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# The Indispensable Opposition

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Were they pressed hard enough, most men would probably confess that political freedom—that is to say, the right to speak freely and to act in opposition—is a noble ideal rather than a practical necessity. As the case for freedom is generally put today, the argument lends itself to this feeling. It is made to appear that, whereas each man claims his freedom as a matter of right, the freedom he accords to other men is a matter of toleration. Thus, the defense of freedom of opinion tends to rest not on its substantial, beneficial, and indispensable consequences, but on a somewhat eccentric, a rather vaguely benevolent, attachment to an abstraction.

It is all very well to say with Voltaire, “I wholly disapprove of what you say, but will defend to the death your right to say it,” but as a matter of fact most men will not defend to the death the rights of other men: if they disapprove sufficiently what other men say, they will somehow suppress those men if they can.

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So, if this is the best that can be said for liberty of opinion, that a man must tolerate his opponents because everyone has a “right” to say what he pleases, then we shall find that liberty of opinion is a luxury, safe only in pleasant times when men can be tolerant because they are not deeply and vitally concerned.

Yet actually, as a matter of historic fact, there is a much stronger foundation for the great constitutional right of freedom of speech, and as a matter of practical human experience there is a much more compelling reason for cultivating the habits of free men. We take, it seems to me, a naively self-righteous view when we argue as if the right of our opponents to speak were something that we protect because we are magnanimous, noble, and unselfish. The compelling reason why, if liberty of opinion did not exist, we should have to invent it, why it will eventually have to be restored in all civilized countries where it is now suppressed, is that we must protect the right of our opponents to speak because we must hear what they have to say.

We miss the whole point when we imagine that we tolerate the freedom of our political opponents as we tolerate a howling baby next door, as we put up with the blasts from our neighbor’s radio because we are too peaceable to heave a brick through the window. If this were all there is to freedom of opinion, that we are too good-natured or too timid to do anything about our opponents and our critics except to let them talk, it would be difficult to say whether we are tolerant because we are magnanimous or because we are lazy, because we have strong principles or because we lack serious convictions, whether we have the hospitality of an inquiring mind or the indifference of an empty mind. And so, if we truly wish to understand why freedom is necessary in a civilized society, we must begin by realizing that, because freedom of discussion improves our own opinions, the liberties of other men are our own vital necessity.

We are much closer to the essence of the matter, not when we quote Voltaire, but when we go to the doctor and pay him to ask us the most embarrassing questions and to prescribe the most disagreeable diet. When we pay the doctor to exercise complete freedom of speech about the cause and cure of our stomachache, we do not look upon ourselves as tolerant and magnanimous, and worthy to be admired by ourselves. We have enough common sense to know that if we threaten to put the doctor in jail because we do not like the diagnosis and the prescription it will be unpleasant for the doctor, to be sure, but equally unpleasant for our own stomachache. That is why even the most ferocious

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dictator would rather be treated by a doctor who was free to think and speak the truth than by his own Minister of Propaganda. For there is a point, the point at which things really matter, where the freedom of others is no longer a question of their right but of our own need.

The point at which we recognize this need is much higher in some men than in others. The totalitarian rulers think they do not need the freedom of an opposition: they exile, imprison, or shoot their opponents. We have concluded on the basis of practical experience, which goes back to Magna Carta and beyond, that we need the opposition. We pay the opposition salaries out of the public treasury. In so far as the usual apology for freedom of speech ignores this experience, it becomes abstract and eccentric rather than concrete and human. The emphasis is generally put on the right to speak, as if all that mattered were that the doctor should be free to go out into the park and explain to the vacant air why I have a stomachache. Surely that is a miserable caricature of the great civic right which men have bled and died for. What really matters is that the doctor should tell me what ails me, that I should listen to him; that if I do not like what he says I should be free to call in another doctor; and that then the first doctor should have to listen to the second doctor; and that out of all the speaking and listening, the give-and-take of opinions, the truth should be arrived at.

This is the creative principle of freedom of speech, not that it is a system for the tolerating of error, but that it is a system for finding the truth. It may not produce the truth, or the whole truth all the time, or often, or in some cases ever. But if the truth can be found, there is no other system which will normally and habitually find so much truth. Until we have thoroughly understood this principle, we shall not know why we must value our liberty, or how we can protect and develop it.

