch themselves making allegories, dramatizing relations, and personifying abstractions. . . . The study of error is not only in the highest degree prophylactic, but it serves as a stimulating introduction to the study of truth. As our minds become more deeply aware of their own subjectivism, we find a zest in objective method that is not otherwise there.”

Unfortunately, Walter Lippmann and his minions have been all too successful in brainwashing the American public, on the primacy of catering to public opinion. Politicians will not open their mouths without consulting the latest opinion polls. People will only purchase those goods promoted by popular culture, and will gladly pay ten times as much for a tee-shirt if it has the right label on the front.

The delusion that if you are not popular, not with the right crowd, there is something wrong with *you*—even if that crowd uses dope, commits crimes, or spends its entire existence watching ball games—has taken over our national mind-set. We have become slaves to popular culture, dictated by the mass media and run behind the scenes by the Wall Street financiers who employed Walter Lippmann. The lowest moment so far of that degradation came on Election Day last November, when the American public was forced to choose between two media-created candidates, George W. Bush and Al Gore, Tweedle Dumb and Tweedle Dumber.

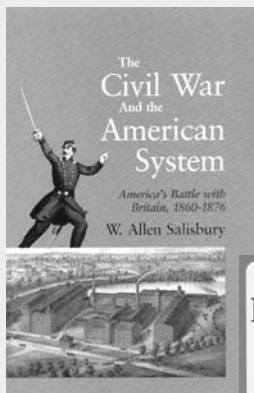
Now we are staring directly into the face of Hell on this planet as a result of what we are told are the “popular choices,” and we have become increasingly a fascist mob ourselves, barely distinguishable from the swastika-wearing mobs in Nazi Germany. There is little difference between the mobs of the Roman Colosseum and today’s drumbeat for pay-per-view executions.

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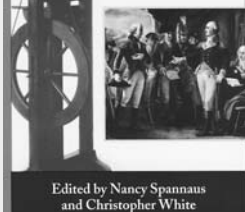


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