



The **DEFENDANT**

Newsletter of the Australian Chesterton Society

Vol. 22 No. 1

Summer 2015

Issue No. 84

'I have found that humanity is not incidentally engaged, but eternally and systematically engaged, in throwing gold into the gutter and diamonds into the sea. . . . ; therefore I have imagined that the main business of man, however humble, is defence. I have conceived that a defendant is chiefly required when worldlings despise the world – that a counsel for the defence would not have been out of place in the terrible day when the sun was darkened over Calvary and Man was rejected of men.'

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Chesterton and the Resurgence of Islam *by Karl Schmude*

Chesterton has long been celebrated for his prophetic insight, anticipating the ultimate direction of various intellectual trends, such as the tendency for liberalism as a philosophy of freedom and tolerance to turn into illiberalism – and ultimately, totalitarian control.

One of his least known prophecies has recently attracted new attention – his vision of the resurgence of Islam. In his novel, *The Flying Inn* (published just over a century ago, in 1914), Chesterton portended the growth of Muslim influence in his own country of England.

Ian Ker has noted, in his 2011 biography, that Chesterton 'could hardly have predicted the mass Muslim immigration into Europe, and not least England, of the late twentieth century which makes the novel uncannily prophetic in its satire of multiculturalism and political correctness.' Nor could Chesterton have precisely foreseen the rise of Islamist terrorism in various parts of the world a century later.

Yet the key to his prophecy about England may have had more to do with his penetration of Western



culture in its present state of decomposition than with a prediction of Islam in a new phase of expansion.

His essential insight may be that he foresaw a deep tendency and temptation in modern culture – now, arguably, becoming more pronounced and overpowering – to unmake the human person, so that it is infinitely malleable and manipulable, and no longer possesses an enduring character that is finally not subject to legal change and political power. As Lord Ivywood, a character in *The Flying Inn*, put it:

Chesterton and the Resurgence of Islam (cont.)

At one point in *The Flying Inn*, the two characters engaged in rescuing the traditional English pub - Patrick Dalroy, an Irish sailor, and Humphrey Pump, an English publican – are conversing. Dalroy mentions their adversary, Lord Ivywood, a politician who has banned the drinking of alcohol in England:

‘Do you know, Hump,’ [Dalroy] said, ‘I think modern people have somehow got their minds all wrong about human life. They seem to expect what Nature has never promised; and then try to ruin all that Nature has really given.’

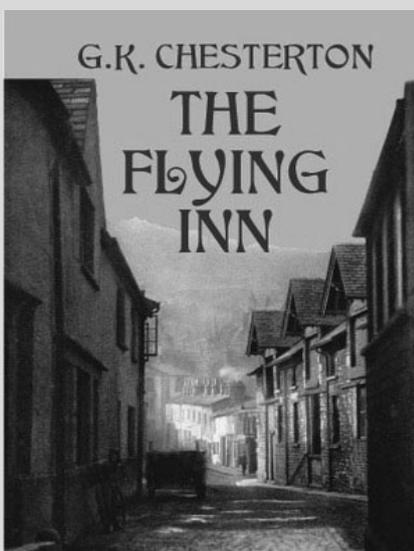
‘At all those atheist chapels of Ivywood’s they’re always talking of Peace, Perfect Peace, and Utter Trust, and Universal Joy and souls that beat as one. But they don’t look any more cheerful than any one else: and the next thing they do is to start smashing a thousand good jokes and good stories and good songs and good friendships by pulling down “the Old Ship” [‘the Flying Inn’].’

‘I see the breaking of the barriers, . . . beyond that I see nothing.’

In *Chesterton and the Edwardian Cultural Crisis* (1984), John Coates notes that, while Chesterton’s novel is ostensibly about imposing a puritanical ideology in the name of Islam, it is, in fact, ‘a diagnosis of the social and spiritual state of [England].’ It demonstrates Chesterton’s acute understanding of the vulnerability of the West to the rise of Islam on account of the decay of its own culture.

The abandonment of Christian culture has opened up a spiritual vacuum in which a substitute faith could readily exert great appeal and power.

