

# GILBERT KEITH CHESTERTON

THE APPETITE OF  
TYRANNY: INCLUDING  
LETTERS TO AN OLD  
GARIBALDIAN

**Gilbert Chesterton**  
**The Appetite of Tyranny:**  
**Including Letters to**  
**an Old Garibaldian**

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The Appetite of Tyranny: Including Letters to an Old Garibaldian:*

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# **G. K. Chesterton**

## **The Appetite of Tyranny: Including Letters to an Old Garibaldian**

### **THE FACTS OF THE CASE**

Unless we are all mad, there is at the back of the most bewildering business a story: and if we are all mad, there is no such thing as madness. If I set a house on fire, it is quite true that I may illuminate many other people's weaknesses as well as my own. It may be that the master of the house was burned because he was drunk; it may be that the mistress of the house was burned because she was stingy, and perished arguing about the expense of the fire-escape. It is, nevertheless, broadly true that they both were burned because I set fire to their house. That is the story of the thing. The mere facts of the story about the present European conflagration are quite as easy to tell.

Before we go on to the deeper things which make this war the most sincere war of human history, it is easy to answer the question of why England came to be in it at all, as one asks how a man fell down a coal-hole, or failed to keep an appointment.

Facts are not the whole truth. But facts are facts, and in this case the facts are few and simple. Prussia, France, and England had all promised not to invade Belgium. Prussia proposed to invade Belgium, because it was the safest way of invading France. But Prussia promised that if she might break in, through her own broken promise and ours, she would break in and not steal. In other words, we were offered at the same instant a promise of faith in the future and a proposal of perjury in the present. Those interested in human origin may refer to an old Victorian writer of English, who, in the last and most restrained of his historical essays, wrote of Frederick the Great, the founder of this unchanging Prussian policy. After describing how Frederick broke the guarantee he had signed on behalf of Maria Theresa, he then describes how Frederick sought to put things straight by a promise that was an insult. "If she would but let him have Silesia, he would, he said, stand by her against any power which should try to deprive her of her other dominions, as if he was not already bound to stand by her, or as if his new promise could be of more value than the old one." That passage was written by Macaulay, but so far as the mere contemporary facts are concerned, it might have been written by me.

Upon the immediate logical and legal origin of the English interest there can be no rational debate. There are some things so simple that one can almost prove them with plans and diagrams, as in Euclid. One could make a kind of comic calendar of what would have happened to the English diplomatist if he had been

silenced every time by Prussian diplomacy. Suppose we arrange it in the form of a kind of diary.

July 24. Germany invades Belgium.

July 25. England declares war.

July 26. Germany promises not to annex Belgium.

July 27. England withdraws from the war.

July 28. Germany annexes Belgium. England declares war.

July 29. Germany promises not to annex France. England withdraws from the war.

July 30. Germany annexes France. England declares war.

July 31. Germany promises not to annex England.

Aug. 1. England withdraws from the war. Germany invades England...

How long is anybody expected to go with that sort of game, or keep peace at that illimitable price? How long must we pursue a road in which promises are all fetishes in front of us and all fragments behind us? No: upon the cold facts of the final negotiations, as told by any of the diplomatists in any of the documents, there is no doubt about the story. And no doubt about the villain of the story.

These are the last facts – the facts which involved England. It is equally easy to state the first facts – the facts which involved Europe. The Prince who practically ruled Austria was shot by certain persons whom the Austrian Government believed to be conspirators from Servia. The Austrian Government piled up arms and armies, but said not a word either to Servia their suspect

or Italy their ally. From the documents it would seem that Austria kept everybody in the dark, except Prussia. It is probably nearer the truth to say that Prussia kept everybody in the dark, including Austria. But all that is what is called opinion, belief, conviction or common-sense, and we are not dealing with it here. The objective fact is that Austria told Serbia to permit Servian officers to be suspended by the authority of Austrian officers, and told Serbia to submit to this within forty-eight hours. In other words, the sovereign of Serbia was practically told to take off not only the laurels of two great campaigns but his own lawful and national crown, and to do it in a time in which no respectable citizen is expected to discharge an hotel bill. Serbia asked for time, for arbitration – in short, for peace. But Prussia had already begun to mobilise; and Prussia, presuming that Serbia might thus be rescued, declared war.

