

Winston Churchill – The Defense of Freedom and Peace, October 1938

...Alexander the Great remarked that the people of Asia were slaves because they had not learned to pronounce the word "No." Let that not be the epitaph of the English-speaking peoples or of Parliamentary democracy, or of France, or of the many surviving liberal States of Europe.

There, in one single word, is the resolve which the forces of freedom and progress, of tolerance and good will, should take. It is not in the power of one nation, however formidably armed, still less is it in the power of a small group of men, violent, ruthless men, who have always to cast their eyes back over their shoulders, to cramp and fetter the forward march of human destiny. The preponderant world forces are upon our side; they have but to be combined to be obeyed. We must arm. Britain must arm. America must arm. If, through an earnest desire for peace, we have placed ourselves at a disadvantage, we must make up for it by redoubled exertions, and, if necessary, by fortitude in suffering.

We shall, no doubt, arm. Britain, casting away the habits of centuries, will decree national service upon her citizens. The British people will stand erect, and will face whatever may be coming.

But arms - instrumentalities, as President Wilson called them - are not sufficient by themselves. We must add to them the power of ideas. People say we ought not to allow ourselves to be drawn into a theoretical antagonism between Nazidom and democracy; but the antagonism is here now. It is this very conflict of spiritual and moral ideas which gives the free countries a great part of their strength. You see these dictators on their pedestals, surrounded by the bayonets of their soldiers and the truncheons of their police. On all sides they are guarded by masses of armed men, cannons, aeroplanes, fortifications, and the like - they boast and vaunt themselves before the world, yet in their hearts there is unspoken fear. They are afraid of words and thoughts; words spoken abroad, thoughts stirring at home - all the more powerful because forbidden - terrify them. A little mouse of thought appears in the room, and even the mightiest potentates are thrown into panic. They make frantic efforts to bar our thoughts and words; they are afraid of the workings of the human mind. Cannons, airplanes, they can manufacture in large quantities; but how are they to quell the natural promptings of human nature, which after all these centuries of trial and progress has inherited a whole armoury of potent and indestructible knowledge?

Dictatorship - the fetish worship of one man - is a passing phase. A state of society where men may not speak their minds, where children denounce their parents to the police, where a business man or small shopkeeper ruins his competitor by telling tales about his private opinions; such a state of society cannot long endure if brought into contact with the healthy outside world. The light of civilised progress with its tolerances and co-operation, with its dignities and joys, has often in the past been blotted out. But I hold the belief that we have now at last got far enough ahead of barbarism to control it, and to avert it, if only we realise what is afoot and make up our minds in time. We shall do it in the end. But how much harder our toil for every day's delay!

Is this a call to war? Does anyone pretend that preparation for resistance to aggression is unleashing war? I declare it to be the sole guarantee of peace. We need the swift gathering of forces to confront not only military but moral aggression; the resolute and sober acceptance of their duty by the English-speaking peoples and by all the nations, great and small, who wish to walk with them. Their faithful and zealous comradeship would almost between night and morning clear the path of progress and banish from all our lives the fear which already darkens the sunlight to hundreds of millions of men.

Highlight one example for each of the following: Ethos, Pathos, Logos, Kairos, Parallelism, Anecdote, and Rhetorical question.

Mark the line in the speech that is spoken at the 2:30 minimum; then mark the line for the 4:00 maximum.