As the Australian author (and contributor over the years to our *Defendant* newsletter), Hal Colebatch, has pointed out, the spread of Islam has had a seductive effect on a certain kind of jaded Western mind, but this could only have occurred because a ‘culture war’ in the West had sapped the West’s beliefs in its own religious values and traditions. ■



The Flying Inn is available in a number of modern editions:

- Hardpress Publishing (2013), at ca. US\$20.00 (plus postage) from Amazon.
- Ignatius Press (2004), in the *Collected Works of G.K. Chesterton – Volume 7*, which includes *The Flying Inn* and two other novels, *The Ball and the Cross* and *Manalive*. Available from Ignatius Press – www.ignatius.com - at ca.US\$26.00 (plus postage)
- Ignatius Press (2015), a new edition, with an introduction by Robert Reilly, author of *The Closing of the Muslim Mind* (2010). No price announced at this stage.

Chesterton's Islamic England *by William Kilpatrick*

Chesterton's novel, *The Flying Inn* (1914), provided the occasion for an article in the online Catholic magazine, *Crisis*, on December 9, 2014, about the 'Islamisation of England'. The author, William Kilpatrick, has written several books on cultural and religious issues, including *Christianity, Islam and Atheism: The Struggle for the Soul of the West* (2012).

This is an edited version of Kilpatrick's article, reprinted with the kind permission of *Crisis*, whose web address is <http://www.crisismagazine.com/>, by which readers can subscribe for free.



Illustration Credit: Washington Times

G.K. Chesterton had a knack for anticipating future trends but when, in *The Flying Inn*, he anticipated the Islamization of England, it seemed so far out of the realm of possibility that it was difficult to take it as anything but a flight of fancy.

True enough, the book has a whimsical, Pickwickian quality. It follows the rambling adventures of Patrick Dalroy and Humphrey Pump as they try to stay one step ahead of the law, dispensing free liquor as they go in an England where alcohol has been banned. The "Flying Inn" is their motorcar which they have furnished with a large keg of rum, a cask of cheese, and a pub sign.

Roughly one hundred years later, Chesterton's scenario

In an interview in the *Catholic World Report* (December 28, 2014), the American author and commentator, Fr George Rutler, noted these statistics in relation to religion in England:

- 1) There have been 5.3 million fewer British-born people describing themselves as Christians, a decline of 15% in just a decade.
- 2) At the same time, the number of Muslims in England and Wales surged by 75% – boosted by almost 600,000 more foreign-born followers of the Islamic faith.
- 3) While almost half of British Muslims are under the age of 25, almost a quarter of Christians (Protestants and Catholics) are over 65.

no longer seems improbable. Many observers believe the Islamization of England is just a matter of time. For example, in her 2006 book, *Londonistan*, Melanie Phillips presents a detailed description of the Islamic "colonization" of England now underway and shows how it is made possible by the governing class's abandonment of cultural and spiritual values.

Chesterton was remarkably prescient not only in imagining that Islamization might happen, but also in envisioning how it would happen — through the instrumentality of a deracinated governing class.

The reason that alcohol is banned in Chesterton's tale is because some upper-class elites have become enamoured of Islam and everything Islamic — including the prohibition of drink. Chief among these is Lord Ivywood, a Nietzschean diplomat who has enlisted the aid of a mysterious Turk, Misyra Ammon, to spread the new gospel among the jaded upper class who find exotic Islam to be more exciting than their own traditions and religion.

Among other things, the establishment of the new order involves a rewriting of history. As Ammon patiently explains to his sophisticated audiences, England was originally an Islamic country. This is evident, he says, in the existence of numerous pubs with Islamic names — 'The Saracen's Head,' for example — as well as in the English fondness for the word 'crescent' — as in 'Grosvenor Crescent,' 'Regent's Park Crescent,' and 'Royal Crescent.'

Moreover, like today's multicultural elite, Chesterton's 'smart set' are all too happy to hear that this exotic culture is superior to their own, and are quite willing to accept

that virtually all scientific and technical discoveries were first made by Muslims. As one of the English characters puts it: "Of course, all our things came from the East.... Everything from the East is good, of course."