Between these two ends of fact, the ultimatum to Serbia, the ultimatum to Belgium, any one so inclined can of course talk as if everything were relative. If any one ask why the Czar should rush to the support of Serbia, it is as easy to ask why the Kaiser should rush to the support of Austria. If any one say that the French would attack the Germans, it is sufficient to answer that the Germans did attack the French. There remain, however, two attitudes to consider, even perhaps two arguments to counter, which can best be considered and countered under this general head of facts. First of all, there is a curious, cloudy sort of argument, much affected by the professional rhetoricians

of Prussia, who are sent out to instruct and correct the minds of Americans or Scandinavians. It consists of going into convulsions of incredulity and scorn at the mention of Russia's responsibility for Servia or England's responsibility for Belgium; and suggesting that, treaty or no treaty, frontier or no frontier, Russia would be out to slay Teutons or England to steal colonies. Here, as elsewhere, I think the professors dotted all over the Baltic plain fail in lucidity, and in the power of distinguishing ideas. Of course it is quite true that England has material interests to defend, and will probably use the opportunity to defend them: or, in other words, of course England, like everybody else, would be more comfortable if Prussia were less predominant. The fact remains that we did not do what the Germans did. We did not invade Holland to seize a naval and commercial advantage: and whether they say that we wished to do it in our greed, or feared to do it in our cowardice, the fact remains that we did not do it. Unless this common-sense principle be kept in view, I cannot conceive how any quarrel can possibly be judged. A contract may be made between two persons solely for material advantage on each side: but the moral advantage is still generally supposed to lie with the person who keeps the contract. Surely it cannot be dishonest to be honest – even if honesty is the best policy. Imagine the most complex maze of indirect motives; and still the man who keeps faith for money cannot possibly be worse than the man who breaks faith for money. It will be noted that this ultimate test applies in the same way to Servia as to Belgium

and Britain. The Servians may not be a very peaceful people; but, on the occasion under discussion, it was certainly they who wanted peace. You may choose to think the Serb a sort of born robber: but on this occasion it was certainly the Austrian who was trying to rob. Similarly, you may call England perfidious as a sort of historical summary; and declare your private belief that Mr. Asquith was vowed from infancy to the ruin of the German Empire, a Hannibal and hater of the eagles. But, when all is said, it is nonsense to call a man perfidious because he keeps his promise. It is absurd to complain of the sudden treachery of a business man in turning up punctually to his appointment: or the unfair shock given to a creditor by the debtor paying his debts.

Lastly, there is an attitude not unknown in the crisis against which I should particularly like to protest. I should address my protest especially to those lovers and pursuers of Peace who, very short-sightedly, have occasionally adopted it. I mean the attitude which is impatient of these preliminary details about who did this or that, and whether it was right or wrong. They are satisfied with saying that an enormous calamity, called War, has been begun by some or all of us; and should be ended by some or all of us. To these people this preliminary chapter about the precise happenings must appear not only dry (and it must of necessity be the driest part of the task) but essentially needless and barren. I wish to tell these people that they are wrong; that they are wrong upon all principles of human justice and historic continuity: but that they are specially and supremely wrong upon

their own principles of arbitration and international peace.

