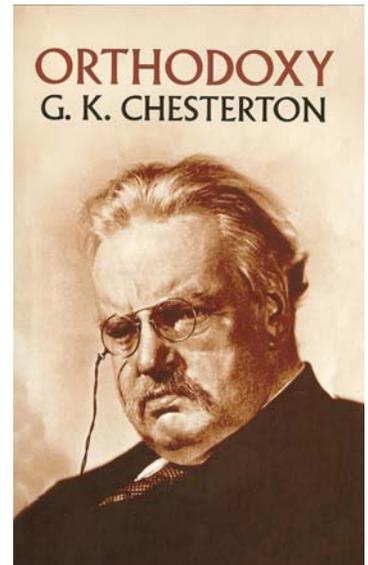


# G. K. Chesterton's *Orthodoxy*

## November 9, Chapter 8: The Romance of Orthodoxy



### Discussion Questions:

- At p. 118, Chesterton says that in his day free-thinking meant believing in “one particular class of conclusions”, all opposed to the orthodox faith. Is something similar to this at work today?
- At p. 120, Chesterton cites “a faith in a fixed and godless fate; a deep and sincere faith in the incurable routine of the cosmos.” Is that bleak view justified?
- At p. 120, Chesterton says, “A miracle only means the liberty of God.” Why do you think so many contemporaries of ours find oppressive or even repulsive the idea of God’s liberty? What do you think of “the tyranny of circumstance” (p. 121)?
- Is the desirability of miracles an argument in their favor? (p. 121)
- At p. 121 Chesterton cites the belief, much present in his day, that all religions are essentially alike. Is that belief as strong today? Put into your own words what is Chesterton saying, when he says this at p. 126: “This is the meaning of that almost insane happiness in the eyes of the mediaeval saint in the picture. This is the meaning of the sealed eyes of the superb Buddhist image.”
- At p. 127, on what reasoning does Chesterton assert that the belief in the transcendence of God is what dethrones tyrants?
- At p. 128, Chesterton says that “it is not well for God to be alone.” What does he mean? What is an example in today’s world, which illustrates what Chesterton means?
- At pp. 128-9, Chesterton says that Christianity is a story rather than a plan. Why? What is the importance of the distinction?
- At pp. 130-1, Chesterton says, “Christianity is the only religion on earth that has felt that omnipotence made God incomplete.” Explain.
- At p. 131, Chesterton says: “Nay, (the matter grows too difficult for human speech,) but let the atheists themselves choose a god. They will find only one divinity who ever uttered their isolation; only one religion in which God seemed for an instant to be an atheist.” Is this shocking? Is it correct?
- At pp. 132-3, Chesterton discusses the phenomenon of people who so much disbelieve and detest the Christian faith that they are willing to destroy freedom in this world, if need be, to destroy the faith. Are there similar examples today?

### For substantive discussion of the merits, as time and interest permit:

- Page 117: Take one quite external case; the streets are noisy with taxicabs and motorcars; but this is not due to human activity but to human repose. There would be less bustle if there were more activity, if people were simply walking about. Our world would be more silent if it were more strenuous.
- Page 118: In actual modern Europe a freethinker does not mean a man who thinks for himself. It means a man who, having thought for himself, has come to one particular class of conclusions, the material origin of phenomena, the impossibility of miracles, the improbability of personal immortality and so on. And none of these ideas are particularly liberal. Nay, indeed almost all these ideas are definitely illiberal, . . .
- Pages 118-9: Almost every contemporary proposal to bring freedom into the church is simply a proposal to bring tyranny into the world. . . . There is only one thing that can never go past a certain point in its alliance with oppression—and that is orthodoxy. I may, it is true, twist orthodoxy so as partly to justify a tyrant. But I can easily make up a German philosophy to justify him entirely.
- Page 120: (T)his notion that it is “free” to deny miracles has nothing to do with the evidence for or against them. It is a lifeless verbal prejudice of which the original life and beginning was not in the freedom of thought, but simply in the dogma, of materialism. The man of the nineteenth century did not disbelieve in the Resurrection because his liberal Christianity allowed him to doubt it. He disbelieved in it because his very strict materialism did not allow him to believe it. Tennyson, a very typical

nineteenth century man, uttered one of the instinctive truisms of his contemporaries when he said that there was faith in their honest doubt. There was indeed. Those words have a profound and even a horrible truth. In their doubt of miracles there was a faith in a fixed and godless fate; a deep and sincere faith in the incurable routine of the cosmos. The doubts of the agnostic were only the dogmas of the monist.