The higher polygamy

One of the imports from the East is polygamy or, as Misyra Ammon calls it, the 'Higher Polygamy.' No one is as yet practicing polygamy, but it eventually dawns on one of the young ladies in the story that this is the direction in which things are trending — that Lord Ivywood's mansion is, in fact, designed to be a harem. Not quite as astute, the other young ladies prefer to think, as Ammon tells them, 'that women had the highest freedom in Turkey; as they were allowed to wear trousers.'

Chesterton was smart enough to realize that something like Islamization could not happen without a prior undermining of the existing culture. As Hal Colebatch has observed, in an article in *The American Spectator* of October 31, 2014:

Chesterton was original not only in seeing a then apparently down-and-out Islam was still a threat to Europe, but also in seeing that the Islamic conquest would not be possible without a preceding culture war to destroy the social agents of resistance, that Islam had a certain seductiveness for a type of jaded Western mind, and that the betrayers would not be the lower classes but the wealthy elite.

As Chesterton foresaw, and as is the case today, naïve clergymen would also help to pave the way for Islam. In *The Flying Inn*, the great cathedrals replace the cross with a cross-and-crescent emblem, and intellectuals believe that the time has come 'for a full unity between Christianity and Islam.' 'Something called Chrislam perhaps,' observes Dalroy, the sceptical Irishman in the novel.

But others are convinced that Christianity and Islam are 'natural allies.' In Chesterton's Edwardian setting, progressives believe that Christians and Muslims can work together to 'deliver the populace from the bondage of the all-destroying drug [alcohol].' Today, some conservative Catholics believe that Christians and Muslims can work together to fight pornography and restore sexual morality. For example, the Catholic philosopher Peter Kreeft, has championed what he calls an 'ecumenical jihad' against secularism, while others as diverse as Dinesh D'Souza, E. Michael Jones, and Timothy Cardinal Dolan have emphasized the common moral ground shared by Catholics and Muslims.

Then, as now, many believe that we have much to learn from Islam. As Lord Ivywood puts it in *The Flying Inn*:

Ours is an age when men come more and more to see that the creeds hold treasures for each other, that each religion has a secret for its neighbour ... and church unto church showeth knowledge.

Cultural shift rather than occupying army

Chesterton's prophetic novel hits uncomfortably close to home. One thing he didn't anticipate, however, is that the final Islamization of England could be accomplished without importing a foreign army. Since modern England has already imported enough Muslim immigrants to engineer a significant cultural shift, an occupying army won't be needed.

Otherwise, Chesterton was right on target. He foresaw that an Islamic takeover would be facilitated by cultural elites eager to show their tolerance for new ideas and fashions and their corresponding disdain for traditional culture.

Much of what Chesterton foresaw has already come to pass. Cross-crescent emblems haven't yet appeared on the cathedrals, but several churches in the West have been sold to Muslim groups and subsequently turned into mosques. And just recently, in a gesture of Chrislamism, the Washington National Cathedral opened its doors to a weekly Muslim prayer service.

In the England of Chesterton's imagining, polygamy was just a gleam in Lord Ivywood's eye. Nowadays, for all intents and purposes, it is an institution. Although polygamy is still against the law, it is, in fact, a growing practice among Muslims of Great Britain.

One of the things Western citizens take comfort in when contemplating Islamic radicalism is that we possess powerful armies and well-trained police. Once again, Chesterton skewers our illusions. As it turns out, the England of *The Flying Inn* has been disarming itself militarily as well as culturally. It gradually dawns on the citizenry that police are few and far between, and many of those who remain have taken to wearing Turkish fezzes. They also discover that while Ivywood and Pasha have been quietly bringing in a Turkish army, the 'British army is practically disbanded.'

As for the [current] British army, it hasn't been disbanded yet, but the armed forces of the UK are not what they used to be. The same can be said for NATO forces in general. They can be relied on to march in the local gay pride parade or help out with ebola patients or even launch an occasional 'overseas contingency operation,' but major wars on multiple fronts are another matter.

The United States, the largest NATO member, has been drastically reducing the size and strength of its military. The U.S. plans to shrink its Army to pre-World War II levels, the number of ships in the Navy is lower than in 1917, and, according to several reports, the Obama administration has been quietly conducting a massive purge of top military officers.