Let us apply this principle to the system of public speech in a totalitarian state. We may, without any serious falsification, picture a condition of affairs in which the mass of the people are being addressed through one broadcasting system by one man and his chosen subordinates. The orators speak. The audience listens but cannot and dare not speak back. It is a system of one-way communication; the opinions of the rulers are broadcast outwardly to the mass of the people. But nothing comes back to the rulers from the people except the cheers; nothing returns in the way of knowledge of forgotten facts, hidden feelings, neglected truths, and practical suggestions.

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But even a dictator cannot govern by his own one-way inspiration alone. In practice, therefore, the totalitarian rulers get back the reports of the secret police and of their party henchmen down among the crowd. If these reports are competent, the rulers may manage to remain in touch with public sentiment. Yet that is not enough to know what the audience feels. The rulers have also to make great decisions that have enormous consequences, and here their system provides virtually no help from the give-and-take of opinion in the nation. So they must either rely on their intuition, which cannot be permanently and continually inspired, or, if they are intelligent despots, encourage their trusted advisers and their technicians to speak and debate freely in their presence.

On the walls of the houses of Italian peasants one may see inscribed in large letters the legend, "Mussolini is always right." But if that legend is taken seriously by Italian ambassadors, by the Italian General Staff, and by the Ministry of Finance, then all one can say is heaven help Mussolini, heaven help Italy, and the new Emperor of Ethiopia.

For at some point, even in a totalitarian state, it is indispensable that there should exist the freedom of opinion which causes opposing opinions to be debated. As time goes on, that is less and less easy under a despotism; critical discussion disappears as the internal opposition is liquidated in favor of men who think and feel alike. That is why the early successors of despots, of Napoleon I and of Napoleon III, have usually been followed by an irreparable mistake. For in listening only to his yes men—the others being in exile or in concentration camps, or terrified—the despot shuts himself off from the truth that no man can dispense with.

We know all this well enough when we contemplate the dictatorships. But when we try to picture our own system, by way of contrast, what picture do we have in our minds? It is, is it not, that anyone may stand up on his own soapbox and say anything he pleases, like the individuals in Kipling's poem who sit each in his Separate star and draw the Thing as they see it for the God of Things as they are. Kipling, perhaps, could do this, since he was a poet. But the ordinary mortal isolated on his separate star will have an hallucination, and a citizenry declaiming from separate soapboxes will poison the air with hot and nonsensical confusion.

If the democratic alternative to the totalitarian one-way broadcasts is a row of separate soap boxes, then I submit that the alternative is unworkable, is unreasonable, and is humanly unattractive. It is above all a false alternative. It is not true that liberty has

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developed among civilized men when anyone is free to set up a soapbox, is free to hire a hall where he may expound his opinions to those who are willing to listen. On the contrary, freedom of speech is established to achieve its essential purpose only when different opinions are expounded in the same hall to the same audience.

For, while the right to talk may be the beginning of freedom, the necessity of listening is what makes the right important. Even in Russia and Germany a man may still stand in an open field and speak his mind. What matters is not the utterance of opinions. What matters is the confrontation of opinions in debate. No man can care profoundly that every fool should say what he likes. Nothing has been accomplished if the wisest man proclaims his wisdom in the middle of the Sahara Desert. This is the shadow. We have the substance of liberty when the fool is compelled to listen to the wise man and learn; when the wise man is compelled to take account of the fool, and to instruct him; when the wise man can increase his wisdom by hearing the judgment of his peers.

That is why civilized men must cherish liberty—as a means of promoting the discovery of truth. So we must not fix our whole attention on the right of anyone to hire his own hall, to rent his own broadcasting station, to distribute his own pamphlets. These rights are incidental; and though they must be preserved, they can be preserved only by regarding them as incidental, as auxiliary to the substance of liberty that must be cherished and cultivated.

Freedom of speech is best conceived, therefore, by having in mind the picture of a place like the American Congress, an assembly where opposing views are represented, where ideas are not merely uttered but debated, or the British Parliament, where men who are free to speak are also compelled to answer. We may picture the true condition of freedom as existing in a place like a court of law, where witnesses testify and are cross-examined, where the lawyer argues against the opposing lawyer before the same judge and in the presence of one jury. We may picture freedom as existing in a forum where the speaker must respond to questions; in a gathering of scientists where the data, the hypothesis, and the conclusion are submitted to men competent to judge them; in a reputable newspaper which not only will publish the opinions of those who disagree but will reexamine its own opinion in the light of what they say.