These sincere and high-minded peace-lovers are always telling us that citizens no longer settle their quarrels by private violence; and that nations should no longer settle theirs by public violence. They are always telling us that we no longer fight duels; and need no longer wage wars. In short, they perpetually base their peace proposals on the fact that an ordinary citizen no longer avenges himself with an axe. But how is he prevented from revenging himself with an axe? If he hits his neighbour on the head with the kitchen chopper, what do we do? Do we all join hands, like children playing Mulberry Bush, and say "We are all responsible for this; but let us hope it will not spread. Let us hope for the happy day when he shall leave off chopping at the man's head; and when nobody shall ever chop anything for ever and ever." Do we say "Let bygones be bygones; why go back to all the dull details with which the business began; who can tell with what sinister motives the man was standing there within reach of the hatchet?" We do not. We keep the peace in private life by asking for the facts of provocation, and the proper object of punishment. We do go into the dull details; we do enquire into the origins; we do emphatically enquire who it was that hit first. In short we do what I have done very briefly in this place.

Given this, it is indeed true that behind these facts there are truths; truths of a terrible, of a spiritual sort. In mere fact, the Germanic power has been wrong about Servia, wrong about Russia, wrong about Belgium, wrong about England,

wrong about Italy. But there was a reason for its being wrong everywhere; and of that root reason, which has moved half the world against it, I shall speak later. For that is something too omnipresent to be proved, too indisputable to be helped by detail. It is nothing less than the locating, after more than a hundred years of recriminations and wrong explanations, of the modern European evil: the finding of the fountain from which poison has flowed upon all the nations of the earth.

# I

## THE WAR ON THE WORD

It will hardly be denied that there is one lingering doubt in many, who recognise unavoidable self-defence in the instant parry of the English sword, and who have no great love for the sweeping sabre of Sadowa and Sedan. That doubt is the doubt whether Russia, as compared with Prussia, is sufficiently decent and democratic to be the ally of liberal and civilised powers. I take first, therefore, this matter of civilisation.

It is vital in a discussion like this, that we should make sure we are going by meanings and not by mere words. It is not necessary in any argument to settle what a word means or ought to mean. But it is necessary in every argument to settle what we propose to mean by the word. So long as our opponent understands what is the *thing* of which we are talking, it does not matter to the argument whether the word is or is not the one he would have chosen. A soldier does not say "We were ordered to go to Mechlin; but I would rather go to Malines." He may discuss the etymology and archæology of the difference on the march; but the point is that he knows where to go. So long as we know what a given word is to mean in a given discussion, it

does not even matter if it means something else in some other and quite distinct discussion. We have a perfect right to say that the width of a window comes to four feet; even if we instantly and cheerfully change the subject to the larger mammals; and say that an elephant has four feet. The identity of the words does not matter, because there is no doubt at all about the meanings; because nobody is likely to think of an elephant as four foot long, or of a window as having tusks and a curly trunk.

It is essential to emphasise this consciousness of the *thing* under discussion in connection with two or three words that are, as it were, the key-words of this war. One of them is the word "barbarian." The Prussians apply it to the Russians: the Russians apply it to the Prussians. Both, I think, really mean something that really exists, name or no name. Both mean different things. And if we ask what these different things are, we shall understand why England and France prefer Russia; and consider Prussia the really dangerous barbarian of the two. To begin with, it goes so much deeper even than atrocities; of which, in the past at least, all the three Empires of Central Europe have partaken pretty equally, as they partook of Poland. An English writer, seeking to avert the war by warnings against Russian influence, said that the flogged backs of Polish women stood between us and the Alliance. But not long before, the flogging of women by an Austrian general led to that officer being thrashed in the streets of London by Barclay and Perkins' draymen. And as for the third power, the Prussians, it seems clear that they have treated

Belgian women in a style compared with which flogging might be called an official formality. But, as I say, something much deeper than any such recrimination lies behind the use of the word on either side. When the German Emperor complains of our allying ourselves with a barbaric and half-oriental power he is not (I assure you) shedding tears over the grave of Kosciusko. And when I say (as I do most heartily) that the German Emperor is a barbarian, I am not merely expressing any prejudices I may have against the profanation of churches or of children. My countrymen and I mean a certain and intelligible thing when we call the Prussians barbarians. It is quite different from the thing attributed to Russians; and it could not possibly be attributed to Russians. It is very important that the neutral world should understand what this thing is.