Page 120: (I)n so far as the liberal idea of freedom can be said to be on either side in the discussion about miracles, it is obviously on the side of miracles. Reform or (in the only tolerable sense) progress means simply the gradual control of matter by mind. A miracle simply means the swift control of matter by mind. If you wish to feed the people, you may think that feeding them miraculously in the wilderness is impossible—but you cannot think it illiberal. If you really want poor children to go to the seaside, you cannot think it illiberal that they should go there on flying dragons; you can only think it unlikely. A holiday, like Liberalism, only means the liberty of man. A miracle only means the liberty of God.

Page 120: The Catholic Church believed that man and God both had a sort of spiritual freedom. Calvinism took away the freedom from man, but left it to God. Scientific materialism binds the Creator Himself; it chains up God as the Apocalypse chained the devil. It leaves nothing free in the universe. And those who assist this process are called the "liberal theologians."

Page 121: (I)f he can believe in miracles, he is certainly the more liberal for doing so; because they mean first, the freedom of the soul, and secondly, its control over the tyranny of circumstance.

Page 121: Mr. Bernard Shaw speaks with hearty old-fashioned contempt for the idea of miracles, as if they were a sort of breach of faith on the part of nature: he seems strangely unconscious that miracles are only the final flowers of his own favourite tree, the doctrine of the omnipotence of will.

Page 121: (I)f it is desirable that man should triumph over the cruelty of nature or custom, then miracles are certainly desirable; we will discuss afterwards whether they are possible.

Page 121: The things said most confidently by advanced persons to crowded audiences are generally those quite opposite to the fact; it is actually our truisms that are untrue. Here is a case. There is a phrase of facile liberality uttered again and again at ethical societies and parliaments of religion: "the religions of the earth differ in rites and forms, but they are the same in what they teach." It is false; it is the opposite of the fact. The religions of the earth do not greatly differ in rites and forms; they do greatly differ in what they teach.

Page 122: So the truth is that the difficulty of all the creeds of the earth is not as alleged in this cheap maxim: that they agree in meaning, but differ in machinery. It is exactly the opposite. They agree in machinery; almost every great religion on earth works with the same external methods, with priests, scriptures, altars, sworn brotherhoods, special feasts. They agree in the mode of teaching; what they differ about is the thing to be taught. . . . Creeds that exist to destroy each other both have scriptures, just as armies that exist to destroy each other both have guns.

Page 123: That Buddhism approves of mercy or of self-restraint is not to say that it is specially like Christianity; it is only to say that it is not utterly unlike all human existence. Buddhists disapprove in theory of cruelty or excess because all sane human beings disapprove in theory of cruelty or excess. But to say that Buddhism and Christianity give the same philosophy of these things is simply false. All humanity does agree that we are in a net of sin. Most of humanity agrees that there is some way out. But as to what is the way out, I do not think that there are two institutions in the universe which contradict each other so flatly as Buddhism and Christianity.

Page 124: The Buddhist is looking with a peculiar intentness inwards. The Christian is staring with a frantic intentness outwards.

Page 124: I want to adore the world, not as one likes a looking-glass, because it is one's self, but as one loves a woman, because she is entirely different. If souls are separate love is possible. If souls are united love is obviously impossible. A man may be said loosely to love himself, but he can hardly fall in love with himself, or, if he does, it must be a monotonous courtship.

Page 125: It is just here that Buddhism is on the side of modern pantheism and immanence. And it is just here that Christianity is on the side of humanity and liberty and love. Love desires personality; therefore love desires division. It is the instinct of Christianity to be glad that God has broken the universe into little pieces, because they are living pieces. It is her instinct to say "little children love one another" rather than to tell one large person to love himself. This is the intellectual abyss between Buddhism and Christianity; that for the Buddhist or Theosophist personality is the fall of man, for the Christian it

is the purpose of God, the whole point of his cosmic idea. The world-soul of the Theosophists asks man to love it only in order that man may throw himself into it. But the divine centre of Christianity actually threw man out of it in order that he might love it.