Just at the point when Islam is advancing by stealth jihad and armed jihad all over the world, the West is letting down its guard, both literally and metaphorically. And all the while, the Lord Ivywoods of the world assure us that we have nothing to fear from Islam. What at one time seemed merely a fanciful fiction is fast becoming fact. Chesterton would not have been surprised. ■

Islam in the West

A Comment on the Kilpatrick

Article by Ray Finnegan

Ray Finnegan is the Secretary-Treasurer of the Australian Chesterton Society

I cannot go all the way with William Kilpatrick in his comments about the implications of Christianity and Islam having common ground on moral issues.

While there may be flow-on dangers from acknowledging that fact and working together, we should not dismiss the common ground because of the foreseen dangers. I recall that Members of Parliament in Australia with large Muslim constituencies were fearful of a backlash if same sex 'marriage' was enacted, and I see no reason why others opposed to same sex 'marriage' should not have joined with the Muslims to impress on those MPs the political risks of supporting the proposal. When the ACT played with legalising same-sex 'marriage' (which was later shot down in the High Court), Christian and Muslim leaders joined to condemn the proposal.

Kirkpatrick is plainly shocked that the Washington Cathedral was made available for a Muslim service. Yet I think that in the pontificate of both Pope John Paul II and Pope Benedict XVI the leaders of all monotheistic religions met at the invitation of the Popes and prayed at Assisi, a shrine to a Christian who pursued Christian virtue to an heroic level. And did not St Francis try to engage with Muslims?

The article is, however, spot-on in its references to a decayed culture in England which does not know what should be defended. English Christianity has to face that decay in a positive manner and cannot afford to retreat into a bunker and refuse to act in common with Muslims because of that decay. That simply makes the path easier for further inroads by secularism into public mores.

Influence of Secularism on Muslims

I think the issue that seems to be overlooked by Kilpatrick, and in the articles he references, is the influence on Muslims of secularism; that influence that has so deeply sapped moral strength from the younger Christian generation.

Will secularism be less pervasive among Muslims living in western societies than it has been among those of a Christian heritage? Particularly because of the inextricable

interweaving of religion and culture in Muslim society, I suspect the younger expatriate Muslims will readily fall prey to secularism.

Argentina witnessed an influx of around 1 million Middle East immigrants in the 1920s. The arrivals and their descendants integrated well into Argentina society. It is estimated that there are around 300,000 Muslims in the country today, but practicing Muslims are relatively few; there are only three Mosques in Buenos Aires with a population of 3 million.

At the local level, I saw a short snap on TV a year or so ago that I thought was a cameo of the future for many Muslims in western society. A soccer team from Jordan was visiting and a TV Channel interviewed a group of about 20 young Australian naturalised Muslims who were going to the match. In response to the question who would they support, the group was a little ambivalent. The interviewer then asked would they go in traditional dress, which drew a chorus of NO from the young women, who said "it's jeans and T shirt for us". ■

The Wisdom of Chesterton

'I am so perverse that I think the religious squabbles are much less silly than the political squabbles.' (New York American, January 9, 1932).



'Most Christians fail to fulfill the Christian ideal. This bitter and bracing fact cannot be too much insisted upon in this and every other moral question. But, perhaps, it might be suggested that this failure is not so much the failure of Christians in connection with the Christian ideal as the failure of any men in connection with any ideal. That Christians are not always Christian is obvious; neither are Liberals always liberal, nor Socialists always social, nor Humanitarians always kind, nor Rationalists always rational, nor are gentlemen always gentle, nor do working men always work. If people are especially horrified at the failure of Christian practice, it must be an indirect compliment to the Christian creed.' (Daily News, February 13, 1906).

Quotations are reprinted from Gilbert Magazine with the kind permission of its publisher, Mr Dale Ahlquist, President of the American Chesterton Society.

Chesterton's Appeal to Young People in the 21st Century - A New Adventure Story

by *Symeon J. Thompson*

Symeon Thompson is Associate Editor of The Defendant.

Gil Chesterton, and Herb Wells, boy reporters, fight Martian invaders with the help of the missionary from Africa, Fr. John Paul Brown.

Huh? This is the setup for the first book of The Young Chesterton Chronicles - The Tripods Attack - a Young Adult sci-fi alternate history book series by John McNichol which "reimagines the famous Catholic author as a young man living in an alternate Edwardian age of steam-driven wonders", published by Sophia Institute Press.