If the German calls the Russian barbarous he presumably means imperfectly civilised. There is a certain path along which Western nations have proceeded in recent times; and it is tenable that Russia has not proceeded so far as the others: that she has less of the special modern system in science, commerce, machinery, travel or political constitution. The Russ ploughs with an old plough; he wears a wild beard; he adores relics; his life is as rude and hard as that of a subject of Alfred the Great. Therefore he is, in the German sense, a barbarian. Poor fellows like Gorky and Dostoieffsky have to form their own reflections on the scenery, without the assistance of large quotations from Schiller on garden seats; or inscriptions directing them to pause and thank the All-

Father for the finest view in Hesse-Pumpnickel. The Russians, having nothing but their faith, their fields, their great courage, and their self-governing communes, are quite cut off from what is called (in the fashionable street in Frankfort) The True, The Beautiful and The Good. There is a real sense in which one can call such backwardness barbaric; by comparison with the Kaiserstrasse; and in that sense it is true of Russia.

Now we, the French and English, do not mean this when we call the Prussians barbarians. If their cities soared higher than their flying ships, if their trains travelled faster than their bullets, we should still call them barbarians. We should know exactly what we meant by it; and we should know that it is true. For we do not mean anything that is an imperfect civilisation by accident. We mean something that is the enemy of civilisation by design. We mean something that is wilfully at war with the principles by which human society has been made possible hitherto. Of course it must be partly civilised even to destroy civilisation. Such ruin could not be wrought by the savages that are merely undeveloped or inert. You could not have even Huns without horses; or horses without horsemanship. You could not have even Danish pirates without ships, or ships without seamanship. This person, whom I may call the Positive Barbarian, must be rather more superficially up-to-date than what I may call the Negative Barbarian. Alaric was an officer in the Roman legions: but for all that he destroyed Rome. Nobody supposes that Eskimos could have done it at all neatly. But (in our meaning) barbarism is not

a matter of methods but of aims. We say that these veneered vandals have the perfectly serious aim of destroying certain ideas which, as they think, the world has outgrown; without which, as we think, the world will die.

It is essential that this perilous peculiarity in the Pruss, or Positive Barbarian, should be seized. He has what he fancies is a new idea; and he is going to apply it to everybody. As a fact it is simply a false generalisation; but he is really trying to make it general. This does not apply to the Negative Barbarian: it does not apply to the Russian or the Servian, even if they are barbarians. If a Russian peasant does beat his wife, he does it because his fathers did it before him: he is likely to beat less rather than more as the past fades away. He does not think, as the Prussian would, that he has made a new discovery in physiology in finding that a woman is weaker than a man. If a Servian does knife his rival without a word, he does it because other Servians have done it. He may regard it even as piety, but certainly not as progress. He does not think, as the Prussian does, that he founds a new school of horology by starting before the word "Go." He does not think he is in advance of the world in militarism, merely because he is behind it in morals. No; the danger of the Pruss is that he is prepared to fight for old errors as if they were new truths. He has somehow heard of certain shallow simplifications; and imagines that we have never heard of them. And, as I have said, his limited but very sincere lunacy concentrates chiefly in a desire to destroy two ideas, the twin root ideas of rational society.

The first is the idea of record and promise: the second is the idea of reciprocity.

It is plain that the promise, or extension of responsibility through time, is what chiefly distinguishes us, I will not say from savages, but from brutes and reptiles. This was noted by the shrewdness of the Old Testament, when it summed up the dark irresponsible enormity of Leviathan in the words "Will he make a pact with thee?" The promise, like the wheel, is unknown in Nature: and is the first mark of man. Referring only to human civilisation it may be said with seriousness, that in the beginning was the Word. The vow is to the man what the song is to the bird, or the bark to the dog; his voice, whereby he is known. Just as a man who cannot keep an appointment is not fit even to fight a duel, so the man who cannot keep an appointment with himself is not sane enough even for suicide. It is not easy to mention anything on which the enormous apparatus of human life can be said to depend. But if it depends on anything, it is on this frail cord, flung from the forgotten hills of yesterday to the invisible mountains of to-morrow. On that solitary string hangs everything from Armageddon to an almanac, from a successful revolution to a return ticket. On that solitary string the Barbarian is hacking heavily, with a sabre which is fortunately blunt.