- Page 125: No other philosophy makes God actually rejoice in the separation of the universe into living souls. But according to orthodox Christianity this separation between God and man is sacred, because this is eternal.
- Page 126: This is the meaning of that almost insane happiness in the eyes of the mediaeval saint in the picture. This is the meaning of the sealed eyes of the superb Buddhist image. The Christian saint is happy because he has verily been cut off from the world; he is separate from things and is staring at them in astonishment. But why should the Buddhist saint be astonished at things? —since there is really only one thing, and that being impersonal can hardly be astonished at itself.
- Page 126: There is no real possibility of getting out of pantheism, any special impulse to moral action. For pantheism implies in its nature that one thing is as good as another; whereas action implies in its nature that one thing is greatly preferable to another.
- Page 127: The truth is that the western energy that dethrones tyrants has been directly due to the western theology that says "I am I, thou art thou."
- Page 127: That external vigilance which has always been the mark of Christianity (the command that we should *watch* and pray) has expressed itself both in typical western orthodoxy and in typical western politics: but both depend on the idea of a divinity transcendent, different from ourselves, a deity that disappears. Certainly the most sagacious creeds may suggest that we should pursue God into deeper and deeper rings of the labyrinth of our own ego. But only we of Christendom have said that we should hunt God like an eagle upon the mountains: and we have killed all monsters in the chase.
- Page 127: By insisting specially on the immanence of God we get introspection, self-isolation, quietism, social indifference—Tibet. By insisting specially on the transcendence of God we get wonder, curiosity, moral and political adventure, righteous indignation—Christendom. Insisting that God is inside man, man is always inside himself. By insisting that God transcends man, man has transcended himself.
- Page 128: The *heart* of humanity, especially of European humanity, is certainly much more satisfied by the strange hints and symbols that gather round the Trinitarian idea, the image of a council at which mercy pleads as well as justice, the conception of a sort of liberty and variety existing even in the inmost chamber of the world. For Western religion has always felt keenly the idea "it is not well for man to be alone." The social instinct asserted itself everywhere as when the Eastern idea of hermits was practically expelled by the Western idea of monks. So even asceticism became brotherly; and the Trappists were sociable even when they were silent.
- Page 128: Suffice it to say here that this triple enigma is as comforting as wine and open as an English fireside; that this thing that bewilders the intellect utterly quiets the heart: but out of the desert, from the dry places and, the dreadful suns, come the cruel children of the lonely God; the real Unitarians who with scimitar in hand have laid waste the world. For it is not well for God to be alone.
- Pages 128-9: To hope for all souls is imperative; and it is quite tenable that their salvation is inevitable. It is tenable, but it is not specially favourable to activity or progress. Our fighting and creative society ought rather to insist on the danger of everybody, on the fact that every man is hanging by a thread or clinging to a precipice. To say that all will be well anyhow is a comprehensible remark: but it cannot be called the blast of a trumpet. Europe ought rather to emphasize possible perdition; and Europe always has emphasized it. Here its highest religion is at one with all its cheapest romances. To the Buddhist or the eastern fatalist existence is a science or a plan, which must end up in a certain way. But to a Christian existence is a *story*, which may end up in any way. In a thrilling novel (that purely Christian product) the hero is not eaten by cannibals; but it is essential to the existence of the thrill that he *might* be eaten by cannibals. The hero must (so to speak) be an eatable hero. So Christian morals have always said to the man, not that he would lose his soul, but that he must take care that he didn't. In Christian morals, in short, it is wicked to call a man "damned": but it is strictly religious and philosophic to call him damnable.
- Page 129: All Christianity concentrates on the man at the cross-roads. The vast and shallow philosophies, the huge syntheses of humbug, all talk about ages and evolution and ultimate developments. The true philosophy is concerned with the instant. Will a man take this road or that? . . . . The aeons are easy

enough to think about, any one can think about them. The instant is really awful: and it is because our religion has intensely felt the instant, that it has in literature dealt much with battle and in theology dealt much with hell. It is full of *danger*, like a boy's book: it is at an immortal crisis.

Page 128: Life (according to the faith) is very like a serial story in a magazine: life ends with the promise (or menace) "to be continued in our next." Also, with a noble vulgarity, life imitates the serial and leaves off at the exciting moment. For death is distinctly an exciting moment.

Pages 129-30: But the point is that a story is exciting because it has in it so strong an element of will, of what theology calls free-will. You cannot finish a sum how you like. But you can finish a story how you like. When somebody discovered the Differential Calculus there was only one Differential Calculus he could discover. But when Shakespeare killed Romeo he might have married him to Juliet's old nurse if he had felt inclined. And Christendom has excelled in the narrative romance exactly because it has insisted on the theological free-will.

