

E. M. Forster, "What I Believe" — from *Two Cheers for Democracy* (1939) — on the eve of WWII

This brings me along to Democracy . . . "the beloved Republic, that feeds upon freedom and lives." Democracy is not a beloved Republic really, and never will be. But it is less hateful than other contemporary forms of government, and to that extent it deserves our support. It does start from the assumption that the individual is important, and that all types are needed to make a civilization. It does not divide its citizens into the bossers and the bossed - as an efficiency-regime tends to do. ***The people I admire most are those who are sensitive and want to create something or discover something, and do not see life in terms of power, and such people get more of a chance under a democracy than elsewhere.*** They found religions, great or small, or they produce literature and art, or they do disinterested scientific research, or ***they may be what is called "ordinary people", who are creative in their private lives, bring up their children decently, for instance, or help their neighbours. All these people need to express themselves; they cannot do so unless society allows them liberty to do so, and the society which allows them most liberty is a democracy.***

Democracy has another merit. It allows criticism, and if there is not public criticism there are bound to be hushed-up scandals. That is why I believe in the press, despite all its lies and vulgarity, and why I believe in Parliament. Parliament is often sneered at because it is a Talking Shop. I believe in it because it is a talking shop. I believe in the Private Member who makes himself a nuisance. He gets snubbed and is told that he is cranky or ill-informed, but he does expose abuses which would otherwise never have been mentioned, and very often an abuse gets put right just by being mentioned. Occasionally, too, a well-meaning public official starts losing his head in the cause of efficiency, and thinks himself God Almighty. Such officials are particularly frequent in the Home Office. Well, there will be questions about them in Parliament sooner or later, and then they will have to mind their steps. Whether Parliament is either a representative body or an efficient one is questionable, but I value it because it criticizes and talks, and because its chatter gets widely reported. ***So two cheers for Democracy: one because it admits variety and two because it permits criticism. Two cheers are quite enough: there is no occasion to give three. Only Love the Beloved Republic deserves that.***

What about Force, though? While we are trying to be sensitive and advanced and affectionate and tolerant, an unpleasant question pops up: does not all society rest upon force? If a government cannot count upon the police and the army, how can it hope to rule? And if an individual gets knocked on the head or sent to a labour camp, of what significance are his opinions? This dilemma does not worry me as much as it does some. I realize that all society rests upon force. ***But all the great creative actions, all the decent human relations, occur during the intervals when force has not managed to come to the front. These intervals are what matter. I want them to be as frequent and as lengthy as possible, and I call them "civilization".*** Some people idealize force and pull it into the foreground and worship it, instead of keeping it in the background as long as possible. I think they make a mistake, and I think that their opposites, the mystics, err even more when they declare that force does not exist. I believe that it exists, and that one of our jobs is to

prevent it from getting out of its box. It gets out sooner or later, and then it destroys us and all the lovely things which we have made. But it is not out all the time, for the fortunate reason that the strong are so stupid.

So that is what I feel about force and violence. It is, alas! the ultimate reality on this earth, but it does not always get to the front. Some people call its absences "decadence"; I call them "civilization" and find in such interludes the chief justification for the human experiment. I look the other way until fate strikes me. Whether this is due to courage or to cowardice in my own case I cannot be sure. But I know that, if men had not looked the other way in the past, nothing of any value would survive. ***The people I respect most behave as if they were immortal and as if society was eternal. Both assumptions are false: both of them must be accepted as true if we are to go on eating and working and loving, and are to keep open a few breathing-holes for the human spirit.*** No millennium seems likely to descend upon humanity; no better and stronger League of Nations will be instituted; no form of Christianity and no alternative to Christianity will bring peace to the world or integrity to the individual; no "change of heart" will occur. And yet we need not despair, indeed, we cannot despair; the evidence of history shows us that men have always insisted on behaving creatively under the shadow of the sword; that they have done their artistic and scientific and domestic stuff for the sake of doing it, and that we had better follow their example under the shadow of the aeroplanes.

Others, with more vision or courage than myself, see the salvation of humanity ahead, and will dismiss my conception of civilization as paltry, a sort of tip-and-run game. Certainly it is presumptuous to say that we cannot improve, and that Man, who has only been in power for a few thousand years, will never learn to make use of his power. All I mean is that, if people continue to kill one another as they do, the world cannot get better than it is, and that, since there are more people than formerly, and their means for destroying one another superior, the world may well get worse. ***What is good in people - and consequently in the world - is their insistence on creation, their belief in friendship and loyalty for their own sakes;*** and, though Violence remains and is, indeed, the major partner in this muddled establishment, I believe that creativeness remains too, and will always assume direction when violence sleeps. . . .