Any one can see this well enough, merely by reading the last negotiations between London and Berlin. The Prussians had made a new discovery in international politics: that it may often be convenient to make a promise; and yet curiously inconvenient

to keep it. They were charmed, in their simple way, with this scientific discovery, and desired to communicate it to the world. They therefore promised England a promise, on condition that she broke a promise, and on the implied condition that the new promise might be broken as easily as the old one. To the profound astonishment of Prussia, this reasonable offer was refused! I believe that the astonishment of Prussia was quite sincere. That is what I mean when I say that the Barbarian is trying to cut away that cord of honesty and clear record, on which hangs all that men have made.

The friends of the German cause have complained that Asiatics and Africans upon the very verge of savagery have been brought against them from India and Algiers. And, in ordinary circumstances, I should sympathise with such a complaint made by a European people. But the circumstances are not ordinary. Here, again, the quite unique barbarism of Prussia goes deeper than what we call barbarities. About mere barbarities, it is true, the Turco and the Sikh would have a very good reply to the superior Teuton. The general and just reason for not using non-European tribes against Europeans is that given by Chatham against the use of the Red Indian: that such allies might do very diabolical things. But the poor Turco might not unreasonably ask, after a weekend in Belgium, what more diabolical things he *could* do than the highly cultured Germans were doing themselves. Nevertheless, as I say, the justification of any extra-European aid goes deeper than any such details. It rests upon the

fact that even other civilisations, even much lower civilisations, even remote and repulsive civilisations, depend as much as our own on this primary principle on which the super-morality of Potsdam declares open War. Even savages promise things; and respect those who keep their promises. Even Orientals write things down: and though they write them from right to left, they know the importance of a scrap of paper. Many merchants will tell you that the word of the sinister and almost unhuman Chinaman is often as good as his bond: and it was amid palm trees and Syrian pavilions that the great utterance opened the tabernacle, to him that sweareth to his hurt and changeth not. There is doubtless a dense labyrinth of duplicity in the East, and perhaps more guile in the individual Asiatic than in the individual German. But we are not talking of the violations of human morality in various parts of the world. We are talking about a new and inhuman morality, which denies altogether the day of obligation. The Prussians have been told by their literary men that everything depends upon Mood: and by their politicians that all arrangements dissolve before "necessity." That is the importance of the German Chancellor's phrase. He did not allege some special excuse in the case of Belgium, which might make it seem an exception that proved the rule. He distinctly argued, as on a principle applicable to other cases, that victory was a necessity and honour was a scrap of paper. And it is evident that the half-educated Prussian imagination really cannot get any further than this. It cannot see that if everybody's action were

entirely incalculable from hour to hour, it would not only be the end of all promises, but the end of all projects. In not being able to see that, the Berlin philosopher is really on a lower mental level than the Arab who respects the salt, or the Brahmin who preserves the caste. And in this quarrel we have a right to come with scimitars as well as sabres, with bows as well as rifles, with assegai and tomahawk and boomerang, because there is in all these at least a seed of civilisation that these intellectual anarchists would kill. And if they should find us in our last stand girt with such strange swords and following unfamiliar ensigns, and ask us for what we fight in so singular a company, we shall know what to reply: "We fight for the trust and for the tryst; for fixed memories and the possible meeting of men; for all that makes life anything but an uncontrollable nightmare. We fight for the long arm of honour and remembrance; for all that can lift a man above the quicksands of his moods, and give him the mastery of time."

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