Page 130: (T)his is the real objection to that torrent of modern talk about treating crime as disease, about making a prison merely a hygienic environment like a hospital, of healing sin by slow scientific methods. The fallacy of the whole thing is that evil is a matter of active choice whereas disease is not.

Page 130: If a man is to be saved from influenza, he may be a patient. But if he is to be saved from forging, he must be not a patient but an *impatient*. He must be personally impatient with forgery. All moral reform must start in the active not the passive will.

Page 130: In so far as we desire the definite reconstructions and the dangerous revolutions which have distinguished European civilization, we shall not discourage the thought of possible ruin; we shall rather encourage it. If . . . we particularly want to *make* them go right, we must insist that they may go wrong.

Pages 130-1: Lastly, this truth is yet again true in the case of the common modern attempts to diminish or to explain away the divinity of Christ. The thing may be true or not; that I shall deal with before I end. But if the divinity is true it is certainly terribly revolutionary. That a good man may have his back to the wall is no more than we knew already; but that God could have his back to the wall is a boast for all insurgents for ever. Christianity is the only religion on earth that has felt that omnipotence made God incomplete. Christianity alone has felt that God, to be wholly God, must have been a rebel as well as a king. Alone of all creeds, Christianity has added courage to the virtues of the Creator. For the only courage worth calling courage must necessarily mean that the soul passes a breaking point and does not break.

Page 131: (I)n that terrific tale of the Passion there is a distinct emotional suggestion that the author of all things (in some unthinkable way) went not only through agony, but through doubt. It is written, "Thou shalt not tempt the Lord thy God." No; but the Lord thy God may tempt Himself; and it seems as if this was what happened in Gethsemane. In a garden Satan tempted man: and in a garden God tempted God. He passed in some superhuman manner through our human horror of pessimism. When the world shook and the sun was wiped out of heaven, it was not at the crucifixion, but at the cry from the cross: the cry which confessed that God was forsaken of God.

Page 131: Nay, (the matter grows too difficult for human speech,) but let the atheists themselves choose a god. They will find only one divinity who ever uttered their isolation; only one religion in which God seemed for an instant to be an atheist.

Page 131: These can be called the essentials of the old orthodoxy, of which the chief merit is that it is the natural fountain of revolution and reform; . . .

Page 132: This is the last and most astounding fact about this faith; that its enemies will use any weapon against it, the swords that cut their own fingers, and the firebrands that burn their own homes. Men who begin to fight the Church for the sake of freedom and humanity end by flinging away freedom and humanity if only they may fight the Church.

Page 132: I know a man who has such a passion for proving that he will have no personal existence after death that he falls back on the position that he has no personal existence now.

Page 132: I have known people who protested against religious education with arguments against any education, saying that the child's mind must grow freely or that the old must not teach the young. I have known people who showed that there could be no divine judgment by showing that there can be no human judgment, even for practical purposes.

Page 132: We do not admire, we hardly excuse, the fanatic who wrecks this world for love of the other. But what are we to say of the fanatic who wrecks this world out of hatred of the other? He sacrifices the very existence of humanity to the non-existence of God. He offers his victims not to the altar, but merely to assert the idleness of the altar and the emptiness of the throne. He is ready to ruin even that primary ethic by which all things live, for his strange and eternal vengeance upon some one who never lived at all.

Page 133: And yet the thing hangs in the heavens unhurt. Its opponents only succeed in destroying all that they themselves justly hold dear. They do not destroy orthodoxy; they only destroy political and common courage sense. They do not prove that Adam was not responsible to God; how could they prove it? They only prove (from their premises) that the Czar is not responsible to Russia. . . . With their oriental doubts about personality they do not make certain that we shall have no personal life hereafter; they only make certain that we shall not have a very jolly or complete one here. . . . Not only is the faith the mother of all worldly energies, but its foes are the fathers of all worldly confusion. The secularists have not wrecked divine things; but the secularists have wrecked secular things, if that is any comfort to them. The Titans did not scale heaven; but they laid waste the world.

**Wit for our amusement:**

Page 117: Most of the machinery of modern language is labour-saving machinery; and it saves mental labour very much more than it ought. . . . It is a good exercise to try for once in a way to express any opinion one holds in words of one syllable.

Page 122: An atheist stockbroker in Surbiton looks exactly like a Swedenborgian stockbroker in Wimbledon. You may walk round and round them and subject them to the most personal and offensive study without seeing anything Swedenborgian in the hat or anything particularly godless in the umbrella. It is exactly in their souls that they are divided.