Welcome to a steampunk world with a Catholic nerd vibe. This is a world where 'analytical engines' - steam driven mechanical computers - dominate the world. It is a world in which North America is split between the United States of America, the Confederate States of America, the Republic of California and the Republic of Texas. It is a world where the inventor Edison and a Professor Ransom have united the diverse Martian races in a revolt against the 'Molluscs', the ones who land in Woking.

It is also a world where the Industrial Revolution has been amped up to eleven, where many live in grinding poverty, and where the rich and powerful are keen on keeping and increasing their wealth and power.

Gil's parents were killed in an accident in the US. He should've died when the ocean liner he was booked on - he can't quite remember the name, but it may've begun with a T - was hit by an iceberg. He ends up in England working as a 'clacker', someone who runs the analytical engines - in other words, a computer technician - until he's selected to cover the strange events in Woking, where lights have been seen in the sky.

He gets into a scrape, but is rescued by the intrepid Herb Wells, a reporter for the rival paper and a bit of a free-thinker. They're heading to Woking by train, meeting the cheerful Fr. Brown and the mysterious 'Doctor' - not that Doctor, thankfully - along the way until a Tripod attacks and the thrills keep thrilling.

And then there's the back story about who Chesterton really is, and why a red-haired girl keeps popping up.

The books are joyous and youthful, well crafted with a focus on adventure and derring-do. The moralising

can be a bit heavy-handed but this can be forgiven in what appears to be the author's first published work.

Chesterton – English or American?

The biggest thing that Chestertonians are likely to quibble with - and I must admit, I find it a struggle - is Chesterton as an American and the, not always subtle, contrast between the Americans and the English.

Chesterton was certainly quite fond of America, and found much of it refreshing, especially against the entrenched corruption he perceived in the English ruling class, but it seems a bit much to have someone so English become so American.

It does seem that when Americans adopt Chesterton, or indeed anything connected with Catholic Social Teaching, they tend to do so by co-opting him for their understanding of things, rather than using him to question their own views.

I distinctly recall George Weigel, an otherwise excellent journalist, explaining Catholic Social Teaching so that it seemed identical to American Capitalism. Such views seemed shared by many in the USA, such as the Acton Institute.

But enough of me disputing a man's attachment to his homeland - and its idiosyncrasies.

For the child-like reader, who can suspend their knowledge of Chesterton's corpus, while still appreciating the in-jokes, this series is quite remarkable and quite admirable. I've been handing the first book around to the other blokes in my house in Sydney and they've been loving it.

It's a real boys' adventure, whether the boys be nine, nineteen or ninety. This does mean that it's not really a girls' adventure, although, to be fair, the women are certainly more active than those Chesterton's own stories.

The more sensitive females may be a little put out by the boys' boyish approach to girls - as eloquently expressed by one young Amazon reviewer of feminine genius.

But I'm a boy, and I like having wild adventures - especially from the comfort of my armchair. I believe that the other boyish readers of this periodical will as well. ■

Devotee of Chesterton Awarded the Templeton Prize



In March last year, a Czech priest and philosopher, Tomas Halik (pictured), who acknowledges the impact of Chesterton on his intellectual and religious development, culminating in his conversion to Catholicism, was awarded the 2014 Templeton Prize.

Valued at more than Aust. \$2 million, the Prize recognizes 'a living person who has made an exceptional contribution to affirming life's spiritual dimension, whether through insight, discovery, or practical works.'

Halik is part of a distinguished company of previous recipients of the Templeton prize, including Mother Teresa of Calcutta (the first recipient who received the award in 1973, the year it was initially conferred) and Alexander Solzhenitsyn (1983).

Recalling his background, Halik commented: 'I grew up in a Czech intellectual secular family. My father was a historian of literature. In his library there were the works of Chesterton and I discovered through him Catholicism as a rich paradox. . . .'

Halik is a professor at Charles University in Prague and the author of many books, including *Patience with God*, which was named the European Theological Book of 2009-10.

He has a special admiration of the English Catholic tradition in which Chesterton resides.

In addition to discovering Chesterton in his father's library, he recalls finding the works of Graham Greene and John Henry Newman. Greene's 'Catholic novels',

'The Power and the Glory' and 'Brighton Rock', have impressed Halik for illuminating what he describes as 'the drama of life – faith as part of the life story.'