In search of a refuge, we may perhaps turn to hero-worship. But here we shall get no help, in my opinion. ***Hero-worship is a dangerous vice, and one of the minor merits of a democracy is that it does not encourage it, or produce that unmanageable type of citizen known as the Great Man. It produces instead different kinds of small men - a much finer achievement.*** But people who cannot get interested in the variety of life, and cannot make up their own minds, get discontented over this, and they long for a hero to bow down before and to follow blindly. It is significant that a hero is an integral part of the authoritarian stock-in-trade today. An efficiency-regime cannot be run without a few heroes stuck about it to carry off the dullness - much as plums have to be put into a bad pudding to make it palatable. One hero at the top and a smaller one each side of him is a favourite arrangement, and the timid and the bored are comforted by the trinity, and, bowing down, feel exalted and strengthened.

No, I distrust Great Men. They produce a desert of uniformity around them and often a pool of blood too, and I always feel a little man's pleasure when they come a

cropper. . . . He fails with a completeness which no artist and no lover can experience, because with them the process of creation is itself an achievement, whereas with him the only possible achievement is success.

I believe in aristocracy, though - if that is the right word, and if a democrat may use it. Not an aristocracy of power, based upon rank and influence, but an aristocracy of the sensitive, the considerate and the plucky. Its members are to be found in all nations and classes, and all through the ages, and there is a secret understanding between them when they meet. They represent the true human tradition, the one permanent victory of our queer race over cruelty and chaos. Thousands of them perish in obscurity, a few are great names. They are sensitive for others as well as for themselves, they are considerate without being fussy, *their pluck is not swankiness but the power to endure*, and they can take a joke. I give no examples - it is risky to do that - but the reader may as well consider whether this is the type of person he would like to meet and to be . . . On they go - an invincible army, yet not a victorious one. The aristocrats, the elect, the chosen, the Best People - all the words that describe them are false, and all attempts to organize them fail. Again and again Authority, seeing their value, has tried to net them and to utilize them as the Egyptian Priesthood or the Christian Church or the Chinese Civil Service or the Group Movement, or some other worthy stunt. But they slip through the net and are gone; when the door is shut, they are no longer in the room; their temple, as one of them remarked, is the holiness of the Heart's affections, and their kingdom, though they never possess it, is the wide-open world.

With this type of person knocking about, and constantly crossing one's path if one has eyes to see or hands to feel, the experiment of earthly life cannot be dismissed as a failure. But it may well be hailed as a tragedy, the tragedy being that no device has been found by which these private decencies can be transmitted to public affairs. As soon as people have power they go crooked and sometimes dotty as well, because the possession of power lifts them into a region where normal honesty never pays. For instance, the man who is selling newspapers outside the Houses of Parliament can safely leave his papers to go for a drink, and his cap beside them: anyone who takes a paper is sure to drop a copper into the cap. But the men who are inside the Houses of Parliament - they cannot trust one another like that, still less can the Government they compose trust other governments. No caps upon the pavement here, but suspicion, treachery and armaments. The more highly public life is organized the lower does its morality sink; the nations of today behave to each other worse than they ever did in the past, they cheat, rob, bully and bluff, make war without notice, and kill as many women and children as possible; whereas primitive tribes were at all events restrained by taboos. It is a humiliating outlook - though the greater the darkness, the brighter shine the little lights, reassuring one another, signalling: "Well, at all events, I'm still here. I don't like it very much, but how are you?" Unquenchable lights of my aristocracy! Signals of the invincible army! "Come along - anyway, let's have a good time while we can." I think they signal that too.

The Saviour of the future - if ever he comes - will not preach a new Gospel. He will merely utilize my aristocracy, he will make effective the goodwill and the good temper which are already existing. In other words, he will introduce a new technique. In economics, we are told that if there was a new technique of distribution there need be no poverty, and people would not starve in one place while crops were being ploughed under in another. *A similar*

change is needed in the sphere of morals and politics. The desire for it is by no means new; it was expressed, for example, in theological terms by Jacopone da Todi over six hundred years ago. "Ordene questo amore, tu che m'ami," he said ; "O thou who lovest me set this love in order." His prayer was not granted, and I do not myself believe that it ever will be, but here, and not through a change of heart, is our probable route. ***Not by becoming better, but by ordering and distributing his native goodness, will Man shut up Force into its box, and so gain time to explore the universe and to set his mark upon it worthily.*** At present he only explores it at odd moments, when Force is looking the other way, and his divine creativeness appears as a trivial by-product, to be scrapped as soon as the drums beat and the bombers hum.

The above are the reflections of an individualist and a liberal who has found liberalism crumbling beneath him and at first felt ashamed. Then, looking around, he decided there was no special reason for shame, since other people, whatever they felt, were equally insecure. And as for individualism - there seems no way of getting off this, even if one wanted to. The dictator-hero can grind down his citizens till they are all alike, but he cannot melt them into a single man. That is beyond his power. He can order them to merge, he can incite them to mass-antics, but they are obliged to be born separately, and to die separately, and, owing to these unavoidable termini, will always be running off the totalitarian rails. The memory of birth and the expectation of death always lurk within the human being, making him separate from his fellows and consequently capable of intercourse with them. Naked I came into the world, naked I shall go out of it! And a very good thing too, for it reminds me that I am naked under my shirt, whatever its colour.