Thus the essence of freedom of opinion is not in mere toleration as such, but in the debate which toleration provides; it is not in the venting of opinion, but in the

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confrontation of opinion. That this is the practical substance can readily be understood when we remember how differently we feel and act about the censorship and regulation of opinion purveyed by different media of communication. We find then that, in so far as the medium makes difficult the confrontation of opinion in debate, we are driven toward censorship and regulation.

There is, for example, the whispering campaign, the circulation of anonymous rumors by men who cannot be compelled to prove what they say. They put the utmost strain on our tolerance, and there are few who do not rejoice when the anonymous slanderer is caught, exposed and punished. At a higher level there is the moving picture, a most powerful medium for conveying ideas, but a medium which does not permit debate. A moving picture cannot be answered effectively by another moving picture; in all free countries there is some censorship of the movies, and there would be more if the producers did not recognize their limitations by avoiding political controversy. There is then the radio. Here debate is difficult: it is not easy to make sure that the speaker is being answered in the presence of the same audience. Inevitably, there is some regulation of the radio.

When we reach the newspaper press, the opportunity for debate is so considerable that discontent cannot grow to the point where under normal conditions there is any disposition to regulate the press. But when newspapers abuse their power by injuring people who have no means of replying, a disposition to regulate the press appears. When we arrive at Congress we find that, because the membership of the House is so large, full debate is impracticable. So there are restrictive rules. On the other hand, in the Senate, where the conditions of full debate exist, there is almost absolute freedom of speech.

This shows us that the preservation and development of freedom of opinion are not only a matter of adhering to abstract legal rights, but also, and very urgently, a matter of organizing and arranging sufficient debate. Once we have a firm hold on the central principle, there are many practical conclusions to be drawn. We then realize that the defense of freedom of opinion consists primarily in perfecting the opportunity for an adequate give-and-take of opinion; it consists also in regulating the freedom of those revolutionists who cannot or will not permit or maintain debate when it does not suit their purposes.

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We must insist that free oratory is only the beginning of free speech; it is not the end, but a means to an end. The end is to find the truth. The practical justification of civil liberty is not that self-expression is one of the rights of man. It is that the examination of opinion is one of the necessities of man. For experience tells us that it is only when freedom of opinion becomes the compulsion to debate that the seed which our fathers planted has produced its fruit. When that is understood, freedom will be cherished not because it is a vent for our opinions but because it is the surest method of correcting them.

The unexamined life, said Socrates, is unfit to be lived by man. This is the virtue of liberty, and the ground on which we may best justify our belief in it, that it tolerates error in order to serve the truth. When men are brought face to face with their opponents, forced to listen and learn and mend their ideas, they cease to be children and savages and begin to live like civilized men. Then only is freedom a reality, when men may voice their opinions because they must examine their opinions.

The only reason for dwelling on all this is that if we are to preserve democracy we must understand its principles. And the principle which distinguishes it from all other forms of government is that in a democracy the opposition not only is tolerated as constitutional but must be maintained because it is in fact indispensable.

The democratic system cannot be operated without effective opposition. For, in making the great experiment of governing people by consent rather than by coercion, it is not sufficient that the party in power should have a majority. It is just as necessary that the party in power should never outrage the minority. That means that it must listen to the minority and be moved by the criticisms of the minority. That means that its measures must take account of the minority's objections, and that in administering measures it must remember that the minority may become the majority.

The opposition is indispensable. A good statesman, like any other sensible human being, always learns more from his opponents than from his fervent supporters. For his supporters will push him where the dangers are. So if he is wise he will often pray to be delivered from his friends, because they will ruin him. But, though it hurts, he ought to pray never to be left without opponents; for they keep him on the path of reason and good sense.

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The national unity of a free people depends upon a sufficiently even balance of political power to make it impracticable for the administration to be arbitrary and for the opposition to be revolutionary and irreconcilable. Where that balance no longer exists, democracy perishes. For unless all the citizens of a state are forced by circumstances to compromise, unless they feel that they can affect policy but that no one can wholly dominate it, unless by habit and necessity they have to give and take, freedom cannot be maintained.