'Christianity incarnated' he says, 'is the human story, the drama of sin and grace. There is something dynamic about it, and [religious] faith is more a way than a fortress. It is not a rock, it's a river.'

Newman was also a significant discovery for Halik: 'his emphasis on conscience and English Catholicism was for me this minority Church which was without triumphalism, and it was very near to my heart.'

During the years of Soviet occupation of his homeland, Czechoslovakia, Halik risked imprisonment for illegally advancing religious and cultural freedoms, and he has become a leading international advocate for dialogue among different faiths and non-believers.

Condemned by his nation's Communist government as an 'enemy of the regime' in 1972, Halik spent nearly two decades organizing and building an extensive secret network of academics, theologians, philosophers and students dedicated to cultivating the intellectual and spiritual underpinnings for the democratic state he and others sought to foster. ■

Executive of the Australian Chesterton Society

PRESIDENT and EDITOR of 'The Defendant'

Mr Karl Schmude, 177 Erskine Street, Armidale NSW 2350
Phone: 0407 721 458 Email: k.schmude@campion.edu.au

SECRETARY / TREASURER: Mr Ray Finnegan,
13 Fossey Street, Holder ACT 2611

Phone: (02) 6288 5137 Email: range2@grapevine.net.au

ASSOCIATE EDITOR: Mr Symeon Thompson
Email: symeonjthompson@me.com

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Chesterton Quoted in the Movie 'Peter's Friends'

In the 1992 British comedy-drama, *Peter's Friends*, one of the characters quotes Chesterton - albeit somewhat incorrectly - from his essay, 'On Certain Modern Writers and the Institution of the Family' (Heretics, 1905):

'The best way that a man could test his readiness to encounter the common variety of mankind would be to climb down a chimney into any house at random, and get on as well as possible with the people inside.

'And that is essentially what each one of us did on the day that he was born.'

Peter's Friends was written by Rita Rudner and her husband Martin Bergman. It is set in an English country manor and chronicles the 10-year reunion of a group of former members of the Oxford theatre department. Peter (played by Stephen Fry) has inherited a large country estate from his late father, and invites various friends to join him on New Year's Eve. ■



Chesterton on Islam



'The real mistake of the Moslems is something much more modern in its application than any particular or passing persecution of Christians as such. It lay in the very fact that they did think they had a simpler and saner sort of Christianity, as do many modern Christians.

'They thought it could be made universal merely by being made uninteresting. Now a man preaching what he thinks is a platitude is far more intolerant than a man preaching what he admits is a paradox. It was exactly because it seemed self-evident, to Moslems as to Bolsheviks, that their simple creed was suited to everybody, that they wished in that particular sweeping fashion to impose it on everybody.

'It was because Islam was broad that Moslems were narrow. And because it was not a hard religion it was a heavy rule. Because it was without a self-correcting complexity, it allowed of those simple and masculine but mostly rather dangerous appetites that show themselves in a chieftain or a lord.

'As it had the simplest sort of religion, monotheism, so it had the simplest sort of government, monarchy. There was exactly the same direct spirit in its despotism as in its deism.

'The Code, the Common Law, the give and take of charters and chivalric vows, did not grow in that golden desert. The great sun was in the sky and the great Saladin was in his tent, and he must be obeyed unless he were assassinated.

'Those who complain of our creeds as elaborate often forget that the elaborate Western creeds have produced the elaborate Western constitutions; and that they are elaborate because they emancipated.'

'The Fall of Chivalry,' in *The New Jerusalem* (1920).

'I do not know much about Mohammed or Mohammedanism. I do not take the Koran to bed with me every night. But, if I did on some one particular night, there is one sense at least in which I know what I should not find there. I apprehend that I should not find the work abounding in strong encouragements to the worship of idols; that the praises of polytheism would not be loudly sung; that the character of Mohammed would not be subjected to anything resembling hatred and derision; and that the great modern doctrine of the unimportance of religion would not be needlessly emphasized.'

***Illustrated London News*, November 15, 1913 - in *Collected Works of G.K. Chesterton*, Volume XXIX (1988).**